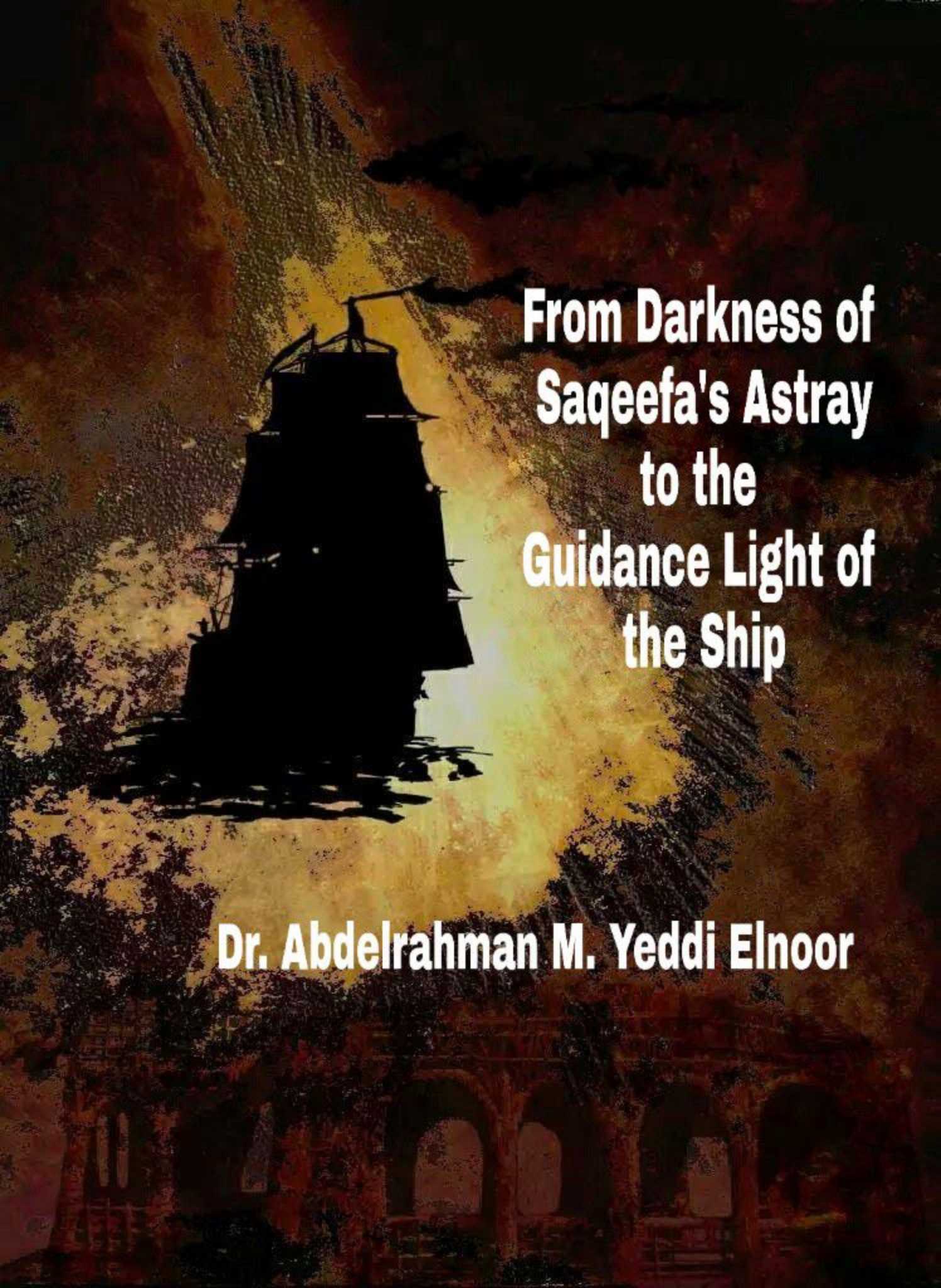
From Darkness of Saqeefa's Astray to the Guidance Light of the Ship
Dr. Abdelrahman M. Yeddi Elnoor

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My Lord, in as much as
you have favored me, I will never be
a supporter of the criminals

*

You will not find a people who believe in God and the Last Day, loving those who oppose God and His Messenger, even if they were their parents, or their children, or their siblings, or their close relatives. These—He has inscribed faith in their hearts, and has supported them with a spirit from Him. And He will admit them into Gardens beneath which rivers flow, wherein they will dwell forever. God is pleased with them, and they are pleased with Him. These are the partisans of God. Indeed, it is God's partisans who are the successful

Dedication to:

About whom the prophet(swp) said:

"O Allah! Support whoever supports him."

And to who said:

What blame should be on who smells the sweet fragrance of Ahmed's soil
That he shall never smell any other fragrance throughout time
Calamities have been poured upon me
Had they been poured upon days, they would have become nights

My saying is like that of
Ibraheem(as) who said to
the Idol worshippers:

'By Allah, I will plot against your idols'

Contents

	P. No.
Introduction of the Book	xiii
The Prophet's Khelapha (Succession): A Godly Appointment of the Reformer	1
References	6
The Environment of Conveying Necessitates the Godly Appointment of the Legal Successors of the Prophet(swp)	7
References	11
Ahlulbeit(as) are the Legal Successors of the Prophet(swp)	12
References	22
Appointing Ameer Almo'mineen Imam Ali(as) as a Successor of the Prophet(swp) Since the Beginning of Da'wa	24
References	45
Ameer Almo'mineen Imam Ali(as) is a Successor Like Haroon(as), but he is not a Prophet	47
References	61
Ameer Almo'mineen Imam Ali(as): A Standard of Faith	64
References	67
Succession of Ahlulbeit(as) to the Prophet(swp): A Godly Target to Mold the Nation	70
References	78
Symptoms of the Coup and the Conflict of Nomad, Hypocrite and Jahilia Motives	80
References	113
Ibn Sohak Disobedience to the Prophet(swp) on the Day of Razeyat Al Khamees	116
References	149
Opposition of the Poles of Saqeefa to the Prophet(swp) with regard to Osama Commandership	152
References	166

Disobedience of Ibn Abee Qohafa to the Prophet(swp) by Interjecting himself as Imam for Prayer 168
References 182
The First Moments of the Martyrdom of the Prophet(swp) and the Suspicious Conducts of the Poles of Saqeefa 183
* *Ibn Sohak and Ibn Abee Qohafa Dressing up the Pulpit* 184
References 190
Infiltration of the Poles of Saqeefa to Al Saqeefa 191
References 196
The Events of the Coup of Al Saqeefa and the Claimed Shura (Consultation) 197
* *Arrival of the Saqeefi Thieves to the Masjid* 247
References 252
The Denial of Al Saqeefa Poles to the Guardianship and Succession of Ameer Al Mo'mineen Al Imam Ali(as) 256
References 267
Jahilia Movements to Settle Accounts with the Itra(as) 268
References 272
The Poles of Saqeefa and their Attack on the House of Itra(as) 274
References 302
Fatima's(as) Possession of Fadak and the Confiscation of the Rights of Itra(as) by Ibn Abee Qohafa 304
References 316
Ibn Abee Qohafa Accuses the Faithful and Infallible Fatima(as) of Lying and Puts the Rights of Fatima(as) in Possession of the Liar Aaesha 318
References 335
Fatima's(as) Refutation of Ibn Abee Qohafa 337
References 347
Ibn Abee Qohafa Usurpation of the Share of the Messenger(swp) 349

References 352
The Poles of Saqeefa Ignore the Godly Status of Fatima Al Zahraa(as) 353
References 360
The Attempts of the Coup Perpetrators to Conciliate Fatima Al Zahraa(as) 362
References 373
The Ceremony of Fatima Al Zahraa(as) is an Eternal Condemnation against the Poles of Saqeefa 375
References 385
Usurpation of Fadak, the Share of the Prophet(swp) and the Attack on the House of Itra(as): An Everlasting Symbol of the Injustice which was Poured on Ahlulbeit(as) 386
References 395
Ameer Almo'mineen Imam Ali(as) Requests Sahaba for Support and their Betrayal for him 397
References 408
The Martyrdom of Fatima(as) and Existential Significance of the Absence of the Place of her Holy Tomb 409
References 423
Ameer Almo'mineen Imam Ali(as) has never Given Pledge of Allegiance to the Poles of Saqeefa 424
References 434
Ibn Abee Qohafa's Fighting Quran and Nabawi Sunna 435
References 452
Islam Warrantees Religious Freedom and there is no the so-called Apostasy Punishment against the Peaceful Apostate 453
* *Were all the Wars of Ibn Abee Qohafa Legal?* 491
References 511
Fabrication of Distorted Virtues to Ibn Abee Qohafa by the Priests of Saqeefa Court 514
References 521

Was the Era of Ibn Abee Qohafa Rightly Guided? 522
References 530
Crowning Ibn Sohak as a Successor of Ibn Abee Qohafa 531
References 540
Some of the Major Sins and Catastrophes of Ibn Sohak 541
* *Ibn Sohak: Disobeying the Prophet(swp) and Doubting his Prophethood* 541
* *A False Courage and A Perpetual Cowardness of Ibn Sohak* 559
* *Ibn Sohak's Fighting of Nabawi Sunna* 573
* *Ibn Sohak's Suspension of the Share of the Reconciled Hearts* 591
* *Ibn Sohak's Resurrection of Nationalism, Racism and Casteism* 599
* *Ibn Sohak's Violation of Quranic Stipulations Pertaining to Pleasure Marriage (Mut'a marriage)* 601
* *Ibn Sohak's Prohibition of Mut'a of Haj* 623
* *Ibn Sohak's Claim of the Incompleteness of Quran and His Attempt to Insert the Fabrication of Rajm (Pelting) into it* 628
* *Ibn Sohak and Wine: A Story of Historical Passion* 671
* *Ibn Sohak and the Bid'a (Heresy) Divorce* 675
* *Ibn Sohak: Fabricator of Taraweeh Prayer* 681
* *Ibn Sohak and Distortion of Azan* 685
* *Ibn Sohak and Forbidding the Weeping upon the Deceased* 691
* *Ibn Sohak's Ignorance of the Rules of Janaba and Tayamum* 694
* *Ibn Sohak Transcends Legal Limit in Implementing Limits* 696
* *Ibn Sohak's Conspiracies to Distance the Matter from Ameer Almo'mineen Imam Ali pbuh* 699
References 713
Ibn Affan Era and the Production of Sins 724
* *Ibn Affan and his War against Nabawi Sunna* 724

* *Ibn Affan and the Jahili Saqeefi Trend* 726
* *Abo Thar Al Ghifari(ra) in Confrontation with Ibn Affan* 740
* *Ammar Ibn Yasir(ra) in a Confrontation with Ibn Affan* 743
* *Abdullah Ibn Mas'ood in a Confrontation with Ibn Affan* 752
* *Annihilation of Ibn Affan* 756

References 762

Succession of *Ameer Almo'mineen Imam* Ali(as) 765

* *Aaesha's Discord (Fitna) and the Camel War* 777
* *The Rebellion of Muawiya and the Battle of Siffeen* 805
* *The Rebellion of Khawarij and the Battle of Nahrawan* 811
* *Muawiya's Raids on Muslims* 817
* *The Martyrdom of Ameer Almo'mineen Imam Ali(as)* 821

References 824

Succession of Imam Al Hasan Ibn Ali(as) 830

References 837

The Taleeq Muawiya is an Extension of Saqeefa Agenda 839

* *The Taleeq Muawiya Curses Ameer Almo'mineen Imam Ali(as)* 841
* *Muawiya is an Embodiment of Saqeefa Antagonism towards Nabawi Sunna and Ahlulbeit(as)* 851
* *Muawiya is an Extension of the Discords of Saqeefa* 859
* *Confession of Muawiya that the Saqeefa was a Usurpation* 863
* *Muawiya Paves the Way for a Hereditary Monarchy* 868

References 871

The Era of Yazeed is a Crowning of Saqeefa Agenda 873

* *The Yazeedi Saqeefi Conspiracy against Imam Al Hosain(as)* 876
* *The Roots of Karbala Tragedy* 886

* *Rebellion of the People of Madeena against the Saqeefi Yazeed* 888
* *The so-called Al Tawwabeen Movement in a Confrontation with the Nasibi Abdullah Ibn Al Zubair* 892
* *Nawasib in a Confrontation against Each Other* 894

References 896

This is How I Came out of the Darkness of Saqeefa's Astray to the Guidance Light of the Ship 897

* *Saqeefa was not a Shura, rather, it was an Evilly Coup* 898
* *The Coup, Relapsing and Deviation* 900
* *The Prophet(swp) is a Conveyer and the Itra Succession is a Civilizational Goal* 902
* *The Priests of Saqeefa Justify the Deviations of Its Poles and Supporters* 904
* *The Shaqshaqiya Ceremony and other Sayings of Ameer Almo'mineen Imam Ali pbuh which Expose the Idols* 909
* *The Effects of the Deception and Lie of the Saqeefa Heritage* 913
* *No Deification to the Concept of Sohba and As'hab* 915
* *The Religion of Allah(swt) and His Messenger(swp) and not the Religion of Sahaba* 919
* *Our Respect to a Companion is based on his Following and Supporting to Itra and Renouncing their Enemies* 919
* *Deviation of the Majority of the Companions* 922
* *Wrong Understanding and Interpretation of the Verses of Allah(swt)* 925
* *There is no such Thing as the Concept of Companions' Fairness in Religion* 930
* *Knowing Truth First to Know its People* 932
* *The Ten who are Promised Paradise and the Continuous Forgiving to People of Badr; Lies* 933
* *More Fabrications to Protect Human Idols* 938
* *Effects of Fighting against Religious Texts* 840
* *'Ahlul Sunna wal Jama'' or Followers of Dis-* 945

tortion and Lie?
* *Hypocrite Men and Hypocrite Women in the Narrow Circle Around the Prophet(swp)* 952
* *The Hadith of the Pond Puts Most of the Companions into Fire* 954
* *Sahaba's Declarations of the Deviation of Majority of Sahaba* 958
* *Love and Affection for Itra(as) Means Supporting them and Renouncing their Enemies* 960
* *True Nabawi Sunna is in Following Ahlulbeit(as)* 964
* *Fatwas and Declarations of the Contemporary Priests of Saqeefa about the Genuine Religion* 966
* *Becoming a Shia of Ahlulbeit(as) and Renouncing the Enemies is the True Islam* 977
* *I Came to Know about Truth and I will Proclaim it* 980

References 982

Bibliography 987

In the name of Allah, the most Gracious, and the most merciful, and PBU the Prophet Mohammed and his Progeny

Introduction of the Book

Allah's will (Be done)! There is no power But with Allah, the Almighty, Praise be to Allah, the Cherisher and Sustainer of the Worlds, and PBU the Prophet Muhammed and his progeny. Allah, the Almighty, says, "O ye who believe! Fear God, and (always) say a word directed to the Right: That He may make your conducts whole and sound and forgive you your sins: He that obeys God and His Apostle, has already attained the highest achievement." [33:70-71]

My brother; the reader. I was born in 1964 into a poor family which was working in farming in Al Golid district; north of Sudan. The village of Al Golid is situated on the bank of the Nile south of Dongola city; the capital of the northern state. My father; Shaikh: Mohammed Yeddi (May Allah forgive him and bestow mercy on him) was a reciter of the Book of Allah(swt), therefore, his continuous recital of the verses of Quran had a major role in shaping the spiritual conscience within me. Moreover, I have started learning and reading Quran in the Khalwa of my uncle Shaikh: Hasan Yeddi, (May Allah forgive him and bestow mercy on him) before starting school. Khalwa, like Kuttab in Egypt, is a private and one-man educational center which makes children recite some parts of Quran and learn the basics of reading and writing.

Then, in 1973, I was enrolled in the Primary (Basic) school in Al Golid Gobli. After completing the Primary (Basic) school (1-6) I shifted to the subsequent stage; secondary school (7-9), in Al Golid Bahri; north to Al Golid Gobli. Then, I went to the subsequent stage; high secondary school (10-12), in Mosa Al Dhaw Hajooj in Omdurman. After I had completed the school level, I joined studies in Omdurman Islamic university in 1986- History Section. However, I did not like to get specialized in History. I was having a un unbridled desire to study English language and its literature. Therefore, I left Omdurman Islamic university and departed to India to study English language and its literature in Pune University. I completed the Bachelor, Master and PhD in English, its literature and teaching during the period from 1987 to 1997.

My love for academic studies was crowned by getting doctorate in a filed I liked a lot and the publication of my scientific works at an early stage of my age, their spread, in the form in hard and soft copies, in more than 150 universities around the world and also in many national libraries such as the American Congress library, Russian national library, etc. However, in the aspects of religious knowledge, I have grown up empty, donkeyed, mulled and fooled by the system of education, the pulpit and the liar and astray media from which we learned nothing except lies which were called religion. In fact, the version of religion in which I have grown up is a dirty, sick and bleak version which possesses nothing except rituals that do not add

anything to the person except misleading and confusion. From that system, I got doses of ideological and religious donkeying, muling and fooling which do not spread in the society except misleading and fraudulence and do not inject in people except falsification and distortion through its various misleading means such as school courses that fill up the young generation with lies, the pulpits of the harming masjids and the distracting media which recycles, in an idiotic way, the school courses of a distorted religion. The religious and historical material which are cooked and presented by the astray pulpit, the misleading educational system and the lunatic media are full of falsification, lie and fraudulence. They inject religious and historical nonsenses, superstitions and lies into the minds of the infants. We had been thinking that what they inject in us was the religion which descended upon the prophet Mohammed(swp). But it had no relation with the genuine Islamic religion. Rather, it was taking care of the so-called Sahaba; the coup stagers and hypocrites, more than taking care of the religion of Allah(swt) and His messenger(swp). In fact, it was devoted only to polish the coup stagers and the hypocrites till religion became hypocrite companions and the hypocrite companions became religion, consequently, truth turned into false and false turned into truth.

Thus, we lived in a pulpit reality which is religiously backward. It idiotically and foolishly prays for the unjust Ottoman colonialist Sultan ‘Abdel Hameed’ as if he is still alive although he had died since more than a century. Thus, we

have lived in an environment that glorifies the historical and contemporary oppressors. That society will continue to glorify the future oppressors if it does not find the right path. We were, idiotically and foolishly, sitting and listening to the sources of donkeying which were delivered to our hearings by those who breasted ignorance from the breasts of their mothers and drank lies from those who taught them. The person may imagine the amount of true religion such a preaching may produce and the type of religiosity resulting from that backward religious reality which undermines the intellects of people and spreads lie, fraudulence and nonsenses! Unfortunately, we sat for long time in front of a pulpit on which an ignorant gang of educational waste and semi educational waste continued to ascend and vomit the garbage of their hollow skulls. Those Imams of ignorance and donkeys have got nourished by non-religious and shallow knowledge through which they tried to cover their sense of mental inferiority and hide their historical and hereditary stupidity. They sat on the pulpit injecting lies and nonsense in the minds of simple and common people, consequently, they sailed with the ignorance and half-mind people to the depth of the historical misleading and dyed their chimpanzee intellects with lie. Therefore, they failed to prevent people from stealing the shoes from Masjids or from eating the money of people by unjust means. That ignorant gang; the rats of the harming pulpits, have brought a distorted religion from the heritage of the Homaira'; Horn of Satan; and her hypocrite nomad Arabs, consequently, they shortened their Jilbab in a metamor-

phosed and degrading way, released their nasty beard and though that they have completed knowledge of religion although they did not recite except some Hadiths in a frivolous way and mixed up with a large amount of fabricated narratives which are, falsely, attributed to the prophet(swp) such as the narrative of elder's breasting, torturing in grave, fasting Aashura', the ten with glad tidings of paradise and other fabricated narratives and they did not read except nomad Arabs yellow booklets which came to us from the heritage of the Homaira', Horn of Satan, consequently, they turned into Satanic Mufti for a society in which chronic ignorance dwells in its four corners and there no medication for its diseases except by, the promised, complete replacement. Unfortunately, those who call themselves educated class; who hatch enlightened ignorance and did not take from knowledge except its crust, sit under those astray pulpits and goggle, with an empty mind, at the face of a leprosied-face and dirty-beard rat that erodes what remained in the of the innate consciousness. They hear him and come out of the harming Masjid with nothing except convincing themselves that they have completed rituals to which they got familiar since their childhood or inherited from their ignorant fathers, but they could not save them from mental backwardness, religious ignorance and all annihilators with which the society, that could not move a single step forward, is thronged. In this way, the pulpit, the educational system and the media remained ignorant of facts or overlook them, embracing distortion and injecting it into us. They do not want to realize the truth and if they

realize it, they hide it from the public and therefore the public remained donkeyed and did not give birth except to the donkeyed; generation after generation. Therefore, the historical usurpers and their liar priests succeeded in making the religion remain distorted, lie ruling, truth suppressed, people of truth eclipsed and the false image of the historical usurpers glorified by the ignorant, half-minded and bearers of the enlightened ignorance. Moreover, books of history remained full of lies and contradictions so as to engineer submission to the Jibt and Taqoot which have ruled us since the Saqeefa and until to-day. The public remained ignorant of the fact that who had sat in charge of the matter after the martyrdom of the prophet(swp) are enemies of Allah(swt) because they rejected the Godly choice and indulged in a Satanic effort to distort religion by altering its teaching and playing with its contents under the sword of terrorism, therefore, the result is what we see today in the form of complete absence of genuine Islamic religion. Unfortunately, the nation of 'Read' does not read! Consequently, the majority of people have accepted falsification and distortion as a religion and misleading as a ruler. The public do not want to read because they do not want to discover that they are misled and from the sons of a misled folk. In such circumstance, the enlightened ignorance comes out triumphant, but it does not know that it is injected by distorted convictions which it considers as unquestionable. Rather, the educational wastage, which did not read even a single scientific book throughout its life, is ready to argue with scholars with what it possessed of common sense which got

nourished from the surrounding ignorance and drank from it to the brim, but it flooded with ignorance only. Therefore, people failed to realize that they are far away from the system which Allah(swt) and His messenger(swp) have accepted to them and therefore they remained incapable of understanding Islam as it has come from Allah(swt). Thus, we became the victims of diversified deception and ramified stultification which have been imposed on us. The individual remains donkeyed, mulled, fooled and laughed at throughout his life till he dies because they are plunged into the holes of the lizard which the prophet(swp) had warned them against entering into it! In that hole, the person gets doses of a priestly religion which gives a disfigure image of Islam, consequently, the person gets saturated with a distorted religion. He practices also rituals which are pierced by falsification and distortion, therefore, he does not see religion in himself nor in those who are around him, rather, he sees rampant hypocrisy and dirty beards which do not know from Islam except: Then marry the women you like: two and three and four nor does he survive except by robbing, stealing, consuming each other's wealth illicitly, mercenaring in the court of deranged and drugged oppressor and raising hollow and hypocrite slogans. All this indicate the grip of hypocrisy and hypocrites over all aspects of the common conscience so as to turn into a cattle and animal conscience that does not reason at all. This means that the educational, religious and media system has eclipsed genuine Islam, fetched a distorted Islam and falsely, fraudulently and slenderly projected the religion of Allah(swt) as a

religion of raids, wars, stone-belting, killing of the apostatized and it projected the prophet(swp) as a bewitched who illegally kills, gouges eyes, frowns in the faces of others, drinks wine, wishes to suicide, forgets Quran, cohabits his wife during mensuration. In this way, they have encircled the leader of creatures and morality, the pure, the compassionate and the merciful with a heap of false narratives which disfigure his Godly and sublime image, offend the genuine Islam which descended aa a mercy to the worlds.

Moreover, the religious, educational and social reality in which I grew up did not give anything about Ahlulbeit(as). I was not knowing their Godly virtues and status which Quran and Nabawi Sunna proclaim them. Rather, they were completely eclipsed from our live. I was not knowing anything in religion except ‘Sahaba’ and ‘Sahaba’ and ‘Sahaba’ and ‘Sahaba’ in a monotonous, repugnant, disgusting and hackneyed way and whoever has a bit of intellect does not accept it. As if ‘Sahaba’ are the religion itself and not supposed to be followers of religion and followers of the true people of religion; Ahlulbeit(as). I was not knowing anything in religion except some false narratives and fabricated stories about Aaesha, Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and those who then ‘‘ten who are promised paradise’’ and they are not promised except by the priests of Saqeefa court as if the paradise is under the disposal of the priests of Saqeefa court; the poles of deception, falsification and misleading.

However, the only commendable thing which was

existing during our childhood was embodied in the celebration of the honorable anniversary of the birthday of the prophet(swp). This was emanating from the heritage of a society which was original Shia and loyal to the pure Itra; Ahlulbeit(as), however, it retreated from it due to the organized targeting by Ayyobi and similar regimes, consequently, it took Sofism as Taqiyya (dissimulation/cover up) and continued to do that out of fear from the Jibti and Taqooti injustice which historically targeted whoever was loyal to Ahlulbeit(as) and renouncing their enemies. However, unfortunately, with the lapse of time and generations, that Taqiyya which was supposed to be for a temporary period, turned into a fixed religious method in the form of Sofism which does not know except the prophet(swp) and even its knowledge about the prophet(swp) was a surface knowledge although the prophet(swp) commanded people to stick to the Book of Allah(swt) and Itra (the purged Ahlulbeit(as)). On the anniversary of the birthday of Al Mostafa(swp), people were gathering, at night, in the Masjid of the village. The elder men of the village were praising the Mercy of Allah(swt) to the worlds; the prophet(swp); the owner of the great morality and the praised in Quran and Quran is a method that we must follow. We were attending that wonderful annual program, hearing it, enjoying it and getting spiritualized through it. It was, indeed, a spiritual night which whoever attends it, never forgets it. The doors of the heavenly blessing were opening on bodies and boons. We were touching the positive effect of that in our live embodied in the blessings which descend on

plant, breasts, health and the Godly success. The land was producing its good plant by the permission of Allah, corps were blessed and do not get spoilt even if it is stored for years. However, the detestable Wahhabi and Nasibi creeping on Sudan, in the wake of the era of the Najdi oil which did not create dignity to its producer, exerted all efforts to metamorphose the conscience of the people of Sudan. The repugnant and dirty Wahhabi and Salafi beards; grandsons of Qarn (the horn) of Satan creeped on Sudan and its yellow books, astray and misleading cadres; sons of the sisters of Hind Bint Utba, found a wide place in the intellect of the educational waste and mental drop-out, consequently, they controlled over the pulpits of the Masjids of harms and vomited their ignorance in ignorant surrounding. It is well known that the Wahhabi and Salafi parasites do not become active except in ignorant environment, rather, they search for reservoirs of ignorance to inject their poisons in it. Those Wahhabi Salafi parasites started planting their tree of bitterness in intellects which were empty from genuine religion and loading them with Nosb (abhorrence towards religion and its people). It halted that Godly activity embodied in celebrating the anniversary of the birthday of Al Mostafa(swp); I say the Godly activity because Allah(swt) Himself had praised the prophet(swp). As a result of that Nasibi Wahhabi interference and its penetration into the minds of the ignorant people, the culture of annual celebration of the birthday of the best of the creatures and leader of worlds; the prophet Mohammed(swp) disappeared,

consequently, good health and blessing disappeared from the society, the land no longer produces except hardship and misery in all aspects of its production whether material or human. The material gain became based on stealing, robbing, swearing lyingly and consuming others' wealth by unjust means. Nevertheless, the educational and mental waste which collected only the sneezes of the goat and climbed to the forefront by all crooked means in a gloomy society which is surrounded, from all sides, by ignorance and gloom, take pride in this. Consequently, the ignorant and criminal climbed up, socially, materially and positionally while those who have intellects have been eclipsed from the arena because whoever rejects the historical owners of intellect, he will not accept the cotemporary owners of the intellect.

I went to India for specialized studying in English language and its literature. However, out of my love for general reading, I have read about different religions and creeds including those which are called 'Sunna'. My first acquaintance with the school of Ahlulbeit(as) was in India. I have read a lot of books about the Shia Ithna Ashareya thought. Here, I found the existence of a great crack in the religion system which has been poured down into us while we were young because of hiding a lot of aspects of the genuine Islamic religion embodied in the reality of the Book of Allah(swt), His prophet(swp), the pure and clear Sunna and Imama which is embodied in his successor Ameer Almo'mineen Imam Ali(as) who is appointed by Allah(swt) as the first successor of the prophet(swp) and the obligation of

becoming loyal to him and supporting him and the Itra(as); the legal successors of the prophet(swp) after Ameer Almo'mineen Imam Ali(as), and the renunciation of their enemies and whoever oppressed them.

I read a lot during my presence in India. I read for Mortadha Motahari, Baqir Al Sadr, Ali Sharee'ti and many scholars and intellectuals of Ahlulbeit(as) school. I learnt a lot about the school of Ahlulbeit(as). Moreover, I learnt also about the faith, monotheism, prophethood and Imama according to the school of Ahlulbeit(as). Sometimes, I was discussing with the followers of the poles of Saqeefa, about the facts which they were not knowing. Therefore, my inclination to pose such subject-matters did not motivate them, rather, they thought that I am on my way either to apostasy or madness! This arises from the nature of the society in which we have been brought up. It considers whoever puts question marks in front of what they consider as postulates; the inherited nonsense, falsification and fraudulence which have been injected into it, it considers him on the doorstep of departing the cattle 'the group' and riding the back of 'misleading' or 'madness' or 'apostasy' according to their wrong thinking. As if what has been injected into us is the genuine Islam which falsehood can't approach it from before it or behind it. Indeed, this is clear and residing donkeying, stupidity and muling. Some started blaming me and reminding me that I am the son of Quran reciter! They advised me to follow what we found our grandfathers had been devoted to. I was replying them that reciting Quran is something and

contemplating on Quran, studying it and knowing the genuine Islam from it is something else. Moreover, I used to say to them that Allah(swt) had never commanded us to recite Quran, rather, it commanded us to contemplate over it, discern and study its meanings and teachings. If reciting originates from that contemplating and studying effort, it is all good and blessing, otherwise, reciting Quran, abstractly, has no value and we should not fall in a similar concept of Ibn Sohak's astray theorization which claimed "The Book of Allah is sufficient for us" and consequently the nation inherited Quran deprived from the Nabawi Tibyan (explanation) and Itra (purged offspring of the prophet)(as) interpretation, therefore, it inherited nothing except the evident misguiding. Moreover, religion is not inherited. Rather, it is learnt from the true people of religion; the rooted in knowledge. Therefore, we can't continue to worship through the heritage of fathers which was lacking a lot of the aspects of the genuine Islam. It has been eclipsed by the misguiding system which monitored over giving us a dim education which has neither true knowledge in it nor has it genuine religion in its content.

Moreover, in India, I was listening to Tehran Broadcast in Arabic language and I loved it very much. That wonderful Broadcasting was the source of my solace; not only in my geographic or locative emigration, but also in my religious and ideological emigration. That educational and enlightening Broadcasting was having a great role in making me know the prophet(swp) and Ahlulbeit(as). That Broadcasting

planted love in my heart towards Allah(swt), His prophet(swp) and his Itra(as). Fear from Allah(swt) Whom the cultural system in which we were brought up projected for us as if He is an emperor Who does not have anything, except punishment and torturing, turned into love for Him, rather, fondness for Him. I realized that the greatest manifestations of the Godly mildness and mercy was in sending the most merciful and the most kind of creatures as a prophet and the rooted-in-knowledge as guardians, blessings and guiding stars. Before that I was not knowing the prophet (swp) nor Ahlulbeit(as) a true knowledge. Rather, it was a knowledge that is contaminated either by superficiality or imperfections which have been injected into our intellects through perjury, lie, fraudulence and falsification such as the perjurious interpretation of the verses of Surat Abasa (frowned the face) which was, in fact, revealed about Ibn Affan; the bearer of sins, and not about the prophet(swp) who has been described by Quran as of great morality and that, towards the believers, he is compassionate and merciful. However, the deviant, repugnant and Nasibi (who/which detests the prophet and his progeny) educational system was keen on protecting the human idols and does not hesitate to subject the prophet(swp) to offense and insult so as to protect its human idols. Therefore, the Nasibi educational system told us that it was revealed about the prophet(swp) of mercy and great morality. Their motive was to create a blemish in our impressions towards that whose status is great; the prophet(swp). May Allah(swt) curse those who esteemed the human idols and intentionally lessened the status

of the prophet(swp) injected those lies in our minds and led us to the path of misguidance and spread those nonsense in the society to reduce the status of the leader of the entire creatures; the prophet(swp). This is only one example from enumerable examples which project religion and symbols of religion; the prophet(swp) and Ahlulbeit(as) in a disgraceful way, make the heart turn away from religion and symbols of religion and put human being in the path of secularism or apostasy.

I liked Tehran Arabic Broadcasting and its enlightening programs. During that period, I was listening to distinctive lectures delivered by Kamal Al Hydari, Ahmed Al Wa'ili, Fadhil Al Maliki, Baqir Al Maqdisi, Ali Al Korani and large number of Shia scholars. The late, Basheer Al Jaza'iri; the sophisticated broadcaster; may Allah bestow mercy upon him, was having a great role in attracting the listener to his wonderful and exciting talk through Tehran Arabic Broadcasting. The moments which had utmost effect on me were those which I used to pass in listening to the events of Taf and Aashura' days. I was listening to the events of Taf and the martyrdom of Imam Al Hosain(as) and the captivity of the ladies of Ahlulbeit(as) along with the narration of their tragedies and grievances. I was weeping, rather, indulging in deep weeping when I hear the tragedies which have been faced by Imam Al Hosain(as) along with the rest of Ahlulbeit(as) who were with him. That contributed in reshaping my religious conscience in favor of loyalty to Ahlulbeit(as) and realizing the injustice which was poured on them. I was asking myself:

Why did not our surrounding in which we were brought up tell us about those tragedies through which Ahlulbeit(as) have gone? I felt that there are lot of religious questions which still need answers so that I may know who were the real culprits who oppressed Ahlulbeit(as).

I departed India after I had completed my graduation and post-graduation studies and came to the UAE. At that stage, I had come to know about the injustice which was poured on Ahlulbeit(as), but I was not knowing, very well, who were the criminals who oppressed them, harmed them and caused their suffering. General reading and previous listening planted in me the love for Ahlulbeit(as) sympathizing with them and knowing about the fact that they were subjected to injustice, but I did not know who were the main oppressors exactly. In this regard, even Shia media itself to which I was listening was speaking about the oppressors in a way that has a lot of coward burying, reservation which conceals the complete truth and erroneous Taqiyya (dissimulation) which may benefit the original Shia because he knows the fact through different ways since his childhood, but it does not benefit the donkeyed of the Mathahib (schools of thought) which claim that they are Sunna. The coward burying, reservation which conceals the complete truth and the erroneous Taqiyya (dissimulation) which are followed by the Shia media and Turbaned Shia do not create the required transformation which is not only loyalty to Ahlulbeit(as), but also cursing their enemies and renouncing their oppressors. This shows that the compromised, amputated and reserved fact

does not raise the seal of love to Ahlulbeit(as) to the level of affection which is Quranically required because whoever, really, adores somebody, he shall renounce his enemies otherwise it would not be a Quranic affection. A religious media system which does not make the listener nurse affection to Ahlulbeit(as) and renounce their enemies, it is a Butri (amputated) religious system which is ideologically curbed, fraudulent and roaming around the truth without declaring and disseminating it wholly and its goal behind all this is political rather than religious.

Therefore, I felt that there is a distance between the complete truth and the amputated truth to which I have reached. Rather, I felt that there is something which is hidden from us by those who call themselves scholars and claim that they belong to Ahlulbeit(as) school. Those who call themselves scholars of Ahlulbeit(as) do not declare truth completely, rather, we observe in them a reservation here and amputation there as if they are, in a way or another, under the influence of the Saqeefa Nasibi system which reigns on the western coast of the Persian Gulf. This flattering situation was surrounding truth with a lot of ambiguity which hinder its clarity, particularly, for the searcher of truth and fact. Therefore, I got engaged in resisting the circles of the coward burying, reservation which conceals the complete truth and the erroneous Taqiyya (dissimulation) and started fighting the centers of religious and ideological lie and misguiding by depending on the contemplating, researching and criticizing intellect and speculative heart to search for the complete truth

and fact and belong to them without hesitation, fear, dread, circumlocution or dissimulation because the matter is a matter of religion with which we live and die for it. The matter is a matter of either paradise or fire and there is no room for bargaining or trading here. I realized that the process of probing history and studying it a scientific, knowledgeable, minute and authenticated study is a necessary work so that the person may reach to the light of truth from among the heap of the rubble of false that dominates the societies which claim that they are following Islam, but they are in fact following a distorted copy of Islam embodied in the Islam of Saqeefa and the Islam of Turbaned Putrism. I indulged in reading large numbers of the books of Mostabsirin (those who shifted to genuine Islam) which are authenticated in a wonderful and scientific way from the sources of those who call themselves 'Ahlul Sunna'. I have read for researchers such as the Jordanian advocate Ahmed Hosain Ya'qoob, the Tunisian Shaikh Al Tijani Al Samawi, the Tunisian Shaikh Mohammed Al Rosafi Al Miqdad, the Moroccan writer Idrees Al Hosaini, the Egyptian Shaikh Mahmood Abu Rayya, the Egyptian Shaikh Salih Al Wardani, the Egyptian Shaikh Dr. Rasim Al Nafees, the Syrian lady Limya' Hamada, the Palestinian Dr. As'ad Waheed Qasim, the Sudanese Shaikh Mo'tasim Sayed Ahmed, the Sudanese Shaikh Al Sayed Abdel Mona'em Hasan, the Sudanese Al Sayeeda Om Mohammed Ali Al Mo'tasim, the Sudanese Shaikh Al Neel abo Qroon and large number of scholars, men researchers and women researchers who were belonging to those who call themselves 'Ahlul

Sunna wal Jama'', but they have read and enriched the library by their documented and authenticated scientific works which proclaimed large quantum of facts that we were not knowing. They have extracted those truths from the books of those who claim that they are 'Ahlul Sunna wal Jama'' on the basis of 'From your own sources, we debate with you'. Thus, I got more knowledge about the injustice which affected Ahlulbeit(as) and I realized that I was not knowing the true people of religion. However, even the books of the Mostabsirin; (new Shia), did not give me the truth in its complete conscientious dimensions which makes me renounce, openly, those who did not only oppress the symbols of religion, but also distorted religion. I found that the books of most Mostabsirin seem to be in a Putri sense and conscience which suppress and conceal essential aspect in the completeness of religion and religiosity through the genuine Islam that can't be realized without declaring renouncement and pledging of allegiance.

Therefore, I continued searching and increasing my knowledge in this regard. Then, it was my hearing to the unprecedented and wonderful scientific series by His Eminence Shaikh Yasir Al Habeeb which saved millions of researchers from the efforts of entering into the huge and old heritage which may not be at the disposal of all people everywhere. Indeed, those scientific series by His Eminence Shaikh Yasir Al Habeeb are the best scientific, documentative and illuminative treasure about the history of early Islam and they have no contemporary match in the field of the studying the histo-

ry of Islam. Indeed, whoever does not listen to those series, he is deprived from a great scientific blessing. Whoever wants to achieve an exceptional level of documentative and evaluative depth into the early history of Islam, he should listen and rather continue listening to those wonderful series. One of those series is 'How Islam was Distorted' which is an unprecedent series that explains the history as if we live at the time of the prophethood. It is documented and authenticated in such a way that even the priests of Saqeefa court failed to combat or refute it. Moreover, there are other wonderful series such as the series of 'Ahlul Sunna or Ahlul Deception?', 'I'tiwar (One-eyedness) in the Fabricated Dogmas', 'Don't be Misled by who are Called Sahaba', 'Othman; Bearer of Sins', 'The Attempts of Bakris to Escape from the Crisis of Legacy' and 'Was Omar Fair?' There are other groups of his scientific visual series, lecture, books, books and writings which are wonderfully documented and authenticated from the books of those who call themselves 'Ahlul Al Sunna wal Jama.'' All that was having a main role in making me acquainted with the complete truth which is not reduced, amputated or camouflaged. In fact, I found in the works of His Eminence Shaikh Yasir Al Habeeb the truth with all its scientific, researching, sentimental, spiritual and conscientious weight. I realized that I was in a labyrinth of a historical distortion and residing in the mid of a heap of lies, nonsense and amputation; glorifying the oppressors, oath-breakers, liars, traitors and betrayers. During my listening to His Eminence Shaikh Yasir Al Habeeb, I realized that Al-

lah(swt) has preserved the truth till it reaches to whoever desires to reach it and devoted the sincere people who sacrifice for the sake of disseminating truth. Truly, Allah(swt) has said, , ﴿Surely We revealed the Message, and We will surely preserve it﴾(Al Hijr:9). I realized also that the books of the narrations and history which are in the possession of who claim that they are 'Ahlul Sunna wal Jama'' contain sufficient evidences and proofs which lead the person to know the truth and people of truth and also knowing the false and the people of false. Thus, objective and scientific handler of history in the wonderful Yasiri Rafidh way can know the truth and the people of truth and become loyal to them and also discover the false and the people of false and renounce them. However, this requires an open intellect and a conscious heart which handle history with scientific and objective criticism. The unprecedented and wonderful research-works of His Eminence Shaikh Yasir Al Habeeb transformed me a great transformation towards supporting Ahlulbeit(as) and renouncing their enemies. Thus, the deep research works of His Eminence Shaikh Yasir Al Habeeb planted in my heart the final certainty towards the school of Ahlulbeit(as). I realized that this religion has true leaders and leadership; from the cream of creatures, they are Ahlulbeit(as) whom Allah(swt) purged from all abomination, protected them, gave them wisdom and abilities in certain a definitive interpretation. Allah(swt) made Imams who are rooted in knowledge and steer truth as per the Godly drawn plan. They are about whom Allah(swt) has said, ﴿And We appointed leaders from among them, guiding by

Our command, as long as they persevered and were certain of Our communications﴾(Al Sajda:24). Allah(swt) made them the legal successors of the prophet(swp) as per clear and confirmed texts. Therefore, I became loyal to them and renounced their enemies; the formers and the latters. Ahlulbeit(as) are from pure and purged Nabawi offspring. Allah(swt) ordered us to pray for them in all our prayers by saying, "O Allah, pray upon Mohammed and Aal Mohammed as you have prayed upon Ibraheem and Aal Ibraheem" and our prayer is not accepted without praying upon them, therefore, we have to be loyal to them, support them and renounce their enemies. In this regard, I say to all the turbaned; grocers of Al Koofa, who call themselves scholars or references: "You should either follow the method of His Eminence Yasir Al Habeeb and become true scholars like him or you should take off your turbans and come down from the pulpit."

Thus, Allah(swt) helped me in realizing the fact that Ahlulbeit(as) are worthier in succeeding the prophet(swp). Moreover, I realized that the Math'hab (creed) of those who claim that they are 'Ahlul Sunna wal Jama'' is a mixer of fabricated, contradictory and conflicting dogmas which defend themselves with lie and fraudulence. They also guard lies, falsification and perjury with dictators and their unjust legislations. I came to know that the so-called Math'hab 'Ahlul Sunna wal Jama'' is a dogma that is based on fearing from the others, concealing fact, panicking from evidence and proof, suspending and eclipsing intellect and disseminating donkeying, muling and fooling because its liar priests want to

control over a nation of idiots, donkeys, mules and morons who absorbed misleading and inherited a distorted religion; from father from grandfather, without clarification or investigation.

As I have refused lie, deception and distortion and searched for truth, found it and joint the school of Ahlulbeit(as), it is also my responsibility, in front of Allah(swt), to contribute to the clarification of truth and fact for all people so that false does not continue to run rampant and keep people in their old straying. The bright, illuminated and clairvoyant intellects have a great role in handling the early history of Islam, discovering facts, exposing usurpers of succession, showing truth to people, calling them to be loyal to Ahlulbeit(as) and renounce their enemies. Therefore, I decided to do my duty, write this book and convey the truth and call people to the genuine Islam by way of evidence, wisdom and good advice. People should know that the history of Islam is full of distortion, perjury and bluffing which try to cover up the truth and eclipse it. Blessedness to everyone who searches for truth and fact without fanatism and accepts them wholeheartedly so as to worship Allah(swt) in the way which Allah(swt) and His messenger(swp) want from him and not according to the way which the priests of Saqeefa court want. We have to remember that the priests of Saqeefa court have plunged us into the hole of the lizard of other religions, but we have to struggle to come out of it.

Therefore, I write this book as a support to Ameer Almo'mineen Imam Ali(as) whose teachings made me adore

Allah(swt) His prophet(swp) and Ahlulbeit(as). I am full of love to the soul of the prophet(swp); that Godly creature who is matchless in the human history. The mere name 'Ali'(as) moves my essence and makes thank Allah(swt) for creating that Godly creature without whom I would have not known a taste of this religion and I would have not adored Allah(swt), the prophet(swp) and Ahlulbeit(as). Indeed, I say that if all Sahaba (the Companions) had loved Ameer Almo'mineen Imam Ali(as) during the life of the prophet(swp), they would have loved the prophet(swp) himself and they would have not betrayed the prophet(swp), Ahlulbeit(as), religion and the people of religion after the martyrdom of the prophet(swp). This is an evidence that few 'Sahaba' reached the degree of belief and certainty which makes human being a lover of Ameer Almo'mineen Imam Ali(as), loyal to him, supporter of him and inimical towards his enemies. The prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "No hypocrite loves Ali and no believer detests him." Moreover, the prophet(swp) said about Ameer Almo'mineen Imam Ali(as), "grant victory to who supports him and betray who betrays him." These Nabawi texts make it imperative on the true believer not only to love Ameer Almo'mineen Imam Ali(as), but also to be loyal to him, support him and renounce his enemies.

Moreover, I have written this book as a support to the lady of the women of the worlds; Fatima Al Zahraa(as) whose position towards the poles of Saqeefa made me realize the dimensions and depth of the oppression to which Ahlulbeit(as) were subject, therefore, I became loyal to them and re-

nounced those who oppressed them, usurped their rights and harmed them. By writing this small book, I decided to pay, even a little of the wage of my affection and adornment to the prophet(swp) and Ahlulbeit(as), express my loyalty and support to them, declare my renouncement to their enemies and thus I earn good deed and pray to Allah(swt) to accept it from me and increase its goodness for me. Allah(swt) commanded His prophet(swp) to say to people, ﴿Say, "I ask of you no wage for it, except affection among the near of kin." Whoever does a good deed, We will increase its goodness for him. God is Forgiving and Appreciative.﴾(Al Shoora: 23) Affection here in this Quranic verse does not mean mere love as the common and naïve people understand it. Rather, it is the complete loyalty to Ahlulbeit(as) following them, supporting them and renouncing their enemies.

Thus, this book supports truth and its people, becomes loyal to them and renounces injustice and its people without fear, hiding, swindling or precautionary dissimulation. This book clarifies the truth through evidences which are accepted by every person who has a searching, scientific and objective intellect. In order to deliver truth in an easier way, I have concentrated on the references and sources of the followers of those who usurped succession (Khilapha) so that the evidence and argument become from the books of the followers of Al Saqeefa themselves on the basis of 'from your own sources, we contest you' as the Mostabsirin (Clairvoyants) usually do. In spite of the operations of intentional suppression, distortion and hiding of truth, nevertheless, it

slipped away from the eyes and pens of the priests of the Jibti and Taqooti monitoring to make itself clear from amongst the lines of the books of the enemies of truth themselves. Thus, Allah(swt) accomplishes his promise by making the enemies of truth bring out what they have been concealing and in this way Allah(swt) plans and Allah(swt) is the best of planners. The priests of Saqeefa court could not, throughout history, escape from the facts which entered and resided between the lines of their own books although those facts condemn the coup-stagers, the oppressors and the usurpers, thus, the Godly promise which says, ﴿but God was to expose what you were hiding.﴾(Al Baqara: 72) comes true. Allah(swt) says also, ﴿God will bring out what you fear.﴾(Al Tawba: 64) Allah(swt) says also, ﴿In order to confirm the truth and nullify falsehood, even though the criminals dislike it.﴾(Al Anfal: 8) Allah(swt) says also, ﴿but God refuses except to complete His light, even though the disbelievers dislike it.﴾(Bara': 32) In fact, the references of who call themselves 'Ahlul Sunna wal Jama'' are sufficient to enlighten the scientific researcher about the entitlement of Ahlulbeit(as) to the succession of the prophet(swp). They also expose the truth that Al Saqeefa was a coup against religion and the people of religion. Therefore, I depended on those books and made them the main resources to clarify the truth and fact. I am indebted to the resources which I depended on in writing this book. I forward my thanks to all their authors and publishers.

I was keen on documenting the quotations and citations which I used in the book. However, if there are some

quotations which have not been documented, it might be because either of their repetition or they have fell out accidently. In fact, I have exerted my effort to authenticate the quoted texts in a general way so that they become secondary resources in this book. In other words, they are not detailed by the numbers of volumes or the pages. By following this pattern, I intended that the quotations become secondary material in this book because they are available in sources of several prints. A lot of scholars, specialized writers and researchers have provided excellent documented and authenticated works and satiated this field with documentation, authentication and details from the credible resources of those who call themselves ‘Ahlul Sunna wal Jama’’. Moreover, a lot of books by Mostabsirin provided wonderful and detailed scientific authentication and documentation with the numbers of the volumes, their prints and pages and presented the facts in an unprecedented research method. I avoided writing in the traditional; detailed authentication and documentation. I followed my own method in writing this book because I did not bring forward something new as far as the authentication and documentation are concerned. Many of those quotations are now known in the renewable culture of the conscious clairvoyant generations. Moreover, they are known by many of the lovers of reading due to their dissemination now among people through social media. This book has given more importance to analyzing, evaluating and criticizing the events, incidents and sayings which those quotations reflect and then raised logical and objective questions about them to make the ordi-

nary reader reaches, in his own way, to conclusions, inferences and deductions that clarify the truth and fact which the priests of Saqeefa court have tried either to suppress and hide them or surround them with a huge heap of organized lies and distortion and circumvented and evading interpretation which bootlicks the human idols and the supporters of the human idols. The motive of the priests of Saqeefa court behind that intentional misleading was distancing people from the genuine religion and the real people of religion. In other words, I made use of those quotations and citations in raising logical questions, creating brain storm in the judicious reader and stimulating him so that he may drive himself to the truth with scientific and objective spontaneity. The book supported its argument with Quranic verses, authentic Hadiths and documented history so that discovers the absent truth in a clear and explicit way. The answers of the logical questions raised in this book produce truth if the reader possesses a critical intellect, proper innateness and an open heart that targets truth and fact only and inclines wherever evidence inclines. In this regard, I benefited a lot from the simple logic which had been followed by Om Af'a Al Abdeyya(ra) when she entered to Aaesha in the wake of her defeat in the Camel's discord (Al Jamal war). Om Af'a Al Abdeyya(ra) asked Aaesha, "….What do you say about a woman who killed a little son of her?" Aaesha made a Fatwa to her by saying, "fire is incumbent on her." Om Af'a Al Abdeyya(ra), intelligently and tactfully, continued her questions luring Aaesha either to convict herself with what she had convicted the killer of her

own little child or to come out of her sense and expose the hidden stuff of her inner being to the people so as her reality becomes clear for all people and so she has done. Om Af'a Al Abdeyya(ra) said to Aaesha, "What do you say about a woman who killed twenty thousand of her elder sons in a single field?" This intelligent, tactful and strong gesture from Om Af'a Al Abdeyya(ra) was an objective and logical siege to Aaesha. Aaesha lost control over her nerves, shouted for those who were around her and said, "Take out the cursed; enemy of Allah(swt)"! In this way, Aaesha described Om Af'a Al Abdeyya(ra); the searcher for truth and the bold in proving the crime of criminals, as a cursed and enemy of Allah(swt) whereas Om Af'a Al Abdeyya(ra) did not say except the truth and did not clarify except the truth and fact to the people so that her logical siege to Aaesha remains an evidence to people clarifies, throughout history, the reality of Aaesha and her bloody Fitnah (discord) which caused the killing of thousands and it is still killing the innocents till today. Therefore, in this book, I have depended on simple innate logic which contemplates over the authentic and recurrent events of history, subjects them to Quran and authentic Nabawi Hadiths and thus evaluates the events of history in the light of Quran and the pure Sunna, critically and evaluatively, raises logical questions about the events of history and brings forward scientific conclusions, inferences and deductions which lead the reader to truth and its people, consequently, he becomes loyal to them. At the same time, the reader discovers the false and its people and he renounces them. Thus, the book discusses

the authentic events of history in a rooting and logical way, raises a lot of questions to make a brain storm in the intellect of the conscious reader who has common sense and the potential intuitive faith and makes him produce his own answers which will not be, but the truth itself to which he reaches through deductions and recapitulations after he puts sectarian and dogmatic loyalty aside and makes truth and fact his first and last goal so as to decide his fate in the world and chooses the correct path which Allah(swt) had drawn to people through His prophet(swp) and Ahlulbeit(as). Every reader shall remember that the path of truth is one and not several and that every person would be asked on the Judgement Day about his path which he had followed and no sane, now, can believe in the so-called Sunni Mathahib (creeds) as they are, in fact, contradictory, odd, conflicting, one-eyed and greatly disagree among themselves because they have not come from Allah(swt). We have to remember that whatever comes from Allah(swt) remains consistent and concordant while the so-called Sunni creeds do not defend themselves except with contradictions, lie, deception, modification, quacking, falsification, fabrication, dreams, nonsense and circumvented justifications that make the bereaved woman laugh. Those creeds which claim that they are Sunni are, in fact, malicious trees which do not fruits except malice, contradictions and deep disagreement. Whereas the path of Ahlulbeit(as) is consistent and concordant in its content and there are contradictions, disagreement or nonsense in it, rather, it springs from Quran and the pure Nabawi Sunna which agrees with Quran. This is

an evidence that the path of Ahlulbeit(as) is an extension of the Godly source which Allah(swt) had revealed to the prophet(swp) therefore, the sayings of Ahlulbeit(as) are from the fountain of Allah(swt) and the prophet(swp). Therefore, Imam Al Sadiq(as) said, "My saying is the saying of my father and the saying of my grandfather(swp) and the saying of my grandfather is the saying of Allah(swt)." Imam Al Sadiq(as) says also, "My saying is the saying of my father and the saying of my grandfather(swp) is a saying of his father and the saying of his father is the saying of Ali Ibn Abee Talib and the saying of Ali is the saying of the messenger of Allah(swp) and the saying of the messenger of Allah(swp) is the saying of Allah(swt)." Moreover, Imam Al Sadiq(as) said, "By Allah, we do not say according to our desires or nor do we say according to our opinion nor do we say, but what our Lord had said. Whatever reply I give you, it is from the messenger. We do not say anything from our opinion." It is this harmony which exist in the school of Ahlulbeit(as) which stand in contrast to the terrible contradictions in the one-eyed creeds that added to my conviction about the path of Ahlulbeit(as) therefore, I became loyal to them and renounced their enemies. I realized that becoming loyal to Ahlulbeit(as) is a Godly and Nabawi command.

Therefore, my advice to people is to read and read and read! The wrong understanding about religion and the repletion of the so-called Sunna heritage with lies that consolidate the corners of false and force people to submit to Jibt and Taqoot which make it incumbent upon people to revise the

faith which they had inherited and pierce the dense screens which the priests have put on truth so as to suppress and hide it from people. History and narration are full of distortion, deception, confusion, disfiguring and lie because they are written by the priests of the usurper. Therefore, history and narration turned into a labyrinth that misleads whoever can't separate the seed from the chaff, consequently, he becomes as easy prey for the ignorant priest who injects him with garbage, loads him with nonsense and lies and distances him from the path of Ahlulbeit(as). We see this has been dominant in our societies since the Saqeefa until our present day. The priests survive in the court of dictators through disseminating the lie of the Saqeefa Samarian calf. Some of them do not know the truth and think that what had been injected with is the truth and some of them know the truth, but they conceal it just to extent the period of a vanishing influence, a false social stratus, a hypocrite religious post or a bite of food with which they just live the way the livestock lives while believing in the false continues camping over him and the society till they, both, get annihilated. However, the true scholar is the inheritor of prophets, therefore, he never surrenders to distortion, falsification, lie and deception. Rather, he follows the scientific research and knowledgeable investigation and crosses the stagnant seas of misleading to reach to the coast of clear truth whatever the strength and height of the waves of false and the savageness of the wind of dictators may be. Then, he shows the truth to people and, sincerely, goes to Allah(swt). The owners of intellects are the inheritors of the

prophets and the prophets are the bearers of a pure truth which falsehood cannot approach it, from before it or behind it. Therefore, owners of intellect shall not surrender in front of the wreckage of falsehood, deception, conspiracy, lie and forging which is sitting on the chest of Islamic religion and creating a veil on it. Moreover, the owners of intellect shall never fear to testify the testimony of truth. They shall probe history with a critical, comparative and analytical intellect and a heart that removes every idol from its sides so as to reach to the pure truth from amongst the net and depth of lie and misleading which dye the lines of history. In other words, the owners of intellect shall open the pages of history, extract truth from it and disseminate it among people.

Therefore, fair reading is a duty on each human being because we are responsible in front of Allah(swt). On the Judgment Day, I can't say that I had found my father in the reality of inherited heritage and I have a follower of him. Every human being shall not surrender to the nonsense of the priests. Rather, he shall search for truth and follow it. Our motto shall be 'We are the sons of evidence. Wherever it inclines, we incline'. Islam is the religion of contemplation and investigation and not a religion of imitation. Religion is not by inheritance. Whoever claims that religion and religiosity is by inheritance, he is an ignorant person who makes living out of the manifestations of his religiosity and he is hatching misleading to convince himself and people around him that he is guided. Religion is contemplation, speculation, investigation,

researching, clarifying, arguing, proving, working, pledging, loyalty and renouncing.

Some people may bark at us because they do not accept our clear and open conclusions which depend on Quranic and Nabawi texts and documented, recurrent and authentic history which no one, except an arrogant or obstinate, can deny. Their barking is because of the fact that the Book disagrees with their heritages and exposes their idols. Moreover, the trends which uphold truth and disseminate it are always targeted by those who detest truth. Quran says, ﴿most of you hate the truth﴾(Al Zokhrof: 78) However, it is imperative upon the enlightening and Mostabsirin forces to proclaim truth whatever the cost may be. I say to the objector to this as the magicians of Pharaoh said to him, ﴿They said, "We will not prefer you to the proofs that have come to us, and Him who created us. So, issue whatever judgment you wish to issue. You can only rule in this lowly life * We have believed in our Lord, so that He may forgive us our sins, and the magic you have compelled us to practice. Allah is Better, and more Lasting." * Whoever comes to his Lord guilty, for him is Hell, where he neither dies nor lives. * But whoever comes to Him a believer, having worked righteousness - these will have the highest ranks.* The Gardens of Perpetuity, beneath which rivers flow, dwelling therein forever. That is the reward for him who purifies himself﴾ (Taha: 72-76). How does he who came to know the truth keep silent after he had discovered the great sins of history? Did not the prophet(swp) say, "Say the truth even if it is against yourself. Say the

truth even if it was sour."? I pray to Allah(swt) that no owner of intellect rejects the truth because rejecting truth negates the existence of intellect in the human being. Allah(swt) had compared those who suspend their intellects, eyes and ears to livestock. People shall remember the saying of Quran, ﴿So give good news to My servants * Those who listen to the Word, and follow the best of it. These are they whom Allah has guided. These are they who possess intellect﴾ (Al Zomar:17-18). The enlightened intellect shall incline to wherever evidence inclines, accepts advise and become from those who love advisers and not from those who are described by Quran as, ﴿but you do not like those who give advice.﴾(Al A'raf: 79) The owner of the enlightened intellect shall be on the lookout against false and the people of the false, nullify their legacy, raise the flags of truth, bring people of truth into light; Ahlulbeit(as); the guardians of guidance and its true representatives.

If I had been open and bitter in my criticism, It is the sting of criticism which is required towards a historical reality that deserves what I have done! This had been done by Fatima Al Zahraa(as) Ameer Almo'mineen Imam Ali(as), and Ahlulbeit(as). If my language was sharp, it is the language of rebelling against idols and their priests. It is the language of rejecting misleading which had been landing on my intellect for a long time of my age and I did not know truth until after the sun of my age was about to set. I came to know that history narrates disgraces, conspiracies, coups and lies which are as clear as the sun in the clear sky in the mid of the day.

However, the priests of Saqeefa court presented those disgraces, conspiracies, coups and lies in a glorifying, justifying, circumventing and evading way and imposed its acceptance on morons so that people remain under the control of a calf that usurped the affair of this religion and assigned the task of guarding his coup to the followers of the oppressors, criminals, betrayers, oath-breakers and liars. All this took place although this religion is the religion of Allah(swt) His prophet(swp) and Ahlulbeit(as) and not of somebody else. The stray priests have no right to impose their readings, justifications and fabrications on people. They shall realize that Quran, Nabawi texts and recurrent history are available. Whoever has an intellect can know the truth and fact and believe in them. People will not understand religion correctly by keeping silent about the injustice and great historical sins which have been committed by oppressors against religion and the people of religion. People will not understand religion correctly by justifying the great historical sins, circumventing and fabricating about them. Owners of intellect shall proclaim truth and sacrifice for the sake of making facts clear so that people can choose the correct path. The prophet(swp) Ahlulbeit(as) and sincere companions like Al Miqdad Ibn Al Aswad(ra), Abo Thar(ra), Salman Al Farisi(ra), Ammar Ibn Yasir(ra), Othman Ibn Madh'oon(ra), Othman Ibn Honaif Al Ansari(ra), Amr Ibn Al Homoq Al Khoza'e(ra), Hijr Ibn Odai(ra), Malik Al Ashtar(ra), Jabir Ibn Abdellah(ra), Khalid Ibn Saeed Ibn Al Aas(ra), Amr Ibn Saeed Ibn Al Aas(ra) and Aban Ibn Saeed Ibn Al Aas(ra) have sacrificed for the sake of this reli-

gion and they were a throng from the forerunners and we also shall sacrifice so that Allah(swt) accepts us as a throng of the latecomers and we supplicate, sincerely to Allah(swt) to make us from them. If the majority of the so-called 'companions' have betrayed religion, better than them will come according to the Quranic text which says, ﴿A throng from the ancients * And a throng from the latecomers﴾ (Al Waqi'a: 39-40) A throng from the forerunners are likes of the above-mentioned sincere companions who fulfilled the promise and adhered to the pledge up to the end of their life and, sincerely stood beside the prophet(swp) and Ahlulbeit(as) sacrificed their lives for the sake of the commandments and directives of religion without breaking their pledge, betraying religion and its people or us usurping the rights of others. Rather, they remained loyal to the prophet(swp) and Ahlulbeit(as) supported them and such those companions were very few as the prophet(swp) said about them that their number is like the number of 'the neglected livestock'. The throng from the latecomers support the prophet(swp) and Ahlulbeit(as); the legal successors of the prophet(swp) and renounce their enemies. This means that just like those righteous companions will come to support truth, defend it, proclaim it and disseminate it. This means that true believing is to accept all that which had been brought by the prophet(swp) defending it, proclaiming it and conveying it without turning to the heels.

We want from the reader to reach to a stage in which he wishes if he had been present at the time of the prophet(swp) and Ahlulbeit(as) so that he could have supported them

and, sincerely, said to them, “If only we had been with them, we would have achieved a great victory.” If we chant by saying to Ahlulbeit(as) “If only we had been with them, we would have achieved a great victory”, we have to be true to this saying by saying the truths without equivocation, Taqiyya (dissimulation), amputation or ambiguity. He who does not get affected by a bitterness in his throat and a pain in his heart for the tragedies of Ahlulbeit(as) and becomes ready to be loyal to them and renounce their enemies, then, he has to revise his faith, rather, he has to revise his whole Islam. In fact, he who does not renounce who had oppressed Ahlulbeit(as), then, he has to revise his relation with Allah(swt) His prophet(swp) and with the genuine religion as a whole. Because taking the matter of Ahlulbeit(as) easily, claiming love for them verbally and at the same time seeking pleasing of Allah(swt) to those who oppressed Ahlulbeit(as) and usurped their rights will not bring about the pleasing of Allah(swt) to people. We are now in a situation which is similar to the reality in which people of truth confronted all tragedies because the so-called ‘Sahaba’ had betrayed them. Consequently, Allah(swt) tested those betrayers with dictators who are worse than the Pharaohs because they betrayed the people of truth and did not stand at their side. If we do not clarify the truth to people, our societies will remain oppressed and ruled by dictators, debauchers and murderers and the nations will remain deprived of the proper conscientious and innate dose.

In this enlightening effort, we do not demand or request freedom from anybody nor do we allow the false to

continue controlling the faith of the people while we are silent. Our mothers born us free and we will proclaim truth so long as we remained alive. The matter is a matter of religion, it is a matter of heaven or fire, therefore, our weapon in this intellectual battle, will not be, but pure knowledge, scientific and academic investigation and documentation which clarify truth and the people of truth and at the same time expose false and the people of false whatever the cost may be. If we do not clarify truth to people and save them from the contradictions of fabricated creeds, then, atheism and secularism will continue to spread, conflict will continue between those who have a distorted understanding about religion as it is the case with the so-called Ikhwan Muslimeen and Wahhabis on the one hand and those who rebelled against that distorted understanding about religion, but they could not reach the clear truth on the other hand, therefor, they inclined towards atheism or apostasy. This book is a rescue for the Muslim youth from atheism, polytheism and apostasy because they did not find in the religious institution except insanity, plague and idiocy. The misleading behavior of the priests and their croaking with their distorted religion, made the Muslim youth turn away from religion in spite of the existence of genuine religion. Therefore, it is necessary to address such those youth by intellect, wisdom, knowledge and clarification of truth. There is no use in decreeing laws against atheism, apostasy or insulting the so-called ‘companions’ while the heritages are full of distortion, insulting to the Divine Entity, religion, the prophethood and nobody had done that except a

band of the so-called ‘companions.’ The circles of misleading, camouflage and guarding the false should realize that the owners of intellects will not accept falsification and distortion remain a religion while the numbers of atheists and apostates increase. As there is no law that will stand in the face of those who became fed up of distortion and inclined towards atheism and apostasy similarly there is no law that will stand in the face of those who became fed up of distortion and intended to clarify truth. Owners of intellect will continue to accomplish scientific studies which clarify who is worthy to be loyal to and who is worthy to be renounced. No law will be able to stand in the face of scientific research and its scientific and logical conclusions which would be definitely produced whatever the cost may be. The likes of the laws of Europe in its dark ages will not work now because, at the end, they have not produced except rebelling against religion as a whole. We now see the Wahhabi, Salafi and Ikhwani societies are crumbling down, their dictators are conflicting, their priests are clashing while the priests continue to lick the shoes of their unjust, corrupt, debauchee adulterer and serrate kings, Shaikhs, Sultans and presidents. The enemies of genuine religion failed to realize that wrestling against truth or hiding it from the public does not last for long time. Rather, it leads to rebelling against religion as it is happening now in the repugnant Taymi and Wahhabi Mahlka (annihilation) of Aal Sa’ood and the environment of hypocrite Ikhwan wherever they ruled. Therefore, probing history, in a scientific and logical way, and clarifying truth to people is better than leav-

ing the situation succumb under the fog of distortion, lie fabrication and contradictions which pave the way for atheism and apostasy. Is not the inclination towards atheism, polytheism, apostasy and secularism which is domination the societies now, the imperative result of the deliberate abandoning of Quran and Ahlulbeit(as), the presence of a large amount of distortion, falsification and contradictions in the books of religious heritages and the ascending of the ignorant and educational waste on the pulpit to mislead people and protect the idols? Is not the wave of atheism, polytheism and apostasy which we see now a definite result of the control of bandits, war-criminals, donkey-traders and sons of adultery over the ruling system? Is not proclaiming the genuine Islamic religion one of the duties of the true scholars so as to reduce the numbers of atheists, apostates and secularists through scientific studies that remove distortion which covers the face of the most comprehensive, beautiful and wonderful religion ever revealed to humanity? Is not the duty of the true scholars clarifying truth and proclaim the method of the people of truth so as to create rulers who have conscience, morality and humanity? If we do not clarify facts and proclaim them, we will continue suffering from ignorance of institutions and injustice of dictators and we will not be able to prepare generations which have morality and conscience. Thus, the task of scholars who are sincere to Allah(swt) and who are the inheritors of prophets, is to clarify the truth to the people and endure what the prophets, Imams and curators had endured so as to reform this world which is tumbling into the astray.

True scholars have to remember the saying of Ameer Al-mo'mineen Imam Ali(as), "if there had been no pledge of the scholars to Allah that they should not surrender in the face of the gluttony of the oppressor and the hunger of the oppressed, I would have cast the rope of succession on its own shoulders, and I would have watered the last one with the same cup of the first one. Then you would have seen that, in my view, this world of yours is no better than the sneezing of a goat." Scholars who do not make the above Alawi principle a method of dealing with truth, they are only scholars of astray. The matter of genuine religion is the matter of Allah(swt) prophethood, pledging and renunciation. Whoever diverts from these clear lines, he had diverted from the proper path.

By the grace of Allah(swt) due to the dissemination of scientific reading in the recent years, the elites of the society started realizing the truth, accepting it wholeheartedly, renouncing Jibt and Taqoot and taking refuge in Ahlulbeit(as). Shiasm is spreading among the conscious youth who read with open hearts and scientific intellects, search for truth, accept it and demolish idols within themselves. By the grace of Allah(swt), references and resources are now available and within the reach of every searcher for truth. Therefore, many people came to know about truth, got freed from the chains of idolizing and reached the pure Godly fountain embodied in Ahlulbeit(as). They renounced the stray symbols which have been idolized by the priests of Saqeefa court. People started realizing that Allah(swt) had made Ahlulbeit(as) the successors of the prophet(swp) bearers of the Islamic message, keepers

and teachers of genuine religion for the subsequent generations. Allah(swt) purged them from every abomination and hence they became infallible and capable of disseminating truth in a certain and definitive way.

In this context, this book tries to clarify some facts which people shall know so that they may come out of the darkness of the priests' misleading, get guided to the light of Ahlulbeit(as) and renounce the poles of Saqeefa who staged a coup against the prophet(swp) and oppressed Ahlulbeit(as). If the book succeeds in clarifying this subject-matter, it will have served the purpose for which it was written; a service for Ahlulbeit(as) and a support for them. I thank Allah(swt) for enabling me to know the truth and I, sincerely, supplicate Him to enable me to follow it, fully, also, accept from me this simple work, forgive my sins, be merciful towards me and include me with the righteous.

Allah's blessing be upon our master the prophet Mohammed and his good and pure progeny

Dr. Abdelrahman Mohammed Yeddi Elnoor
March, 2020

The Prophet's Khelapha (Succession): A Godly Appointment of the Reformer

Terminologically, the Khelapha (Succession) means being on behalf of another as in the saying of Moses(as) to his brother Aaron(as), ﴿Take my place among my people, and be upright, and do not follow the way of the mischief-makers﴾.[1] Thus, as the Khelapha is a reforming process, it has to be assigned to the reformer and not to the corruptor. According to the Godly standards, the process of reforming in the society and avoiding the way of the corruptors' way is undertaken by none except the most knowledgeable. In fact, the issue of Khelapha was always not different from the issue of prophethood and Godly message. Therefore, the prophet(swp) said, "Whenever Allah sent a prophet or appointed a successor..."[2] up to the end of the Hadith. Thus, the Prophet's Khelapha is not an easy matter which is performed by everybody from the common people. It is rather a Godly matter and requires Godly specifications in the person who undertakes it. The most important of those specifications is faith as the Satan doesn't have control over the faithful not does it haunt him. Moreover, the faithful is never haunted by doubt about the prophethood of the prophet(swp) and his message. Therefore, if being the Nabawi Khelapha had been an easy matter, he who is haunted by Satan or the doubter in prophethood or the self-degrader who wishes if he were a hair on the body of a faithful servant or he who admits that he would have been annihilated if he had not been saved from his ignorance and mental failure or that who considers even a house-hold lady has more jurisprudential knowledge than him would have tried to undertake it. Such an

ignorant undertaking of the Khelapha of a prophet would create an awry reality that doesn't have relation with religion which has been revealed by Allah(swt). Thus, terminologically, Khelapha represent a position which has a high and holy Godly position because the Khalipha (the successor) undertakes the whole position of the prophet(swp) except the prophethood (in the case of post-prophet Mohammed(swp) stage); that is the task of delivering the interpretation of religion in a certain and definitive way as desired by Allah(swt) in the process of correct worshipping and rehabilitation of the Earth. As Islam is the final message, therefore, Allah(swt) has revealed the holy Quran as a Books which is complete and contains every minor and major thing, explained religion by means of the illustration through the prophet(swp), completed religion by concluding the Book, completed the blessing by the Alawi mandate and warned against 'turning to the heels', changing religion or abandoning it.

As the successor undertakes the task of certain and definitive interpretation of religion, he must be the best among the people of his time in the characteristics of perfection, knowledge, courage, honesty, justice, morality, contemplation, intellect, wisdom and rationality. The legal successor can't be so if he were not the most knowledgeable, after the prophet(swp), about religion and capable of explaining the provisions of religion to the people as per the Godly Tibyan (clarification) and the Hadiths (sayings) of His prophet(swp) in a certain and definitive way. Therefore, the successor must have an exceptional rank in knowledge and not only knowing the permissible and impermissible which can be easily understood by many common people. The legal successor should acquire his knowledge from the prophet(swp) or from the successor who preceded him and he should have the abilities of certain and definitive interpretation and all these qualifications

have certain connectivity with Godly inspiration. However, such qualifications do not apply except to Ahlulbeit(as). This is the Godly line which has been manufactured and inspired by Allah(swt) to undertake a task that is not less, in importance, than the task of the mother of Mosa(as) when Allah(swt) revealed to her to cast him into the river. It is not less, in importance, than the inspiration which the bee receives to produce honey that heals people. As such, the legal successors are connected with Allah(swt) in an exceptional manner and they receive Godly inspiration. Therefore, they do not need a teacher from common people, rather, they teach all people. Due to all these Godly requirements, Ameer Almo'mineen Imam Ali(as) has undergone, since his childhood, a special process of Godly manufacturing through the prophet(swp) to qualify him and his purged offspring(as) to be the legal successors of the prophet(swp).

Thus, the succession which is capable of undertaking what is Godly required is a succession that is appointed by Allah(swt). Humanity, since the dawn of history, has experienced all methods of life, right from far right to far left and what is between them, but it failed to live a life that makes it in the level of Godly humanity although Allah(swt) has send messengers along with clear clarification to their nations and addressed all the aspects of their life, however, they deviated, distorted their religions, substituted the blessing of Allah(swt) by disbelieving, returned to what Allah(swt) has warned them against, consequently, they accommodated their nation the house of wasteland. Therefore, Allah(swt) has sent his messenger Mohammed(swp) to formulate a middle way nation that becomes the best nation if it follows the Godly method which has Allah(swt) has conveyed through the prophet(swp). Allah(swt) says, ﴿Thus We made you a moderate community, that you may be witnesses to humanity, and that the Messenger may be a wit-

ness to you.﴾[3] Allah(swt) has commanded people to follow the prophet(swp) and his commands adheringly and without a declining or diversion from it. The prophet(swp) formulated the path of guidance through the blessing of legal Alawi succession which has been stipulated by Quran and Nabawi Sunna.

In the legal succession in Islam, whoever comes after the prophet Mohammed(swp) must be an extension of the prophet(swp) in everything except prophethood. The legal succession represents the knowledge of the prophet(swp). He has the general jurisdiction upon all people with regard to their affairs and interests. He undertakes all the legal tasks effectively and without any failure in any aspect of understanding religion, thus, he becomes a real guide and a counsellor to the people, distance them far away from corruption and corruptors and direct them to what produces their happiness in this world and in the Hereafter as well.

As mentioned earlier, the legal successor is the most knowledgeable in religion. He interprets Quran in a certain and definitive way, explains all aspects of religion and its provisions, establishes justice, protects religion from distortion, protects rights against injustice and immunizes people against break up and disagreement. Thus, succession in genuine Islam is a Godly and an extension of prophethood in all its tasks and functions with the exception of prophethood. Can he become a Godly successor he who is a product of consultation (Shura) and election? Can groups of people elect a Godly successor who preserves truth and rights? Can those who has been described by Allah(swt) as ﴿but most of them hate the truth﴾[4] select that who guides them of the road of truth and straight-path?

If we take into consideration the Hadith of the prophet(swp) which goes, “Whenever Allah sent a prophet or appointed a successor...”, the Hadith explains that the matter of appointing a suc-

cessor is a Godly matter just like sending prophets and messengers as it is clear from the wording of the Hadith. This means that the matter of appointing a successor is not subjected to the mechanism of consultation, selection or election by people. In other words, we can't assign the task of selecting the successor of the prophet(swp) to a group of people which can be full of hypocrites and truth haters. We have to remember that the majority people are haters-of-truth while the post of successor revolves around truth, rights and justice. Therefore, such a post must be appointed by Allah(swt) and his prophet(swp) because the matter is a matter of religion and the world of people itself is religion. Allah(swt) says, ﴿I did not create the jinn and the humans except to worship Me.﴾[5] Moreover, Allah(swt) has commanded man to say, ﴿My prayer and my worship, and my life and my death, are devoted to Allah, the Lord of the Worlds.﴾[6] It is not possible to regulate that worshipping life and keep it on the track of guidance and straightforwardness except that he who has been selected by Allah(swt) as a successor of the prophet(swp) and his Wasee (curator) over people. Thus, as far as the matter of succession of the prophet(swp), we should not confuse between the outcomes of the human selection or coup or false consultation (Shura) one hand and the Godly and Nabawi appointment on the other hand. The outcomes of the coups and consultation (Shura) is usually intruded by personal, Jahili, tribal, racial, authoritarian, distorting, fraudulent and other whims which divert the track which has been laid down to people by Allah(swt) and His prophet(swp). Moreover, the outputs of consultation itself should be under the monitoring and management of the legal successor and thus the Shura (consultation) which is mentioned in Quran supervises over the selection of aspects below the level of the status of succession stipulated in the Quran and Sunna and thus selection of successor is not within the juris-

diction of Shura (consultation) or election. Even those posts which are below the position of succession shall be filled up under the supervision, monitoring and resolution of the legal successor or the legal Wasee (curator) who is appointed by Allah(swt) and His prophet(swp) so that he can consolidate the Godly truth and justice. In this way, people can come out with an ideal outcome from consultation which is under the supervision of the successor or the legal Wasee (curator) who is appointed by Allah(swt) and His prophet(swp) and this is the Godly intention from the Shura texts in the Quran and that have been practiced by the prophet(swp) as he is the legal Wasee (curator) who is appointed by prophet(swp). He was consulting his Sahaba (companions) about some issues so as to qualify people to know the truth, become loyal to it, adhere to it, implement it and get disciplined to it. Thus, the legal successors of prophets are appointed by Allah(swt) as they are capable of filling up the gap resulting from the absence, death or martyring of the prophets(swp). The legal Khalifa practices consultation with those who are around him to let them join the movement of understanding truth, accepting it, adhering to it and implementing it till it gets disseminated on earth in the way Allah(swt) and His prophets(swp) want it.

References:

1. Surat Al Araf: 142
2. Muslim, Albukhari
3. Surat Al Baqara: 143
4. Surat Al Mo'minoon: 70
5. Surat Al Zariat: 56
6. Surat Al Ana'am: 162

The Environment of Conveying Necessitates the Godly Appointment of the Legal Successors of the Prophet(swp)

The prophet(swp) has lived among nomads (A'rab) who were characterized by obstinacy, polytheism, disobedience and hypocrisy. When Allah(swt) ordered him to convey (Tableeq) the message, his people confronted him with an obstinate and fierce opposition. The evidence of this is that not more than 200 persons became Muslims in spite of the lapse of more than half of the period of prophethood which the prophet(swp) had passed in Macca calling people to say only "There is no god, but Allah. Mohammed is the messenger of Allah." Throughout that period, the prophet(swp) was facing multi-faceted targeting which has gone to the extent of targeting his life. Therefore, Allah(swt) commanded him to migrate. Even after migration, the prophet(swp) passed most of his time defending Islam and its existence in the face of brutal Quraishi, Jewish and polytheist targeting which continued chasing Islam and Muslims by various types of wars and conspiracies. Therefore, the process of completing the conveying of revelation was the utmost of what could happen in a fossilized, disobedient and hypocrite nomad reality which is not less in its disobedience and enmity towards religion than the reality of that of the Sons of Israel who disobeyed prophets and messengers, killed them and distorted religions. It is rather similar to it and matching it in the past and till the Hereafter if those who claim to be Muslims do not adhere to the conditions of goodness mentioned in the Quran verse which says, ﴿You are the best community that ever emerged for humanity: you advocate what is moral, and forbid what is immoral, and believe in Allah.﴾[1]

Due to all these hurdles, the task of the prophet(swp) was only to convey the message. The prophet(swp) does not bear the responsibility of the rejection of the people to religion or their non-acceptance of it. Allah(swt) says, ﴿If you turn away—know that the duty of Our Messenger is clear communication.﴾[2] Allah(swt) says also, ﴿But if they turn away—We did not send you as a guardian over them. Your only duty is communication.﴾[3] The previous verses indicate that the prophet conveys message only and he does not compel people to believe in it. Allah(swt) says, also, ﴿Do We compel you to accept it, even though you dislike it?﴾[4] Thus, the prophet is a conveyer, a warner, a glad-tidings promiser and a guidance to the straightforward path. Who would extent those threads of guidance would come after the prophet through generation, preserve religion from distortion, interpret religion in a certain and definitive interpretation, guide people and root guidance in the society and give it its civilized shape which transforms people in such a way that covers all aspects of their life? This is evidenced by the saying of Allah(swt) which goes, ﴿You are only a warner, and to every community is a guide.﴾[5] Therefore, the prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "You are the guide O Ali. Those who seek guidance after me, get guided by you."[6]

Thus, the benefit of conveying and completing the message does not complete, if there is nobody among human beings who interprets it in certain and definitive interpretation, protects it from distortion and preserves the guidance among people. Without the continuity of holding the flag of guidance by those who are knowledgeably, practically and illustratively qualified for this, Islam would be threatened by distortion and falsification as it happened to the previous religions. Allah(swt) says, ﴿Do you hope that they will believe in you, when some of them used to hear the Word of Allah, and then deliberately distort it, even after under-

standing it?﴾[7] To Avoid what has been committed by the followers of the previous religion; distorting and falsifying religion, the legal successor preserves the guidance of the guided people, plants guidance in common people, reforms them and protects religion from distortion and corruption and, in this regard, he is succeeded by an Imam, just like him, who undertakes the same task and thus each nation has an Imam till the Day of Judgment and on the Judgment Day they are called by their Imam. Allah(swt) says, ﴿On the Day when We call every people with their Imam.﴾[8] The prophet(swp) also said, "Whoever died without knowing the Imam of his time, died the death of the time of ignorance."[9] Therefore, the final message; Islam, gave a great importance to the task of legal Imama and succession for the sake of the continuity of conveying religion, reforming and guiding people and undertaking the task of explaining religion after the departure of the prophet(swp) through twelve Imams from whom the nation takes religion till the Judgment day. Allah(swt) and His prophet(swp) have appointed those Imams. Allah(swt) has made those purged elites as elements who guide to truth and obliged people to follow them because they are who guide to the truth, therefore, they are the best to be followed. Allah(swt) says, ﴿Is He who guides to the truth more worthy of being followed, or he who does not guide, unless he himself is guided? What is the matter with you? How do you judge?﴾[10] The effects of distancing the legal Imam have appeared clearly after the martyrdom of the prophet(swp); during the eras of Ibn Abee Qohafa and Ibn Sohak. Both of them plunged into the deviations which they have committed by themselves and consequently they thought refuge in Ameer Almo'mineen Imam Ali(as) so as to get saved from their own great sin and overwhelming calamity. Therefore, Ibn Abee Qohafa said, "Without Ali, Abu Bakr would have got annihilated." Ibn Sohak also said, "Without Ali,

Omar would have got annihilated". This indicates that they have occupied a position which was not for them and therefore they conducted in that position a conduct of a bankrupt who knows nothing in religion. As we will see later on, the eras of Ibn Abee Qohafa and Ibn Sohak were loaded with deviation from the way of religion and distorting it as well. Therefore, it is not possible for a sane person who searches for guidance and salvation from astray to follow Ibn Abee Qohafa and Ibn Sohak as both of them have admitted their mental incapacity and religious bankruptcy. Rather, we must follow that who has been considered, even by coup perpetrators, as a savior from annihilation and deviation; that is Ameer Almo'mineen Imam Ali(as). Therefore, the prophet(swp) through many and clear Nabawi texts, right from the beginning of the revelation up to its end, ordered people to follow Ahlulbeit(as), obey them and comply with their orders. Even Allah(swt) has ordered people to follow the guardianship of Ameer Almo'mineen Imam Ali(as). Allah(swt) says, ﴿Your (real) Guardian (authority) is (no less than) Allah, His Messenger, and those believers; who conduct prayers and give alms while they are kneeling down.﴾[11] All interpreters of Quran have agreed that this Quranic verse has been revealed about Ameer Almo'mineen Imam Ali(as). This Quranic verse has arranged the guardian position of Ameer Almo'mineen Imam Ali(as) after Allah(swt) and His prophet(swp) and crowned him as a third guardian upon people. Later on, we will see many Quranic and Nabawi texts which support this meaning.

Islam is the religion of truth, but the majority of people are haters of truth. Moreover, the society which has been left by the prophet(swp) before his martyrdom was a society in which the vast majority pretended to be Muslims. In fact, they surrendered, but they did not embrace Islam. They only uttered the two declarations of faith. This was at the end of the period of the life

of the prophet(swp). This means that they have just come out of, or claimed to have come out of, a reality in which was dominated by obstinate and blatant idolatry and stony Jahilia that bears all the potentialities of turning on heels, breaching religion, relapsing into polytheism and retreating from the straight path. In the past, they were the outcome of a Jahilia reality which confronted the prophet(swp) right from the beginning of revelation and till Allah(swt) surrounded them during the conquest of Mecca. In fact, people, in general, were in need of a special guardianship that protects them from turning on their heels. Therefore, Allah(swt) and His prophet(swp) asked people to follow that guardianship of Ahlulbeit(as). The prophet(swp) made loyalty to Ahlulbeit(as) as the essence of Islamic guidance which he has established right from the beginning of revelation up to its end. The prophet(swp) exerted all efforts to explain and disseminate this Itri succession in many events as we will see in the course of this book.

References:

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2. Surat Al Taqabon: 12
3. Surat Alshura: 48
4. Surat Hood: 28
5. Surat Alra'd: 7
6. Ibn Jareer Altabari, in, Jami' Al Bayan
7. Surat Al Baqara: 75
8. Surat Al Isra': 71
9. Al Qondoz Al Hanafi, in, Yanabee'a Al Mawadda
10. Surat Yonos: 35
11. Surat Al Ma'eda: 55

Ahlulbeit(as) are the Legal Successors of the Prophet(swp)

Undertaking the task of Khilapha requires a Godly and infallible group. Therefore, Allah(swt) has purged Ahlulbeit(as) from abominations; (rijs) all types of errors and sins. Allah(swt) says, ﴿ Verily, Allah desires to remove all abomination from you, O People of Ahlulbeit, and to purify you thoroughly.﴾[1] People around the prophet(swp) were knowing the Godly significance of this Quranic verse which raises the position of Ahlulbeit(as) above the level of all people and prepares them to be the guardians and the in-charge of religion after the prophet(swp). The prophet(swp), has said about Ahlulbeit(as) a package of virtues and a set of texts which clarify that leading and Godly position in the society so that common people can know that Ahlulbeit(as) have been endowed by Allah(swt) with characteristics that qualify them to be the successors of the prophet(swp). Even, Aaesha herself, who was detesting Ahlulbeit(as), Allah(swt) made her to reveal what she conceals by admitting the Godly and leading position of Ahlulbeit(as) in the society. Aaesha says, "The prophet came out early in the morning putting on a gown from black hair. Hasan came, he covered him with it, then Hosain came, he covered him with it, then Fatima came, he covered her with it, Then Ameerul Mo'mineen Imam Ali came, he covered him with it. Then he said 'Verily, Allah wants to distance you from all abomination from you, Ahlulbeit, and purge you pure and spotless.'"[2] The saying of Om Almo'mineen Om Salama(ra) goes, "The prophet put the gown on Al Hasan, Al Hosain, Ameer Almo'mineen Imam Ali and Fatima and then said 'Oh Allah, these are the members of my family (Ahlul-

beit), distance abomination from them and purge them pure and spotless' Om Salama said: Should I be with them O prophet of Allah? The prophet said, 'Your destiny is okay.'"[3] It is narrated that Gabriel and Mikael(as) also joined Ahlulbeit(as) in entering under the gown. After the revelation of the Quranic verse, the prophet(swp) used to pass by the door of Fatima(as) when he goes out to Fajr prayer, and say, "Prayer, oh Ahlulbeit. Verily, Allah wants to distance you from all abomination from you, Ahlulbeit, and purge you pure and spotless"[4] so that it would be clear to the people, through such a daily repetition, who Ahlulbeit(as) are and people may understand the Godly position which Allah(swt) has arranged for Ahlulbeit(as) to undertake the task of religion and the affairs of the people after the prophet(swp). Moreover, the prophet(swp) wanted to explain to the people that these only and their purged offspring are those who are meant by the terminology 'Ahlulbeit'. Thus, the wives of the prophet(swp) are not included in it. Hence, the prophet(swp) clarifies that his purged family are: Ameer Almo'mineen Imam Ali, Fatima, Al Hasan and Al Hosain(as) and in another position he included seven purged Ahlulbeit(as) whereas the wives of the prophet(swp) did not have place among them as the prophet(swp) banned Om Almo'mineen Om Salama(ra) from entering under the gown and said to her "Your destiny is okay" while all of us know the special and distinct position of Om Almo'mineen Om Salama(ra) among the wives of the prophet(swp). Om Almo'mineen Om Salama(ra) remained sincere to her promise and to the Nabawi command, adhered to the guardianship of Ameer Almo'mineen Imam Ali(as), remained in her house and sat on her praying mat, did not practice Tabarruj (exposing what shall be hidden) nor did she depart truth and its people till she died. Though the prophet(swp) was knowing her good end, nevertheless, he did not include her in the list of Ahlulbeit(as)

in its purging meaning. Om Almo'mineen Om Salama(ra) was rather in the Quranic verses which order the wives of the prophet(swp) to be disciplined, not to practice Tabarruj, remain in the house and sit on their praying mat. While the purging verses raise the level of Ahlulbeit(as) whom Allah(swt) has distanced rijs from them and purged them, the other Quranic verses were directing their address to the wives of the prophet(swp) and warning them against falling in immorality or tempting by producing soften saying. The other Quranic verses were asking the wives of the prophet(swp) to remain in their houses, not to indulge in Tabarruj of the first Jahiliya. The other Quranic verses were ordering the wives of the prophet(swp) refine themselves by devotion to Allah(swt) so that not to fall in what they have been warned against. Allah(swt) says, ﴿O wives of the Prophet! You are not like any other women, if you observe piety. So do not speak too softly, lest the sick at heart lusts after you, but speak in an appropriate manner * And settle in your homes; and do not display yourselves, as in the former days of ignorance. And perform the prayer, and give regular charity, and obey Allah and His Messenger﴾[5] directing them by the feminizing pronoun article as in the words: "lestunna", "itaqaitunna" and "takhdha'n". Then Quran says, ﴿Allah desires to remove all impurity from you, O People of the Household, and to purify you thoroughly﴾[6] and directs its addressing again to the males as in the words: "ankum" and "wa'yotahirakum" and thus there is no place for the wives of the prophet(swp) in the intention of the purging Quranic verse because if the wives of the prophet(swp), in the Quranic verse, were included in purging, Quran would have said, "ankunna" and "wa'yotahirakunna". All that warning and alarming Quranic media which is directed to the wives of the prophet(swp) in those Quranic verses is for the sake of maintaining the sublime religious status of the Ahlulbeit(as) namely, (Ameer Al-

mo'mineen Imam Ali, Fatima, Al Hasan and Al Hosain and the Imams from the subsequent offspring(as)) who are purged from abominations; (Rijs) in which the common people fall including the wives of the prophet(swp). All those Godly phrasings in those Quranic verses are for protecting the purged Itra(as) from the sins of the narrow circle around them, therefore, the verse warned the wives of the prophet(swp) and explained to them the ways of staying within the frames of Islamic gracefulness and morality while Allah(swt) and the prophet(swp) were preparing Ahlulbeit(as) to undertake the task of religion and the succession of the prophet(as). Moreover, in order to explain who Ahlulbeit are, and who those purged are, the prophet(swp) said about Ameer Almo'mineen Imam Ali, Fatima, Al Hasan and Al Hosain(as), "Oh Allah, these are the members of my family (Ahlulbeit), distance abomination from them and purge them pure and spotless."[7] The wives of the prophet(swp) were narrating all this and they have never claimed that they are from Ahlulbeit(as). Thus, the above Quranic verse indicates that Allah(swt) has purged Ahlulbeit(as) from abominations; (rijs); all types of errors and sins whether minor or major. In this sense, Ahlulbeit(as) become absolutely infallible and here their Godly position gets manifested and later on it would be clear that their religious line is harmonious and compatible with Quran and the prophet(swp) and it is really the Godly line which Allah(swt) wanted to people. They have not disagreed nor did they fight against each other. Rather, their religious line remained presenting itself that it is the line of Allah(swt) and the prophet(swp). It is the religious line of faithful, believers, pious and the people of straightforwardness. While the so-called 'Sahaba' fought against each other, conflicted against each other, killed each other and captured the wives of each other. Moreover, the mothers of believers disagreed with each other, deserted each other and insulted

each other. Thus, the above verses have not included the wives of the prophet(swp) in the purged list. Rather, it warned them against committing any deeds that violate the required standards and specifications in maintaining the Godly image of the prophet(swp) and his Itra(as). Any wife of the prophet(swp) who does not become pious or violate those Godly directives, she becomes one of the common women and comes out from the frame of the saying of Allah(swt), ﴿You are not like any other women﴾ because after this Quranic text, there is a Godly condition; that is 'In Itaqaitunna' (if you remain pious) and the conditions of that piety as per the Quranic text are that they should not speak in submissive (alluring) manner, that they should say good words, that they should remain at home and that they should not practice Tabarruj. Moreover, they should perform prayers, give alms and obey Allah(swt) and His prophet(swp). These are the conditions that if the wives of the prophet(swp) adhere to them, they will get a status higher than the status of the common women. We have to ask: Did all the wives of the prophet(swp) comply with those Quranic conditions? No, never. Some of them did not comply with those Godly conditions. For example, we find that Aaesha has lied a lot on the prophet(swp) as in the Hadith of Maqafeer when she conspired with Hafsa against the prophet(swp). She also tracked the prophet(swp) at night as he was visiting Al Baqee' graves to pray for the martyrs of Ohod and when she saw him coming back, she ran home. The prophet(swp) found her breathing highly and asked her about the reason. She said, 'nothing'! Moreover, Aaesha, insolently dared and said to the prophet(swp), "Don't you claim that you are the messenger of Allah? Will you be fair?"[8] Such a saying to the prophet(swp) is not uttered by a faithful at all. It is similar to the words of the hypocrite; Tho Elkhwaisira who questioned the fairness of the prophet(swp).[9] By the saying, "you (allege) that you are

the messenger of Allah", Aaesha shows her disbelieve in the prophethood of the prophet(swp) and by saying "Will you be fair?", Aaesha questions the fairness of the prophet(swp). Aaesha said also, "I see that your Lord is quick to respond to your wishes (whims)."[10] This is an impolite saying with Allah(swt) Himself and with the status of prophethood as it attributes whims to Allah(swt) and His prophet(swp) while the Quran repudiates this by saying, ﴿Nor does he speak out of desire * It is but a revelation revealed.﴾[11] Moreover, Aaesha insulted Safeyya (one of the wives of the prophet(swp)) by using a bad language that has been described by the prophet(swp) that if it had been mixed[12] into the sea, it would have polluted it. Aaesha had been described by Om Almo'mineen Om Salama(ra) as 'wall'[13] (deaf) for her obstinacy and insistence on fighting against Ameer Almo'mineen Imam Ali(as). There are also a lot of examples which reflect the disobedience of Aaesha to the prophet(swp) and to the legal successor of the prophet(swp); Ameer Almo'mineen Imam Ali(as) such as her detest to Ameer Almo'mineen Imam Ali(as) and her forming of an army to fight him and her causing of killing of thousands of people in that war which she was behind it and her admission that she detests Imam Al Hasan(as). Then, can any anybody, after this, claim that Aaesha is included in that verse of purging? Where is piety in all those deviant conducts? Thus, it becomes clear that the wives of the prophet(swp) do not have place in the verse of purging which confined purging from abominations; (Rijs) to *Ameer Almo'mineen Imam* Ali, Fatima, Al Hasan and Al Hosain and the rest of the infallible Imams(as). Purgation as Zamakhshari says, "Disdaining from all types of disobedience." Alrazi says that the meaning of "'Allah wants to remove all impurity from you' means removing sins from you."[14] Al Tabari says, "Allah desires to remove all impurity from you and immorality oh Ahlulbeit Mohammed and purify you

thoroughly from defile which is in the people who disobey Allah."[15] Ibn Ateyya says, "Abomination is a name of sin, torture, impurity and imperfections: Allah has distanced all this from Ahlulbeit."[16] As per the above explanations, The Quranic verse means that Ahlulbeit(as) are infallible and that Allah(swt) has safeguarded them from all sins, disobediences and errors. All of us know that the will of Allah(swt) is certain and never falls behind as it is a formative will. Indeed, everyone who studies history sees the infallibility of Ahlulbeit(as) against all disobediences, sins and errors and that there is a harmony in the line of Ahlulbeit(as) and it is free from contradictions and deviation which we have seen in the behavior and line of those who usurped succession and also in the religious creed which are loyal to the usurpers. This proves that the will of Allah(swt) has come true, never fell behind with regard to purgation of Ahlulbeit(as) and made them infallible and guiders to the path of Allah(swt). It is natural that human being accepts that the infallible and deep-rooted in knowledge to be a successor, guardian and leader on the path of guidance. Therefore, the prophet(swp) said, "Most fair in judiciary, among you, is Ali"; it means that he never commits mistake in his judgment. Due to all this, Quran said, ﴿Your (real) Guardian (authority) is (no less than) Allah, His Messenger, and those believers; who conduct prayers and give alms while they are kneeling down.﴾[17]

Moreover, Mobahala (cursing he who is a liar) verse shows that the naming of Ahlulbeit is confined to Ameer Almo'mineen Imam Ali, Fatima, Al Hasan and Al Hosain(as). The Quranic verse says, ﴿And if anyone disputes with you about him, after the knowledge that has come to you, say, "Come, let us call our children and your children, and our women and your women, and ourselves and yourselves, and let us invoke Allah's curse on the liars.﴾[18] All interpreters of Quran agreed that this Quranic

verse descended with regard to those who were under the gown; they are: the prophet Mohammed(swp), Ameer Almo'mineen Imam Ali, Mrs. Fatima and the Imams Al Hasan and Al Hosain(as) when the prophet(swp) challenged the Christians of Najran for Mobahala; (cursing he who is a liar). As Allah(swt) knows the Godly characteristics of Ahlulbeit(as) therefore, He commanded the prophet(swp) to take with him that purged and faithful throng of his Ahlulbeit to Mobahala to contribute to prove the truthfulness of the Islamic religion. The prophet(swp) took with him Ameer Almo'mineen Imam Ali, Mrs. Fatima and the Imams Al Hasan and Al Hosain(as). Thus, 'ourselves' in words of the prophet(swp) in the Quranic verse was only Ameer Almo'mineen Imam Ali(as) 'our sons' in words of the prophet(swp) in the Quranic verse were only Al Hasan and Al Hosain(as) and 'our women' in words of the prophet(swp) in the Quranic verse was only Fatima(as). No eye of a human being would miss the Godly characteristics of that pure and purged throng. Therefore, the priest of Najran realized the danger of his Mobahala against the prophet(swp) and that Godly throng who was with him. The priest said to his followers, "Oh folk of Christians! I see face by which if Allah desires to remove a mountain from its place He would remove. Do not conduct Mobahala and get annihilated and not a Christian would remain on the surface of the earth till the Judgment Day."[19] Therefore, the Christians of Najran retreated from Mobahala and said to the prophet(swp), "Oh Abal Gasim! We decided not to conduct Mobahala against you and to allow you in your religion and we remain in our religion."[20] Thus, by the retreat of Najran's Christians from Mobahala, Ahlulbeit(as) are the forerunners and the nearest who participated in fixing the truth that Islam is a revealed religion from Allah(swt), that Mohammed(swp) is the messenger sent from Allah(swt), that Islam has its clear spiritual

and divine weight for every speculator and that Ahlulbeit(as) have a divine task in the movement of religion and guidance. Therefore, the Christians of Najran got afraid of the holiness of the position, therefore, they avoided conducting Mobahala and accepted the prophet(swp) in his religion, but they obstinately decided to remain in their interpolated religion. Thus, the prophet(swp) took his pure Ahlulbeit(as) with him in confronting and repulsing the false and consequently he made it retreat and withdraw. The purged Ahlulbeit(as) represent, along with the prophet(swp), the truth in the face of the false which is represented in the Christians of Najran. Thus, the prophet(swp) explained, to all people that Ameer Almo'mineen Imam Ali, Mrs. Fatima and the Imams Al Hasan and Al Hosain and the rest of the infallible Imams(as) after them are those who will bear the task of fixing religion, conveying it, explaining it, interpreting it and lead people on the path of Allah(swt); the road of guidance; far from the road of straying. Ahlulbeit(as) became the representative of Islam and the symbols of truth in the face of false. People would never progress in their religion and compel the enemies of Islam to retreat, if they do not accept Ahlulbeit(as) as the successors of the prophet(swp) and guardians upon them.

As Quran is the Book which Allah(swt) has revealed to His prophet(swp) to convey it to the people, Allah(swt) has made Ahlulbeit(as) connected with the Book, therefore, Allah(swt) called them together, in the tongue of His prophet(swp) 'Al Thaqalain'; the two holy sources, and He linked them with each other. They do not get delinked nor do they break up from each other till the Judgment Day. Whoever do away with Ahlulbeit(as) he has done away with Quran, its Godly, certain and definitive meaning and interpretation and fallen into the clutches of contradictory and truth-concealing interpretations which are loyal to the people of

lie, oath-breaking, injustice, betrayal and false. Because Ahlulbeit(as) are compatible with Quran and no other person reaches to the certain and definitive meaning of Quran if Ahlulbeit(as) were not his reference in this regard. The Book includes Quran and Sunna Nabaweyya. Ahlulbeit(as) are their keepers of both and the sources of their knowledge. If we want to take the Tibyan (Godly explanation of Quran and Nabawi Sunna), which are revealed by Allah(swt) to His prophet(swp) Allah(swt) has made Ameer Almo'mineen Imam Ali(as), the 'self' of the prophet(swp). Thus, Ameer Almo'mineen Imam Ali(as), says what the prophet(swp) says about Quran, Tibyan, conveying and revelation during the life of the prophet(swp) and after his martyrdom as well. In other words, Ameer Almo'mineen Imam Ali(as) and his purged offspring(as) are the best who represent the prophet(swp). Therefore, the word, 'ourselves' in the Quranic verse ﴿And if anyone disputes with you about him, after the knowledge that has come to you, say, "Come, let us call our children and your children, and our women and your women, and ourselves and yourselves, and let us invoke Allah's curse on the liars﴾ made Ameer Almo'mineen Imam Ali(as) the best who represents the prophet(swp) in his life and after his martyrdom. Rather, that word; 'ourselves', indicates that the prophet(swp) is present by himself through Ameer Almo'mineen Imam Ali(as) in spite of the absence of his honored body. Therefore, whoever stands in the face of Ameer Almo'mineen Imam Ali(as), is like that who stands in the face of the prophet(swp). Rather, whoever fights against Ameer Almo'mineen Imam Ali(as) or any one of Ahlulbeit(as) is like that who fights the prophet(swp) and whoever fights the prophet(swp) is like that who fights Allah(swt) and whoever fights Allah(swt) He would load him into the hell fire.

As we will see in the next texts, the prophet(swp) has

warned any person against going ahead of Ahlulbeit(as) as they are the most knowledgeable in religion. Moreover, whoever goes ahead of Ahlulbeit(as) would annihilate himself and cause misleading and annihilation to the society. Therefore, the prophet(swp) ordered people to follow Ahlulbeit(as) and support them and not to betray them. This indicates the Godly status of Ahlulbeit(as) which bears all the legacy of the prophethood. Purgation of Allah(swt) to Ahlulbeit(as) is to qualify them to take the position of succession after the prophet(swp).

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Appointing Ameer Almo'mineen Imam Ali, *pbuh*, as a Successor of the Prophet Since the Beginning of Da'wa

The Islamic message has given special care to the appointment of Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp) since the beginning of Islamic Da'wa. At the beginning of Da'wa, the verse of Inthar (warning) to the nearest clan has been revealed to the prophet(swp). This Quranic verse has designated Ameer Almo'mineen Imam Ali(as) as the successor and Wasee (curator) of the prophet(swp). Moreover, the verse of Tableeq has descended at the end of Da'wa to confirm the appointment of Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp) and the guardian of the people. Thus, Allah(swt) has inaugurated the Islamic Da'wa by the guardianship of Ameer Almo'mineen Imam Ali(as) and concluded it by the guardianship of Ameer Almo'mineen Imam Ali(as) also. There are a lot of texts which support these two texts which have been confirmed by the prophet(swp) during conveying religion. Thus, the Islamic message, at the beginning of the Islamic Da'wa and at its end, has officially confirmed, through clear texts, the succession of Ameer Almo'mineen Imam Ali(as). During that period; between the beginning of the Islamic Da'wa and its conclusion by the guardianship of Ameer Almo'mineen Imam Ali(as), the revelation descended with a lot of Quranic verses which confirm the selection of Ameer Almo'mineen Imam Ali(as) and his purged offspring(as) to succeed the prophet(swp). Moreover, the prophet(swp) has pronounced a lot of the affirmed texts which confirm their succession of the prophet(swp) and guardianship over the people.

The verse of Inthar (warning) which inaugurated the Islamic Da'wa by the guardianship of Ameer Almo'mineen Imam Ali(as) says, ﴿And warn your close relatives.﴾[1] The events indicate that the prophet(swp) has implemented that Godly order; that warning the closest relatives and crowning of Ameer Almo'mineen Imam Ali(as) as a successor and Wasee (curator) of whoever the prophet(swp) was a Wasee (curator) over him. The prophet(swp) gathered his closest clan. They were then about forty men. He put for them food which is enough for one of them, nevertheless, all of them ate from it to their fill by blessing from Allah(swt) so that they may feel the status of the occasion, the holiness of the position and the manifestation of the Godly capability. After they finished, the prophet(swp) addressed them saying, "Oh, Bani Hashim! Who of you will help me in this matter? Nobody answered him except Ameer Almo'mineen Imam Ali(as) who said, I, help you oh messenger of Allah." The prophet(swp) repeated the question three times so as to establish the evidence and differentiate the queues. Every time Ameer Almo'mineen Imam Ali(as) replies, "I, oh messenger of Allah." Then the prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "You are my Wasee (curator), my successor after me." Then, he asked from the presents to listen to Ameer Almo'mineen Imam Ali(as) and obey him. All this was a shock to the tribal and traditional mentality which could not understand the great mental and civilized transformation which is wanted by religion to reform those degenerated tribal societies which were on the edge of a ditch of fire. It was a shock also to that reality which is led by mentalities which have not got transformed civilizationally and have not understood the objectives of the Islamic message. Therefore, the clan stood up ridiculing, laughing and saying to Abee Talib; the uncle of the prophet and the father of Ameer

Almo'mineen Imam Ali(as) whose age, at then, was less than ten years, "He ordered you to listen to your son and obey him."[2]

Thus, the prophet(swp) has officially nominated, right from the beginning of the Islamic Da'wa, Ameer Almo'mineen Imam Ali(as) a first successor, a Wasee and a minister. Moreover, the subsequent Nabawi stipulations made him an Imam for the Islamic nation and a guardian over every Muslim after the prophet(swp). As the closest relatives stood up, stupidly, ridiculing and laughing at the Godly and Nabawi exalted plan to make the religion a ruler through the most knowledgeable, it is natural that the most distant relative, later on, opposes this, in a Quraishi, tribal and clannish situation which has not absorbed faith. The prophet(swp) was knowing the opposition of Quraish to the consecutive Godly and Nabawi recommendations about Ameer Almo'mineen Imam Ali(as) which make him the legal successor of the prophet(swp). Therefore, the prophet(swp) was warning against the effects of Quraish opposition to those recommendations on religion. The prophet(swp) exerted all efforts to recommend Ameer Almo'mineen Imam Ali(as) and encircle him with the Godly virtues so that people may realize the mental, religious and guiding importance of the task of the legal succession after the prophet(swp).

At the end of the Islamic Da'wa, in the midst of that Nabawi knowledge about the opposition of the poles and pillars of hypocrisy to the succession of Ameer Almo'mineen Imam Ali(as) Allah(swt) commanded the prophet(swp), in Gadeer Khum after the farewell Haj, to establish the evidence upon all people through declaring the appointment of Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp) and a guardian upon all people. Not less than one hundred thousand persons have attended this occasion. The Quranic verse, ﴿O Messenger, convey what was

revealed to you from your Lord. But if you do not, then you would not have delivered His message. And Allah will protect you from the people. Allah does not guide the disbelieving people)[3] descended upon the prophet(swp) with regard to Ameer Almo'mineen Imam Ali(as). This Quranic verse has descended at the ends of the revelation period. The word 'convey' in this Quranic verse has a special intention on which the comprehensive conveying of religion rests and by it the blessing gets completed, otherwise, the religion would remain unconveyed and the blessing incomplete although this verse has descended at the ends of the revelation period. This indicates that without conveying the succession, Imama and guardianship of Ameer Almo'mineen Imam Ali(as) upon people, there is no conveying of Godly message and nor is there a completing of the blessing. The guardianship of Ameer Almo'mineen Imam Ali(as) upon people, is the Godly blessing by which religion gets completed while religion remains incomplete without it. Therefore, the guardianship of Ameer Almo'mineen Imam Ali(as) upon people and his succession upon them have great Godly importance without which the religion does not complete. The Above Quranic verse commanded the prophet(swp) to convey the Godly appointment of Ameer Almo'mineen Imam Ali(as) as a Mawla (having complete control over people and their affairs) upon every faithful. That Alawi guardianship is similar to the guardianship of the prophet(swp) over every faithful man and woman and nobody breaks up from it or rebels against it except the hypocrite or the polytheist. Therefore, the text of Alawi guardianship got linked with believers and whoever does not come under its shade, he is not from believers. As the prophet(swp) is a guardian of every believer, Allah(swt) has commanded him to declare the guardianship of Ameer Almo'mineen Imam Ali(as) loudly so that all people can hear it and

that Allah(swt) would protect the prophet(swp) from what is fermenting within the hearts of the hypocrites who oppose the guardianship of Ameer Almo'mineen Imam Ali(as). The opposers of this Godly guardianship belong to the Jahili conflict circles. They are, rather, the people of oath-breaking and betrayal. Therefore, the prophet(swp) gathered large crowds who were returning from pilgrimage in a place called Gadeer Khum. He implemented the Godly order, addressed people and repeated, in Gadeer Khum, the content of the warning verse in a clear and frank way that does not bear any other meaning. The prophet(swp) widened the circle of Alawi guardianship and declared the succession of Ameer Almo'mineen Imam Ali(as) and his guardianship over every believer; man and woman. The stipulation and the context of the Nabawi addressing indicate the succession of Ameer Almo'mineen Imam Ali(as) over Muslims in an explicit and clear manner without any circumlocution or ambiguity. The meaning of the Nabawi address is not diverted from its intention that crowns Ameer Almo'mineen Imam Ali(as) as a successor except by a circumventer or misleader because the address declared that the prophet(swp) is more responsible over believers than their own self; it means that he controls and directs the whole essence of the real believer and the believer has nothing except obeying the prophet(swp). Thus, whoever was obedient to the prophet(swp) he has to be obedient to Ameer Almo'mineen Imam Ali(as). Whoever does not comply to this, he is a disobedient to the prophet(swp) and whoever disobeys the prophet(swp), he disobeys Allah(swt) and whoever disobeys Allah(swt), He overturns him into hell. The prophet(swp) said, "Oh people! I am about to be called and I reply, I am responsible and you are responsible, what would you say? They said: 'We bear witness that you have conveyed, advised and struggled, may Allah recompense you

good.' The prophet(swp) said to them, 'Don't you bear witness that there is no god except Allah and that Mohammed is His worshiper and messenger and this His paradise is truth and His fire is truth and that the Hour is coming and there is no doubt about it and that Allah resurrects those who are in graves?' They replied, "Yes, we bear witness.' The prophet(swp) said, 'Oh Allah, bear witness.' Then, the prophet(swp) said, 'Oh people, don't you hear?' They said: 'Yes'. The prophet(swp) said, 'I get ahead of you to the Hawdh (pond). Let me see how you deal, after me, with the Thaqalain (the two weights).' A caller called, 'What is Thaqalain, oh Messenger of Allah?' The prophet(swp) said, 'The bigger Thaql (weight) is Allah's Book, and the smaller is my Itra, and that the Most Kind, the All Aware told me that they would not break up from each other till they come to me to the Hawdh (pond). Don't antecede them otherwise you will get annihilated. Don't fail to support them otherwise you will get annihilated. Don't educate them because they are more knowledgeable than you.'"[4] In another narrative, the prophet(swp) says, 'Oh people, 'I get ahead of you and you are coming to the Hawdh (Pond). I would ask you when you come to me about the Thaqalain (the two weights).' See how you would deal, after me, over them. They asked, 'What is Thaqalain, oh Messenger of Allah?' He said, 'The bigger Thaql (weight) is Allah's Book: A way, its end is in the hand of Allah and an end is in your hands, hold on to it and don't go astray and don't change, and my Itra; my Ahlulbeit. Then, he caught the hand of Ali, held it and said, 'This is Ali with Quran, and Quran is with Ali. They will not break up from each other till they come to me to the Hawdh (pond).' All people came to know about it. Then he said, 'Oh people, who is worthier (in full charge) of the believers than their own selves?' They said, 'Allah and His messenger know better.' The prophet said, 'Allah is my Mawla (in charge of

me) and I am Mawla (in charge) of believers, I am Awla (have more control) over them than they are to themselves. To whomsoever I am a Mawla (in charge of him), Ali is also his Mawla (in charge of him)- He said it three times- Oh Allah, support whoever supports him and be hostile towards whoever becomes hostile towards him, love whoever loves him and detest whoever detests him, grant victory to whoever supports him and betray whoever betrays him, and direct truth with him towards wherever he turns. It is incumbent on those who are present to inform those who are absent."[5]

Thus, the prophet(swp) conveyed what Allah(swt) commanded him to convey with regard to the guardianship of Ameer Almo'mineen Imam Ali(as) over people and his succession of the prophet(swp). This was a open and declared crowning of Ameer Almo'mineen Imam Ali(as) to undertake all tasks which is undertaken by the prophet(swp) towards people except prophethood. This task is the task of Imam, successor, guardian of people and undertaker of all the affairs of people. If all these tasks were not the tasks of a ruler, then, what are the tasks of a ruler? The word Mawla here does not accept any other interpretation except succession, Imama and leadership and thus the meaning of the word Mawla was known among Arabs. Even Ibn Sohak himself has, later on, used it according to that meaning, but the priests of Saqeefa court tried to interpret it in a stupid manner. They circumvented and fabricated a misleading meaning with regard to the meaning of Mawla so as to protect their idols and justify the coup which took place after the martyrdom of the prophet(swp). The poles of Muhajireen (migrants) were present in Gadeer Khum and they witnessed the crowning of Ameer Almo'mineen Imam Ali(as) as a successor, Imam and leader over all people. The prophet(swp) ordered people to declare their pledge of loyalty and alle-

giance to Ameer Almo'mineen Imam Ali(as). People came forward and gave their loyalty and allegiance to Ameer Almo'mineen Imam Ali(as). Among them was Ibn Sohak who said to Ameer Almo'mineen Imam Ali(as), "Bakhin Bakh (congratulations to you) oh Aba (the father of) Al Hasan. You became my guardian and a guardian of every believer."[6] After the prophet(swp) conveyed what Allah(swt) had commanded him to convey with regard to succession, Imama and leadership of Ameer Almo'mineen Imam Ali(as) over people and after the people declared their allegiance and loyalty to Ameer Almo'mineen Imam Ali(as) the Quranic verse which says, ﴿Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you﴾[7] was revealed. At then, the prophet(swp) said, "Allah is great for completing religion and completing the blessing and the acceptance of Allah of my message and the loyalty to Ali."[8] It was an occasion which was full of meaning of loyalty as he established the succession of Ameer Almo'mineen Imam Ali(as) after him. Therefore, the allegiance disposition surged and Hassan bin Thabit said, Oh, messenger of Allah, would you permit me to say some verses? The prophet said to him: say by the blessing of Allah(swt). Then Hassan said:

On the day of Gadeer Khum, their prophet calls them,
At Khum, listen to the prophet calling
He said who is your Mawla and Walee,
they said, and there was no ambiguity,
Your Lord is our Mawla and you are our Walee,
you will never find a disobedient among the people
He (the prophet) said to him (Ali): Stand up O Ali,
I have accepted you Imam and guide after me
To whomsoever I had been his Mawla,
This Ali his Mawla, you be true loyal supporters[9]

Thus, was the Godly and Nabawi crowning of the succession of Ameer Almo'mineen Imam Ali(as) and by it, religion becomes Islam and people become Muslims. Thus, it becomes clear that Ghadeer Khum was a Godly position which the prophet(swp) had stood, by the command of Allah(swp), to appoint his successor who will undertake the task of succession and Wilaya on people after his departure. Moreover, that text makes Ameer Almo'mineen Imam Ali(as) a participant with the prophet(swp) in guiding people and managing all their affairs not only after the departure of the prophet(swp), but also during his life as the prophet(swp) said, "to whomsoever I am a Mawla (in charge of him), Ali is also his Mawla (in charge of him)"[10] and this text has not postponed the guidance of Ameer Almo'mineen Imam Ali(as) over people till the departure of the prophet(swp). It rather made both of them guides over the affairs of the people forever because whoever admits and accepts that the prophet(swp) is his guide, he must admit and accept that Ameer Almo'mineen Imam Ali(as) also is his guide. The text indicates that the prophet(swp) is a Mawla of every believer till the Day of Judgment and so is Ameer Almo'mineen Imam Ali(as) a Mawla of every believer during the life of the prophet(swp) and till the Day of Judgment. All this is very clear from the texts which the prophet(swp) has said. This clear evidence of the Godly and Nabawi appointment of Ameer Almo'mineen Imam Ali(as) as a successor over every believer. By this address, the prophet(swp) has put people in front of a real examination and text. Whoever abides by the directives of this address, remains a believer and whoever does not abide by it is either a hypocrite or a disbeliever.

As the prophet(swp) in Gadeer Khum has hinted about the nearness of his departure and appointed Ameer Almo'mineen Imam Ali(as), as a Mawla over every believer, therefore, this ad-

dress was a declared establishment of the ruling system after the prophet(swp). The prophet(swp) commanded people to be loyal to, and obey Ameer Almo'mineen Imam Ali(as) who would be in charge of all their affairs and to help him and not to betray him. At the beginning of the address, the prophet(swp) reminded Muslims of some of the important pillars of faith and the fundamentals of religion which are as follows: Monotheism, Prophethood and Day of Judgment. They are the important pivots which people should take note of always and remain adhering to their correct understanding. Then, he pronounced an essential and main word in religion; that is 'Thaqalain (the two weights).' The Thaqalain are the Book and the Itra (Ahlulbeit) and thus the prophet(swp) connected Ahlulbeit(as) with Quran, connected Quran with them and confirmed that they would never break-up from each other till they come him to the pond. As Quran is infallible and the prophet(swp) has connected the Itra with Quran. This indicates the infallibility of Itra who are connected with Quran. Thus, it becomes clear that the Thaqalain; Quran and Itra, are Imams of people and they have worldly and Hereafter importance because the prophet(swp) connected them with the pond where Allah(swt) would ask people about the extent of their adherence not only to Quran, but also to Ahlulbeit(as) who are connected to it and it is not possible to understand Monotheism, Prophethood and Day of Judgment, the rest of the pillars of faith and the other aspects of Islam correctly without adhering to both the Thaqalain and not to break up between them. Any attempt to handle monotheism, prophethood or other aspects of religion without returning to the understanding of Itra would remain a deviant and capsized attempt. As the so-called Ahlul Sunna refused to take from Ahlulbeit(as) therefore, we find incarnation and resembling of the Divine Entity in their one-eyed creeds which project Allah(swt) descending to the lowest sky every

morning or He has fingers and legs, etc. We find also the abasing of the status of prophethood by projecting the prophet(swp) as a forgetful of Quran or trying to commit suicide! All these are contradictory to the teachings of Quran and the authentic Nabawi Sunna. We find even a lot of distortion to religion in those one-eyed creeds because they refused to return to Itra(as). Scholars who were Salafi and Wahhabi admit that they understood Quran correctly when they referred to Itra(as) after they had been nursing a wrong understanding. Shaikh Hasan Farhan Al Maliki says that he has understood monotheism and prophethood correctly and even he loved Allah(swt) and His prophet(swp) only after he returned to Itra(as) and read for them, particularly, Ameer Almo'mineen Imam Ali(as). However, after this Nabawi clear and comprehensive explanation of the Wilaya of Ameer Almo'mineen Imam Ali(as) and linking it with Quran, it is stupid that the priests of Saqeefa court interpret the meaning of 'Mawla' as a lover and supporter only. Even a common sense and ordinary reader who has half-a-brain will not accept such a shallow, trifle and mischievous interpretation which reduces the comprehensive meaning of 'Mawla' to only a 'lover' and 'supporter'! Is it possible that the prophet(swp) says that whomsoever he was loving and supporting, Ameer Almo'mineen Imam Ali(as)?!! Verily, the interpretation of the priests of the Saqeefa court is an interpretation that makes a bereaved mother, of a dead child, laugh and it does not come out except from those in whom stupidity and idiocy were aptitude which is rooted in them. In fact, nobody accepts such interpretation except that who accepts to be a donkey and made-a-donkey because every ordinary reader observes the bad intention behind such these one-eyed interpretations which try to conceal truth and fact. The circumventing interpretation of the priests of the Saqeefa court of the word 'Mawla' as 'lover' and 'supporter' is an escape from the

fact that the word bears clear evidences that Ameer Almo'mineen Imam Ali(as) is the first successor of the prophet(swp). Moreover, the misleading interpretation which has been fabricated by the priests of the Saqeefa court to the word 'Mawla' is an attempt to dim the consciousness of the common people, protect those who disobeyed the Godly and Nabawi order, usurped the succession from its legal owners and dressed it while they were not qualified for it. How does the prophet(swp) gather people on a sunny land to say to them that whomsoever I was his 'lover' and 'supporter', Ameer Almo'mineen Imam Ali(as) is also his 'lover' and 'supporter'? Didn't the prophet(swp) call upon all Muslims, right from the beginning of Islamic Da'wa till its end, to love each other and support each other in truth? Therefore, the interpretation of the priests of the Saqeefa pole to the word 'Mawla' by 'lover' and 'supporter' is a false, circumventing and fabricating interpretation that aims to blockade and conceal truth, distance people from carriers of truth and mislead and rather laugh at the common people. In spite of circumventing and fabrications attempts of the priests of the Saqeefa court in their handling of the meaning and intention of the word 'Wilaya' and sending it to meanings which are not found even in language dictionaries, their poles who tuned to their heels themselves have, tacitly, admitted in their statements that 'Wilaya' means Nabawi Khilapha. Ibn Sohak says that Ibn Abee Qohafa said, "I am the Weli of the messenger of Allah." Ibn Sohak continued saying "Then, Abu Bakr died and I am the Weli of the messenger of Allah."[11] Then, why didn't the masters of distorting and forgery divert the meaning of 'Weli' in the saying of Ibn Sohak to what they have claimed in other Nabawi texts that it means 'lover' and 'supporter' only while Ibn Sohak, clearly, meant by it Nabawi succession? What is this insolent and liar toying with the true meanings and intentions of the Nabawi texts so

as to distort them? Does the preposition of Ibn Sohak act as a preposition while the same preposition of the prophet(swp) does not act as a preposition? Do the priests of the Saqeefa court think that all people do not have intellect and they will not search or authenticate to know the truth? What is the opinion of the priests of Saqeefa court about the meaning of 'Wa Waliahu' in the declaration of Ameer Almo'mineen Imam Ali(as) during the life of the prophet(swp) which declares that he is the Weli and inheritor of the prophet(as)? The narration says, "Ibn Abbas narrated that Ali, during the life of the prophet was saying that Allah says, ﴿If he dies or gets killed, will you turn on your heels?﴾ I swear by Allah that we will not turn on our heels after Allah has guided us. I swear by Allah that if he dies or gets killed, I will fight for what he fought till I die. I swear by Allah that I am his brother, his Weli, his uncle's son and his inheritor, then who is more worthy to his inheritance than me?"[12] What would the priests of Saqeefa court do with the meaning of the word 'Wa Weliuho' in the above text which is present in their main books? What would the priests of Saqeefa court do with the expression 'and his inheritor, then who is more worthy to his inheritance than me?' Whereas, in Saqeefa meeting, Ibn Abee Qohafa and Ibn Sohak had, falsely, claimed that they are more worthy to the prophet(swp). Verily, the priests of Saqeefa court have toyed with the simplest linguistic meanings, deprived them from their legal and true meaning so as to prove the legitimacy of those who do not have legitimacy and divert the clear linguistic meanings from their legal intentions so as to distance people from Ahlulbeit(as) who are the legal successors of the Islamic nation.

We should not forget that the command to convey the succeeding of Ameer Almo'mineen Imam Ali(as) after the prophet(swp) and his Welaya over the people in the verse of conveying has been

annexed by a conditional sentence which says, ﴿if you do not, then you would not have delivered His message﴾[12] and this indicates that the command of crowning Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp) over the people is a great and important Godly and religious command and a corner stone in the completeness of Islam by which religion becomes conveyed and present while religion becomes completely absent without it. The essence of the saying of the prophet(swp) was pivoting around 'Mawla' so as to make the loyalty of people to Ameer Almo'mineen Imam Ali(as) just like their loyalty to him. Rather, as we have mentioned earlier, the prophet(swp) made the loyalty to Ameer Almo'mineen Imam Ali(as) as uninterrupted extension of the loyalty of people to Allah(swt) and their loyalty to the prophet(swp) as Allah(swt) said, ﴿Your (real) Guardian (authority) is (no less than) Allah, His Messenger, and those believers; who conduct prayers and give alms while they are kneeling down.﴾[14] This Quranic verse has been revealed about Ameer Almo'mineen Imam Ali(as). All interpreters of Saqeefa line who are loyal to Saqeefa poles admit that this Quranic verse has been revealed about Ameer Almo'mineen Imam Ali(as) when he gave alms; his finger-ring, during his prostration in an optional prayer. Thus, the Welaya which the prophet(swp) has declared for Ameer Almo'mineen Imam Ali(as) is a Godly Welaya which has been revealed in Quran long before Gadeer Khum and the declaration of Welaya of Ameer Almo'mineen Imam Ali(as) by the tongue of the prophet(swp) in Gadeer Khum was a reaffirmation, reminding and reconsolidation of the Godly order of the Welaya of Ameer Almo'mineen Imam Ali(as) which has been mentioned in Quran. The prophet(swp) has continued to reconfirm the succession of Ameer Almo'mineen Imam Ali(as) through varieties of texts because he was knowing that there is an opposing alliance against that Godly

and Nabawi command and that hypocrite alliance aims to demolish religion. Thus, the Godly and Nabawi preparation for the succession of Ameer Almo'mineen Imam Ali(as) and declaring it repeatedly through several texts and contexts have been since a long time, rather, as we have seen since the verse of warning at the beginning of the revelation and that preparation and declaration continued during the revelation also and until after the end of revelation on the day of Razeyat Al Khamees (Thursday Calamity). Thus, Allah(swt) has founded the governing and loyalty obedience to Ameer Almo'mineen Imam Ali(as) even before the day of Gadeer Khum so that Ameer Almo'mineen Imam Ali(as) can undertake the affairs of people in the presence of the prophet(swp) and after his departure. However, as the prophet(swp) knows that most of the people are truth-hating, and that hatred for truth has produced hatred, detestation and enmity towards Ameer Almo'mineen Imam Ali(as) right from the beginning of revelation, therefore, the prophet(swp) asked people to love Ameer Almo'mineen Imam Ali(as), be loyal to him, obey him, support him and they should not detest him nor should they disobey or betray him. After the prophet(swp) had accomplished the command of Allah(swt) in Gadeer Khum, the Quranic verse which says, ﴿Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you﴾ was revealed to expresses the consent of Allah(swt), therefore, Allah(swt) completed His blessing and accepted Islam as a religion. Thus, Allah(swt) has considered Ameer Almo'mineen Imam Ali(as) as an inseparable part of the message of Allah(swt) and a Godly blessing and a perfection to the religion of Islam as well. Therefore, Allah(swt) commanded the prophet(swp) to convey the succession of Ameer Almo'mineen Imam Ali(as) to all people. The Quranic verse has been revealed immediately after the prophet(swp) had accom-

plished the command of Allah(swt) and conveyed the Welaya of Ameer Almo'mineen Imam Ali(as) and finished his crowning as a Weli over people and a successor. Thus, the two verses show that Ameer Almo'mineen Imam Ali(as) has Welaya over people which has been founded by the revelation during the revelation and it has been conveyed to people through the Nabawi explanation during the life of the prophet(swp) otherwise the religion would have not been conveyed.

The Godly care towards Ameer Almo'mineen Imam Ali(as) has not been confined only to crowning him as a successor of the prophet(swp) through the verse of warning the closest relatives or in Gadeer Khum. Rather, Ameer Almo'mineen Imam Ali(as) was always in the Eye of Allah(swt), making him for Himself as He made Moses(as) for Himself. Ameer Almo'mineen Imam Ali(as) has grown up under the patronage of the prophet(swp) and he has never departed the prophet(swp) during his life. When Quraish was affected by a tough living crisis, Abu Talib was having a lot of children. The prophet(swp) took Ameer Almo'mineen Imam Ali(as) whereas Ja'far(ra) took Al Abbas to reduce the burden upon Abee Talib. This was a Godly arrangement which made Ameer Almo'mineen Imam Ali(as) the first person to follow the prophet(swp) and believe in him when Allah(swt) sent him as a prophet. Ameer Almo'mineen Imam Ali(as) says about his companionship, following up and imbibing of the knowledge of prophethood, its values and morality, "You have come to know about my position from the messenger of Allah by the close relative and the special status. He put me under his patronage while I was a boy, hugged me to him chest. His bed was patronaging me and his body was touching me. His gratitude dominated me. He was softening the hard food and giving me. He has never found me lying in a saying or doing a wrong thing."[15] up to his saying, "I was following him

like the following of the child of the camel to his mother, giving me every day from his morality a knowledge and asking me to follow it. Every year he used to go to Hira. I used to see him and nobody else used to see him. A single house in Islam at that time has never gathered except the messenger of Allah and Khadeeja and I was their third. I used to see the light of the revelation and message and smell the odor of prophethood."[16] Ameer Almo'mineen Imam Ali(as) says also, "Nothing was passing by me unless I ask him about it and keep it by heart."[17] Thus, Ameer Almo'mineen Imam Ali(as) enjoyed absorption of the prophethood knowledge, wisdom, justice, mercy, faithfulness and faith till he climbed to the degrees of enjoying the love of Allah(swt) for him and his love for Him and the love of the prophet(swp) for him and his love for the prophet(swp). Then, after all this, who has the right to antecede Ameer Almo'mineen Imam Ali(as)? The sign of the love of Allah(swt) for Ameer Almo'mineen Imam Ali(as) is that the prophet(swp) declared in Khaibar that he would give the flag to somebody who loves Allah(swt) and His prophet(swp) and Allah(swt) and His prophet(swp) love him. That was nobody but Ameer Almo'mineen Imam Ali(as). In the Hadith of the roasted bird also the prophet(swp) explains the love of Allah to Ameer Almo'mineen Imam Ali(as) and at the same time the event of the roasted bird reveals that many people were envying Ameer Almo'mineen Imam Ali(as). The prophet(swp) says, "'Oh, Allah get for me the most loved of Your creatures to You to eat with me from this.' The narrator says, 'I said to myself: Oh Allah, make him a man from Ansar. Ali came and softly knocked the door.' The narrator said, 'who is that?' He said, 'Ali.' The narrator said, 'The messenger of Allah is busy. Then, he went away. The narrator said, 'I returned to the messenger of Allah while he was saying again, 'Oh, Allah get for me the most loved of Your creatures to You to eat with me

from this bird.' The narrator says, 'I said to myself: Oh Allah, make him a man from Ansar. Ali came and knocked the door.' The narrator said, 'Haven't I told you that the prophet is busy?' He went away. The narrator says, 'I returned to the messenger of Allah as he was saying for the third time, 'Oh, Allah get for me the most loved of Your creatures to You to eat with me from this bird.' Then Ali came an hit the door hardly. The messenger said: 'Open, and come to me. Come to me.' The narrator said, 'when the messenger of Allah looked at him, he said "Open". The narrator said, 'He sat with the messenger of Allah. He ate the bird with him.'"[18] These are few examples from the huge numbers of examples which indicate the Godly status of Ameer Almo'mineen Imam Ali(as). Moreover, the incident shows that the enemies of were trying to bar him from the prophet(swp). Nevertheless, Ameer Almo'mineen Imam Ali(as) has climbed the ladder of faith and piety till he reached its zenith, therefore, the purification of the Heaven for him became clear every time and then either through Quranic verses or through Nabawi Hadith which indicated that Ameer Almo'mineen Imam Ali(as) enjoys heavenly virtues which prove that he has been actually subjected to Godly making, upbringing and formulation.

The Quranic and Nabawi revelation continued to explain the importance of obeying Ahlulbeit(as). Quran says, ﴿O you who believe! Obey Allah and obey the Messenger and those in charge of the religious authority among you.﴾[19] The authority here is the authority of religion which organizes all life affairs of the people. As the prophet(swp) was undertaking that task during his life which made him more responsible over believers than their own self, Ameer Almo'mineen Imam Ali(as) and the purged Imams(as) undertake the same task. Ameer Almo'mineen Imam Ali(as) asked the prophet(swp) about 'authority' which is mentioned in the above

Quranic verse. The prophet(swp) replied him, “You are their first”. It is narrated that Imam Al Baqir(as) has been asked about the saying of Allah(swt), ﴿O you who believe! Obey Allah and obey the Messenger and those in charge of the religious authority among you﴾. He said, “it has been revealed about Ali bin Abee Talib.” It is said to him, “People say, ‘what has forbidden Him (Allah) from naming Ali and his progeny in writing?’ Imam Al Baqir said, ‘say to them, Allah revealed to his prophet praying, but He did not name three nor four and the prophet was interpreting that. He (Allah) revealed Hajj, but He did not reveal to you to encompass (to perform Tawaf) seven times till the prophet interpreted it for them. Allah revealed ‘Obey Allah and obey the Messenger and those in the authority among you’ and the prophet interpreted by saying, ‘I recommend you to adhere to Allah’s Book and my progeny. I have asked Allah not to part between them till they come to me at the pond. He gave me that.’”[20] The order to believe in Allah(swt) prophethood and Welaya is not imposed by Allah(swt) upon people. As Allah(swt) has not imposed Islam upon people and said about this ﴿Do We compel you to accept it, even though you dislike it?﴾, He does not impose Welaya upon people, but He allows people to bear the responsibility of their acceptance or rejection of that Godly Welaya. Moreover, the name of the prophet(swp) has not been revealed in Quran during the whole period of the Nabawi mission in Mecca. It was revealed during the Madani period (in Al Madeena). Was it sensible from the people of Mecca to demand from Allah(swt) to mention the name of his prophet(swp) in Quran at that time so that they may ascertain his prophethood? Even if Allah(swt) has mentioned the name of Itra of the prophet(swp) in Quran, Nawasib (their detesters) would have targeted them more fiercely than the way they targeted them. If Quran mentioned the names of Itra(as) Nawasib (detesters of the Itra(as))

might have dropped off the verses of Quran which contain their names, particularly, the Saqeefa line has never spared efforts to invent falsehood upon Allah(swt) by claiming there are verses of stoning (belting), grown-up breast feeding and the expression of 'and prayer of Asr' in the Quranic verse which urges to maintain prayer and the middle prayer. In addition to many intentional attempts to distort religion.

If the public understand the Godly concept of succession, they will realize that Ameer Almo'mineen Imam Ali(as) was the most deserving of it because as per the Quranic verses and authentic Hadiths, Ameer Almo'mineen Imam Ali(as) is with truth and truth is with Ameer Almo'mineen Imam Ali(as) and that the pledge of Allah(swt) is never obtained by unjust people. It is rather obtained by those who adhere to truth and justice and Ameer Almo'mineen Imam Ali(as) is the best in judiciary as peer the text of the messenger(swp) and all the affairs of the people is judiciary and therefore they must be tackled by the best in judiciary and not by that who is haunted by Satan or that who admit that all the people are better than him in jurisprudence; even the women in their beds; those who would have got annihilated if Ameer Almo'mineen Imam Ali(as) were not present as they themselves admit. Therefore, He is Allah(swt) Who selects prophets and their successors and nobody interferes in this issue because it is a matter of justice, truth and conveying of truth. The prophet(swp) said to the tribe which put condition for accepting Islam and supporting him that it takes over succession after him. The prophet(swp) replied that by saying that matter of succession is a matter of Allah(swt). He puts it wherever He wants. Thus, the projects of prophethood and succession are Godly projects which forwarded by Allah through whom Allah(swt) selects from among his creatures. Allah(swt) conveys his Nabawi and succeeding project

through the most knowledgeable and the most pious from among his creatures so as to deliver it to people, purely, with all its certain and definitive meanings which do not deflect from the Godly intention in the meaning of His religion project. No one can accomplish the religion, Godly and Ta'seeli (rooting) project in a certain and definitive except those whom Allah(swt) have chosen for this grand Godly task; the infallibles and fair, and given them the right to undertake that. However, any usurping of that right, makes the nation drowned in deviation, futility, maze and evident error, unfortunately, this has happened in Saqeefa. In order to make Man abide by this Godly choice for accomplishing that grand religious task, Allah(swt) had drawn the attention of Man and explained to him that His choice is an imperative Godly choice through His saying, ﴿Your Lord creates whatever He wills, and He chooses﴾[21] so that Man does not deflect from those whom Allah(swt) has chosen nor reject them or stand on their way or antecede them or stage a coup against them. Thus, Allah(swt) has explained that prophethood and its succession are from religion and that Allah(swt) appoints to them whom He Himself choses. the books of those who claim that they are the people of Sunna are overcrowded with evidences that Allah(swt) and His prophet(swp) have chosen Ahlulbeit(as) and everyone who has intellect should go into those books with an insight eye, a speculative intellect and a conscious heart and he will reach to that truth which is like the sun in a pure sky. The purged Ahlulbeit(as) are the most perfect and the most honest creatures. They are the people of purity, refinement, intelligent intellect, strength of faith, justice, truthfulness, piety and knowledge of religion. Allah(swt) has protected them from every abominable act, armed them with knowledge, wisdom and justice and made them the Imams of justice. As Allah(swt) has said that His pledge is not obtained by unjust people, it is not pos-

sible for the unjust poles of Saqeefa (Ibn Abee Qohafa and Ibn Sohak) to have a relation with the pledge of Allah(swt) and we will see this truth when we examine carefully their history which is full of injustice.

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14. Surat Al Ma'eda:55
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Ameer Almo'mineen Imam Ali(as) is a Successor Like Haroon(as), but he is not a Prophet

The conveyance of the Welaya of Ameer Almo'mineen Imam Ali(as) and his succession of the prophet(swp) to people have not been limited through only the verse of Warning, the verse of Conveying and the verse of obeying the people of Authority, but the prophet(swp) supported the succession of Ameer Almo'mineen Imam Ali(as) by a lot of Hadiths which confirm the Welaya of Ameer Almo'mineen Imam Ali(as) over the people and his succession of the prophet(swp). The prophet(swp) made the status of Ameer Almo'mineen Imam Ali(as) to him like the status of Haroon to Mosa(as) but Ameer Almo'mineen Imam Ali(as) is not a prophet. When the prophet(swp) made Ameer Almo'mineen Imam Ali(as) in charge of the affairs of people in Al Madeena and prepared to leave to Tabook, Ameer Almo'mineen Imam Ali(as) wanted to accompany him to Tabook. However, the prophet(swp) said to Ameer Almo'mineen Imam Ali(as) "Don't you accept to be to me like the position of Haroon to Mosa, but there is no prophet after me?"[1] This means that the status which was for Ameer Almo'mineen Imam Ali(as) to the messenger(swp) is the same status of has been for Haroon to Mosa(as) with exception of prophethood. When we examine the non-prophet status of Haroon to Mosa(as), we find them as brotherhood, succession, reforming, justice and avoiding the way of corrupt people as they have been mentioned in the Quranic verse which says, ﴿Moses said to his brother Aaron: "Take my place among my people, and be upright, and do not follow the way of the mischief-makers."﴾[2] Since every Muslim recognizes the succession of Haroon to Mosa(as) so is as per the

above Nabawi Hadith, every Muslim should recognize the succession of Ameer Almo'mineen Imam Ali(as) to the prophet Mohammed(swp). As per the above Nabawi text, since the prophethood and succession have come together in Bani Imran and Aal Mosa and Haroon(as) so also the prophethood and succession have come together in Ahlulbeit(as) of the prophet Mohammed(swp). As per the meaning of the above Nabawi Hadith, the prophet(swp) has made the status of Ameer Almo'mineen Imam Ali(as) to him like the status of Haroon to Mosa(as) with the exception of prophethood. So what is the status of the prophet Haroon(as) to the prophet Mosa(as)? The Quran replies us and says in the tongue of the prophet Mosa(as), ﴿He said, "My Lord, put my heart at peace for me * And ease my task for me * And untie the knot from my tongue * So they can understand my speech * And appoint an assistant for me, from my family * Aaron, my brother * Strengthen me with him * And have him share in my mission * That we may glorify You much * And remember You much * You are always watching over us." * He said, "You are granted your request, O Moses.﴾[3] The prophet Mosa(as) said also, ﴿And my brother Aaron, he is more eloquent than me, so send him with me, to help me, and to confirm my words, for I fear they will reject me.* He said, "We will strengthen your arm with your brother, and We will give you authority, so they will not touch you. By virtue of Our signs, you and those who follow you will be the triumphant."﴾[4] As per these Quranic verses, the prophet Mosa(as) demanded from the prophet Haroon(as) to take his place among his people. The text says in the tongue of Mosa(as) ﴿Take my place among my people, and be upright, and do not follow the way of the mischief-makers."﴾ After Allah(swt) had fulfilled the request of Mosa(as) by saying, ﴿You are granted your request, O Moses.﴾ The above verses show the relation between the two prophets; Mosa and Haroon(as). The position

of the prophet Haroon(as) to the prophet Mosa(as) is of the position of ministry and succession and prophethood as well.

As per that Quranic verse on which the prophet Mohammed(swp) built his request from Allah(swt) to make Ameer Almo'mineen Imam Ali(as) in the same place of the prophet Haroon(as) with the exception of prophethood, the similarities between Ameer Almo'mineen Imam Ali(as) and the prophet Haroon(as) are many. The prophet Mohammed(swp) granted Ameer Almo'mineen Imam Ali(as) all the positions which the prophet Mosa(as) had granted to the prophet Haroon(as); ministry and succession, but the prophet Mohammed(swp) exempted prophethood as there is no prophet after the prophet Mohammed(swp). As the prophet Haroon(as) is a successor of the prophet Mosa(as) in his nation, so is Ameer Almo'mineen Imam Ali(as) a successor of the prophet Mohammed(swp) in his nation. As the prophet Haroon(as) is the minister of the prophet Mosa(as) in his nation so is Ameer Almo'mineen Imam Ali(as) the minister of the prophet Mohammed(swp) in his nation. As there was no one who is worthier than the prophet Haroon(as) in the absence of the prophet Mosa(as) to take his place, so also there was no worthier than Ameer Almo'mineen Imam Ali(as) in the absence of the prophet Mohammed(swp) to take his place. As there was no one better than the prophet Haroon(as) after the prophet Mosa(as) so also there was no better than Ameer Almo'mineen Imam Ali(as) after the prophet Mohammed(swp). As the prophet Haroon(as) is the brother of the prophet Mosa(as) so was Ameer Almo'mineen Imam Ali(as) the brother of the prophet Mohammed(swp). It is narrated that when the messenger(swp) instituted brother hood between Migrants (Muhajireen) and Supporters (Ansar), Ameer Almo'mineen Imam Ali(as) said to him, "'You have instituted brotherhood between your companions and you have not instituted between me and any oth-

er person.' The prophet(swp) said to him, 'You are my brother in the world and hereafter.'"[5] There is another narration which says that the prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "You rare from me and I am from you."[6] This is an attest to His saying, ﴿ourselves and yourselves﴾ in the Quranic verse, ﴿And if anyone disputes with you about him, after the knowledge that has come to you, say, "Come, let us call our children and your children, and our women and your women, and ourselves and yourselves, and let us invoke Allah's curse on the liars.﴾ The word, 'ourselves' made Ameer Almo'mineen Imam Ali(as) not only a brother of the prophet(swp), but also the self of the prophet(swp) and his soul. Thus, Ameer Almo'mineen Imam Ali(as) becomes the best who represents the messenger(swp) during his life and after his departure. Rather, as we have mentioned earlier, the term 'ourselves' indicates that the prophet(swp) is present by his 'soul' through Ameer Almo'mineen Imam Ali(as) and the rest of Ahlulbeit(as) in spite if the absence of his pure body. Therefore, it is known, by common sense, that whoever stands in the face of Ameer Almo'mineen Imam Ali(as) and the rest of Ahlulbeit(as) is if he stands in the face of the prophet(swp). What confirms the crowning of Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp) and undertaker of the task of conveying, interpreting and rooting religion, is that Gabriel(as) told the prophet(swp) that Allah(swt) commanded him to oust Ibn Abee Qohafa from the task of conveying Surat Bara'a and send a man from him. Consequently, the prophet(swp) ousted Ibn Abee Qohafa and sent Ameer Almo'mineen Imam Ali(as) to convey Surat Bara'a. Thus, the saying of Gabriel(as) 'a man from you' confirms that is that Ameer Almo'mineen Imam Ali(as) is the soul of the prophet(swp) and indicates that Ibn Abee Qohafa is not qualified to convey the religion of Allah(swt). As we have seen, the prophet(swp) said about those who he had

taken out with him for Mobahala, “Oh Allah, these are the members of my family (Ahlulbeit)”, thus, the clear meanings in the verse of Mobahala and the previous Quranic as well as the Nabawi texts indicate that what has been for the prophet Haroon(as) such as ministry, succession, preference and brotherhood in relation to the prophet Mosa(as) were also given to Ameer Almo’mineen Imam Ali(as) in relation to the prophet Mohammed(swp) with the exception of prophethood. As prophet Mosa(as) has asked from Allah(swt) to make Haroon(as) a minister for him as the saying of Allah(swt), in the tongue of Mosa(as), ﴿And appoint an assistant for me, from my family* Aaron, my brother * Strengthen me with him * And have him share in my mission﴾ so also the prophet(swp) requested assistance from his relatives when the Quranic verse, ﴿And warn your close relatives﴾ was revealed. The prophet(swp) said to them, “who of you believes in me and assists me in this matter that he becomes my brother, my curator and my successor on you?” Ameer Almo’mineen Imam Ali(as) alone undertook the task, then, the prophet(swp) raised the hand of Ameer Almo’mineen Imam Ali(as) and said, “This my brother, my curator and my successor upon you, listen to him and obey him.” As the prophet Haroon(as) was possessing intellectual skills which have been employed by Allah(swt) and His prophet Mosa(as) to undertake the task of fixing and disseminating religion in the absence of the prophet Mosa(as) who was saying to him, ﴿Take my place among my people, and be upright﴾ so also said the prophet Mohammed(swp) to Ameer Almo’mineen Imam Ali(as), “O Ali, you are my curator, the father of my son and my successor on my nation during my life and after my death. Your order is my order and your prohibition is my prohibition.” Addressing Ameer Almo’mineen Imam Ali(as), the prophet(swp) said also, “O, Ali, you are my curator, my successor, my minister, my inheritor and the father of my son.”[7] As Ha-

roon(as) was taking the place of Mosa(as) in his absence, so also Ameer Almo'mineen Imam Ali(as) was having the same task in the presence of the prophet(swp) and in his absence prophet(swp) with the exception of prophethood, according the saying of the prophet(swp) to Ameer Almo'mineen Imam Ali(as), "I should not depart unless you are my successor on every believer after me."[8] Moreover, the prophet(swp) said to Ibn Mas'ood, "Ali Ibn Abee Talib is your Imam after me and my successor upon you."[9] As it was obligatory upon people to obey Haroon(as) so also it was obligatory upon people, including Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Aaesha, to obey Ameer Almo'mineen Imam Ali(as). Allah(swt) and the prophet(swp) took from people pledge of loyalty to Ameer Almo'mineen Imam Ali(as) on the Day of Gadeer Khum, consequently, people pledged loyalty to, and accepted, him as a successor of the prophet(swp) upon them. As Haroon(as) was a partner of Mosa(as) in the matter of his Welaya upon people, so was Ameer Almo'mineen Imam Ali(as) a partner of the prophet(swp) in the matter of his Welaya upon people with the exception of prophethood.

As Haroon(as) was the most knowledgeable among the nation of Mosa(as) so was Ameer Almo'mineen Imam Ali(as) the most knowledgeable among the nation of the prophet(swp). The prophet(swp) said, "The most knowledgeable of my nation after me is Ali bin Abee Talib."[10] The prophet(swp) said also, "I am the city of knowledge and Ali is its gate. Whoever want knowledge should come through the gate."[11] The prophet(swp) said also, "Close all these gates except the gate of Ali." Those who have Jahili motives moved against this Godly and Nabawi command. The prophet(swp) stood up, praised Allah(swt) and thanked Him and then said, "Having said that, I have been ordered to close the door except the door of Ali. One of you protested against it. I swear by Allah that I have not closed anything or opened it, but I was commanded to do

something and I followed it."[12] In another narration of Ibn Abbas that the prophet(swp) on that day stood up and said, "It was not me who removed you out by myself nor was me who allowed him to remain, but It is Allah who removed you out and allowed him to remain. I am just a commanded worshipper. I do what I am commanded as I do not follow except what is revealed to me, O Ali, it is not permissible to anybody to intercourse (sexual secretion) in the Masjid except me and you."[13] The prophet(swp) continued his crowning of Ameer Almo'mineen Imam Ali(as) as a successor to him and narrating his virtues. The prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "You explain to my nation whatever they disagree upon after me"[14] because Ameer Almo'mineen Imam Ali(as) has drunk from the sea of the Nabawi knowledge. Ameer Almo'mineen Imam Ali(as) was possessing exceptional skills in acquiring the knowledge of the prophet(swp). Ameer Almo'mineen Imam Ali(as) said, "The messenger of Allah(swt) taught me a thousand chapter of knowledge, a thousand chapter of knowledge bifurcated from each a chapter."[15] As Ameer Almo'mineen Imam Ali(as) is an extension of the sea of the prophet(swp), he was saying, "Ask me before you miss me…I swear by Allah that whatever verse descended, I know about what it descended and where it descended."[16] In another saying Ameer Almo'mineen Imam Ali(as) says, "I swear by Allah that whatever verse descended, I know whether it has descended at night or at day time, in a plain or in a mountain."[17] It is narrated by Saeed Ibn Al Mosseib: He said that, "No one of the companions of the prophet was saying ask me except Ali."[18] This indicates the depth of the knowledge of Ameer Almo'mineen Imam Ali(as) and the shallowness of the knowledge of most of the so-called 'companions' in front of the sea of the knowledge of Ameer Almo'mineen Imam Ali(as) which was rich and deep. Then, every person who has a bit of intellect should be

surprised behind the reason of the antecedence of the so-called ‘companions’ to Ameer Almo’mineen Imam Ali(as). However, when the person searches and examines the history, he realizes that Ameer Almo’mineen Imam Ali(as) also was living in a reality like todays’ reality where Muslims have fallen under the rule of every hypocrite and ignorant and all this was because of the coup in Al Saqeefa against the Godly and Nabawi option.

As Haroon(as) was the second person after the prophet Mosa(as) in his nation, so was Ameer Almo’mineen Imam Ali(as) the second person after the prophet Mohammed(swp) in his nation. As Haroon(as) was the best of the nation of Mosa(as) for Allah(swt) and for His prophet Mosa(as), so was Ameer Almo’mineen Imam Ali(as) the best of the nation of the prophet Mohammed(swp) for Allah(swt) and for His messenger Mohammed(swp). For all this, Ameer Almo’mineen Imam Ali(as) deserved the verse ﴿Your (real) Guardian (authority) is (no less than) Allah, His Messenger, and those believers; who conduct prayers and give alms while they are kneeling down﴾ to descend about him.

As prophet Haroon(as) was the most loved person to Allah(swt) and to His prophet Mosa(as) so was Ameer Almo’mineen Imam Ali(as) the most loved person to Allah(swt) and His prophet Mohammed(swp). Ameer Almo’mineen Imam Ali(as) also was loving Allah(swt) and his messenger Mohammed(swp). We have seen this in the battle of Khaybar when the prophet(swp) stated that Allah(swt) and His prophet(swp) love Ameer Almo’mineen Imam Ali(as) and Ameer Almo’mineen Imam Ali(as) love Allah(swt) and His prophet(swp). In Khaybar, and after Ibn Abee Qohafa and Ibn Sohak got scared and defeated and consequently escaped from the battle-land, the prophet(swp) says, “I would give the flag to a man who loves Allah and His messenger and Allah and His messenger love him, an attacker and not an escaper…then he said: ‘Call Ali

for me.' He was brought sore-eyed. He spit in his eye, gave him the flag and Allah gave victory by his hands."[19] The saying, "an attacker and not an escaper" is sarcasm against Ibn Abee Qohafa and Ibn Sohak and those who escaped from the battle-field and Ibn Abee Qohafa and Ibn Sohak were always like that in most of the Islamic battles which the prophet(swp) has waded and therefore the prophet(swp) frankly ridiculed them and termed them as escapers.

We should remember that Allah(swt) does not like except the complete follower of the prophet(swp) as per the Quranic verse which says in the tongue of the prophet(swp) ﴿Say, "If you love Allah, then follow me, and Allah will love you, and will forgive you your sins."﴾[20] This shows that Ameer Almo'mineen Imam Ali(as) was the best follower of the prophet(swp), therefore, he won the love of Allah(swt) because Ameer Almo'mineen Imam Ali(as) was the whole faith as per the Nabawi text which said about Ameer Almo'mineen Imam Ali(as) when he came out for a duel (sword-fight) against Amr Ibn Abd Wod. At that moment, the prophet(swp) said, "The whole faith has come out against the whole polytheism."[21] When Ameer Almo'mineen Imam Ali(as) killed Amr Ibn Abd Wod, the prophet(swp) said about Ameer Almo'mineen Imam Ali(as), "His strike on Amr bin Abd Wod is better than the deed of the nation till the Judgment Day."[22] Then, after all this who is higher in status than Ameer Almo'mineen Imam Ali(as) to be the successor of the prophet(swp)?

As Allah(swt) has assisted His prophet Mosa(as) by his brother; the prophet Haroon(as) so also Allah(swt) assisted His prophet Mohammed(swp) by his brother Ameer Almo'mineen Imam Ali(as) in battles when Ameer Almo'mineen Imam Ali(as) fought sincerely to protect the prophet(swp), therefore, Gabriel(as) said, "'O, messenger of Allah, it is the solacing.' The prophet said,

'He is from me and I am from him.' Gabriel said, 'and I am from you.' Then people heard a voice which says, 'No sword except Zol Fiqar and no youth except Ali.'"[23] Thus, Gabriel(as) joined the alliance of the prophet(swp) and Ameer Almo'mineen Imam Ali(as) and that alliance is still existing and bound to give its fruits if Muslims follow the prophet(swp) and Ameer Almo'mineen Imam Ali(as).

As the prophet Haroon(as) was protected from committing disobedience, sin, error, fault and forgetting, so was Ameer Almo'mineen Imam Ali(as) protected from committing disobedience, sin, error, fault and forgetting by the Quranic verse of purgation which included Ahlulbeit(as) as we have seen earlier. Ameer Almo'mineen Imam Ali(as) is like the prophet Haroon and Youshe'(as) has never worshiped an idol. The prophet Haroon(as) died in the life of the prophet Mosa(as) and Youshe' bin Noon or Alyasa'(as) took his place, as a curator to Mosa(as), as it was mentioned in Quran. Youshe'(as) was with Mosa(as) in a mountain and did not worship the calf. Allah(swt) ordered His prophet Mosa(as) to appoint Youshe'(as), as a curator, upon the sons of Israel, after him, so also Ameer Almo'mineen Imam Ali(as) has been brought up under the patronage of the prophet(swp). He had been with him in Hira' Cave and had never worshiped an idol.

Moreover, the prophet(swp) has added a lot of texts which confirm the successor position of Ameer Almo'mineen Imam Ali(as) after the prophet(swp) and his Nabawi Welaya over people. The prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "You are my Weli (curator/guardian) in the world and in Hereafter." Here the great Nabawi statement about a grand status of Ameer Almo'mineen Imam Ali(as) became evident and made the prophet(swp) appoint Ameer Almo'mineen Imam Ali(as) as a Weli (curator/guardian) for him. The prophet(swp) has said, "Ali is from me

and I am from Ali and he is the Weli (curator/guardian) of every believer after me."[24] Moreover, when Boreyda(ra) complained to the prophet(swp) against Ameer Almo'mineen Imam Ali(as), the prophet(swp) replied Boreyda(ra) warning him, "Don't fall upon Ali, he is from me and I am from him and he is your Weli (curator/guardian) after me."[25] Whatever the meaning of Weli (curator/guardian) may be and whatever the understanding of the poles of Saqeefa and their priests may be to this controversial terminology, the above Nabawi texts, namely, "You are my Weli (curator/guardian) in the world and in Hereafter" and also "Ali is from me and I am from Ali and he is the Weli (curator/guardian) of every believer after me" and also the saying of the prophet(swp) to Boreyda(ra), "…and he is your Weli (curator/guardian) after me" all of them refute the claims of Ibn Sohak and Ibn Abee Qohafa that they are the Weli (curator/guardian) of the prophet(swp). Ibn Sohak claims that Ibn Abee Qohafa said, "I am the Weli of the messenger of Allah…" Ibn Sohak continues his lies by saying, "then, Abu Bakr died and I am the Weli of the messenger of Allah." The above Nabawi texts did not give to Ibn Abee Qohafa, Ibn Sohak or their stupid priests any chance to mislead the people of intellect. Neither Ibn Abee Qohafa nor Ibn Sohak is Weli of the prophet(swp). The true Weli of the prophet(swp) by clear Nabawi texts is Ameer Almo'mineen Imam Ali(as). Thus, it the prophet(swp) clarified that whoever takes a position against Ameer Almo'mineen Imam Ali(as) as if he has taken a position against the prophet(swp). In order to protect the Godly status of Ameer Almo'mineen Imam Ali(as) in the hearts of the believers and make a Godly immunity in them, the prophet(swp) said, "Whosoever curse Ali, he cursed me and whosoever curses me, he cursed Allah; the Almighty."[26] Moreover, the prophet(swp) said, "Whosoever loves to adhere to my religion and board the salvation ship, he should fol-

low the example of Ali bin Abee Talib. He is my curator and successor upon may nation; in my life and after my death."[27] The messenger(swp) said also, "Ali is their senior in Islam, and he has more knowledge than them…(till he said)…He is the Imam and the successor."[28] Here we observe that this Nabawi saying refutes the claims of the priests of the Saqeefa court which try to discredit the value Ameer Almo'mineen Imam Ali(as) early embracing of Islam, while he was young, so that not to include him in their misunderstood concept of 'And the forerunners, the forerunners' which is wrongly understood by the priests of the court of Saqeefa to enroll their hypocrite poles within its compass as if 'forerunning' means declaring and showing Islam only as the poles of Saqeefa did whereas the prophet(swp) recommends, in the above texts not only the Islam of Ameer Almo'mineen Imam Ali(as), but also confirms his piety and knowledge because Allah(swt) does not educate except the pious. Allah(swt) says, ﴿And fear Allah. Allah teaches you﴾[29] and Ameer Almo'mineen Imam Ali(as) was the most knowledgeable person after the prophet(swp) than all of the rest of the companions. Every person with an intellect knows that the matter of religion and managing the affairs of the people according to its teachings needs the most knowledgeable, therefore, the prophet(swp) appointed as Ameer Almo'mineen Imam Ali(as) Imam and Khalifa after him. Who are those hypocrites whom the priests of the Saqeefa court try to prove the 'forerunning' for them while Ameer Almo'mineen Imam Ali(as) is the most senior of them and thus he becomes the most 'forerunner' of them to Islam as per the text of the prophet(swp)? The prophet(swp) said also to Fatima Al Zahraa(as) "I gave you in marriage to the most senior of them in Islam, the greatest among them in kindness and the best of them in morality."[30] Then who surpasses Ameer Almo'mineen Imam Ali(as) in all those Godly specifications which have been uttered

by the prophet(swp)? They are specifications which clearly and frankly prove the succession of Ameer Almo'mineen Imam Ali(as) to the prophet(swp) and they are not liable to any biased interpretation or modification which tries to make them far from that frank meaning which the prophet(swp) has clarified even if the priests of Saqeefa court try to circumvent and fabricate misleading meanings such as the 'lover' or 'supporter' or their desperate attempt to play with the language so as to evade their real meanings. It is not possible to interpret 'Weli' (curator/guardian) here as lover or supporter because if the meaning was that Ameer Almo'mineen Imam Ali(as) is the lover, this means that Ameer Almo'mineen Imam Ali(as) is a lover and supporter of Muslims after the prophet(swp) and not during his life!! This is an interpretation which, if told to a woman 'who is bereaved of her child', makes her laughs. Because the text of 'No sword except Zol Fiqar and no youth except Ali'" indicates, clearly, that there was no supporter who is stronger Ameer Almo'mineen Imam Ali(as) or more present than him around the prophet(swp) in the journey of conveying the Godly message. Those texts are definitive in their denotation about the succession of Ameer Almo'mineen Imam Ali(as) directly after the prophet(swp) and they never bear an interpretation other than this. If we take the Quranic verse, ﴿Obey Allah and obey the Messenger and those in charge of the religious authority among you﴾ and examine the saying of the prophet(swp), "Whosoever obeys me, he obeyed Allah, and whosoever disobeys me, he disobeyed Allah and whosoever obeys Ali, he obeyed me and whosoever disobeys Ali, he disobeyed me"[31] and the saying of the prophet(swp), "Whosoever wants to live my life, die my death and reside in mortality paradise which my God promised me, he should support Ali bin Abee Talib because he will not take you out of guidance and he would not enroll you into a misguidance"[32], those Godly and

Nabawi sayings indicate that Ameer Almo'mineen Imam Ali(as) is the guardian of every one who believes in Allah(swt) and His messenger(swp). This puts Ameer Almo'mineen Imam Ali(as) as indisputable successor of the prophet(swp). Whoever disputes him on succession, he is a disbeliever of Allah(swt) and His messenger(swp). Woe from a sever torment of a great day to those who disbelieved in this and staged a coup against him.

Thus, Ameer Almo'mineen Imam Ali(as) was possessing the characteristics of undertaking the task of succession because he is the soul of the prophet(swp) and his brother, therefore, he achieved the eligibility of becoming the successor of the prophet(swp) by the completeness of faith and piety which has not been reached by other persons who were around the prophet(swp). In fact, whoever, examines the Godly and Nabawi texts about Ameer Almo'mineen Imam Ali(as), realizes the Godly status of Ameer Almo'mineen Imam Ali(as) and his purged Ahlulbeit(as) which has not been reached even by prophets and messengers. The evidence for this is that prophets' and messengers' task was to convey and explain the message under the direct supervision of the Heaven whereas the task of Ameer Almo'mineen Imam Ali(as) and his purged progeny(as) is interpreting (Ta'weel) the text, leading people on the straight path as per the Quranic and Nabawi texts and maintaining the acquired guidance from the stage of the completeness of the message until the Judgment Day because they are the Itra who are tied with the message and linked with the pond. The two tasks, namely, interpretation of the text and maintaining guidance, have never been given together to a prophet or a messenger. Because the task of messengers was conveying and explaining (Tibyan) during the revelation. In fact, this matter is realized by who reads Nahj Al Balaqa which presents the religious knowledge of Ameer Almo'mineen Imam Ali(as). Whoever understands the knowledge

of Ameer Almo'mineen Imam Ali(as) in Nahj Al Balaqa, his love to Allah(swt) and the prophet(swp) increases. Moreover, his knowledge about pure monotheism increases. A monotheism which is not affected by any resembling or incarnation of the Divinity. He realizes also the essence of prophethood and its sublimity. He tastes the sweetness of the message and its nobility and realizes the fact that Ameer Almo'mineen Imam Ali(as) is an exceptional creature among human beings.

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Ameer Almo'mineen Imam Ali(as): A Standard of Faith

Allah(swt) and His prophet(swp) have made Ameer Almo'mineen Imam Ali(as) a standard of faith through whom the process of tabulation of the faithful and the hypocrite is done. Hypocrites were in large numbers and the prophet(swp) was knowing some of them whereas the rest of other hypocrites were in the knowledge of Allah(swt) only. Allah(swt) said, ﴿Among the Nomad-Arabs around you there are some hypocrites, and among the inhabitants of Medina too. They have become adamant in hypocrisy. You do not know them, but We know them.﴾[1] The word 'adamant' means that they have become professional in hypocrisy and therefore they excelled in hiding, concealing and camouflaging their hypocrisy to the extent that no one knows they are hypocrites except Allah(swt), therefore, Allah(swt) remained alluring them till they fall into annihilation and they actually fell in it. To show people the characteristics of the hypocrites, Allah(swt) commanded to His prophet(swp) to tell people that the pure love to Ameer Almo'mineen Imam Ali(as) is a sign of faith and any detesting to Ameer Almo'mineen Imam Ali(as) is a clear sign of hypocrisy. Therefore, Om Almo'mineen Om Salama(ra) narrated that the prophet(swp) said, "No hypocrite loves Ali and no believer detests him."[2] The prophet(swp) said also, "Without you, O Ali, believers would have not been recognized after me."[3] Therefore, Abu Saeed Al Ansari(ra) said, We were knowing hypocrites- we the folk of Ansar- by their detest to Ali Ibn Abee Talib."[4] Abe Thar(ra) also said, "We were not knowing hypocrites except by their falsifying Allah and His messenger and being absent from prayer and detesting Ali Ibn Abee Talib."[5] Ameer Almo'mineen Imam Ali(as) con-

firmed by saying, “He Who parted seed and created breeze, it is the pledge of the Ommi (who belongs to Mecca) prophet to me that no one loves me except the believer and no one detests me except the hypocrite.”[6] The prophet(swp) said also, “O, Ali, Good fortune to he who loves you and believes in you and woe for he who detests you and disbelieves in you.”[7] Addressing Muhajireen and Ansar, the prophet(swp) said also, “‘O, folks of Muhajireen and Ansar! Should I direct you to what if you adhere to it, you will never go stray after me?’ They said, ‘Yes, O, messenger of Allah.’ He said, ‘This is Ali my brother, my curator, my minister, my inheritor, my successor and your Imam; all of you shall love him by your love for me, regard him with respect by your respect for me. Gabriel ordered me to say it to you.’”[8] If we examine the Hadith of the prophet(swp) to Ameer Almo’mineen Imam Ali(as) which says, “Grudges in the chests of peoples, they do not demonstrate them for you until after I depart”[9], we find that the poles of Saqeefa have not demonstrated all their true impressions, which they were professionals in hiding them, towards Ameer Almo’mineen Imam Ali(as) until after the martyrdom of the prophet(swp). The conduct of Ibn Abee Qohafa and Ibn Sohak against Ameer Almo’mineen Imam Ali(as) after the martyrdom of the prophet(swp) is contradictory to what they have said to him in Gadeer Khum. The behavior of the poles of Saqeefa towards Ameer Almo’mineen Imam Ali(as) has shifted to one hundred and eighty degree and Ibn Abee Qohafa and Ibn Sohak demonstrated their detests to Ameer Almo’mineen Imam Ali(as) and the rest of Itra just after the martyrdom of the prophet(swp). This shows that the saying of the prophet(swp) “Grudges in the chests of peoples, they do not demonstrate them for you until after I depart” has happened. The poles of Saqeefa were professionals in hiding their detests towards Ameer Almo’mineen Imam Ali(as) till the martyr-

dom of the prophet(swp). After the martyrdom of the prophet(swp) the detests of the professional hypocrites floated to the surface and got manifested in many shapes such as staging a coup against religion and its symbols, attacking the house of Ahlulbeit(as) and threating to burn it with those who are in it. Which detests and antagonisms are bigger than these?

Moreover, Ameer Almo'mineen Imam Ali(as) is the equivalent of truth and Quran. The prophet(swp) says, "Ali is with Quran and Quran is with Ali. They will not break-up from each other until they come to me at the pond."[10] Addressing people around him, the prophet(swp) said, "Ali is with the truth and the truth is with Ali. Truth turns with him wherever he turns."[11] The prophet(swp) said also, "'Verily, from among you is the one who fights for its interpretation (meaning the Quran) as I have fought for its revelation.' Abu Saeed Al Ansari(as) said, 'Abu Bakr and Omar stood up. The prophet said 'No, but the repairer of the shoe'; meaning Ali.'"[12] At then, Ameer Almo'mineen Imam Ali(as) was repairing the shoe of the prophet(swp). Thus, the prophet(swp) let down Ibn Abee Qohafa and Ibn Sohak and elevated the status of Ameer Almo'mineen Imam Ali(as) highly because he is rooted in knowledge. Which interpretation do Ibn Abee Qohafa wants to fight for while he is haunted by Satan and whosoever allays himself with Satan, evil is the allay?! Which interpretation does Ibn Sohak wants to undertake while he himself admits that all people are of more religious knowledge than him, even the women in their household have more religious knowledge than him? Here lies the understanding of the Quranic verse which says, ﴿But none knows its interpretation except Allah and those firmly rooted in knowledge﴾[13] and also the Hadith which says, "I am the city of knowledge and Ali is its gate."[14] Who are those who are rooted in knowledge except Ameer Almo'mineen Imam Ali(as) and Ahlul-

beit(as)? Didn't the prophet(swp) say, "Don't educate them as they are more knowledgeable than you"? Moreover, addressing the people, the prophet(swp) said about Ameer Almo'mineen Imam Ali(as), "Ali is the best judge."[15] The two perpetrators of the coup; Ibn Abee Qohafa and Ibn Sohak, admit this fact. Ameer Almo'mineen Imam Ali(as) has interfered in many cases which Ibn Abee Qohafa and Ibn Sohak were supposed decide or they have decided it in an unjust way. Ameer Almo'mineen Imam Ali(as) interfered to do justice to those who have been affected by the judgment of Ibn Abee Qohafa and Ibn Sohak. Who can be the best in judiciary if he was not the most knowledgeable about the Godly legislation? Thus, Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as) are the rooted in knowledge to whom the Quranic verse has referred and they are the only who are capable of delivering Quran with its certain and definite meanings and interpretations to the people. Thus, they are who are meant by the expression 'the authority among you' in the Quranic verse, ﴿O you who believe! Obey Allah and obey the Messenger and those in charge of the religious authority among you.﴾ Because 'the authority among you', who deserve to be obeyed are the most conversant and compliant with the Godly and Nabawi teachings and the best in applying them. Allah(swt) never commands people to obey who disobeys Him. As per the above texts, Ameer Almo'mineen Imam Ali(as) was the best follower of the prophet(swp) and the most complying with religion, therefore, Allah(swt) gave him the Welaya over people and the succession of the prophet(swp). Allah(swt) commanded people, through clear and frank Quranic and Nabawi texts, to obey Ameer Almo'mineen Imam Ali(as).

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Succession of Ahlulbeit(as) to the Prophet(swp): A Godly Target to Mold the Nation

The prophet(swp) has proclaimed many Hadiths which confirm the Welaya of Ahlulbeit(as) over the people and their succession to the prophet(swp) so as to create a complete Islamic transformation in the society. The importance of the Godly and Nabawi appointment of the Imama of Ahlulbeit(as) manifests in the fact that the period which the prophet(swp) has passed among people was sufficient for only conveying the message, but it was not sufficient for a complete religious, cultural and innermost molding of a Bedouin society which was on the brink of the fire ditch and even continued in its complete indulgence in a Jahilia culture. The complete Godly molding requires a longer period of time during which the successive generations pass through the crucible of religious education which is rooted and interpreted in a certain and definite way and covers all the renewing aspects of life so as to mold the human and his life in the school of religion and under the supervision of successors who have been chosen by Allah(swt) for such a Godly task which accomplishes the innermost, the conscientious, the cultural, the social, the economic and the psychological molding of the society throughout generations as per the Godly teachings. Therefore, this molding has been assigned by Allah(swt) to a specific group whom the Godly care has taken care of them so that they can be rooted in knowledge and successors of the prophet(swp); they are the Itra of the prophet(as).

The appointment of the prophet(swp) to Ameer Al-mo'mineen Imam Ali(as) and the rest of the purged Itra(as) as his

successors was a necessary matter and rather essential because the majority of the people in the society, which has been left by the prophet(swp) after his martyrdom, were a mixture of hypocrites, Tolaqa'* and Muslims while true believers were a minority; a few. The tribal and Jahilia mentality and habits remained rooted in the majority of the people who showed or declared their Islam whereas the process of uprooting and removing that Jahilia mentality and culture from them needs a long-term rooting period through which the generations pass under the patronage of a Godly leadership which is prepared by Allah(swt) for the process of integrated quality and believing transformation that covers the aspects of culture, conscience, morality and the rest of the integrated values which become the main base for producing generations who are practically and scientifically adhering to the spirit of Islam and thus becoming the best nation produced for humanity because they advocate the moral and forbid what is immoral. Thus, succession should be undertaken by a religious elite who is above the level of people in knowledge, justice and wisdom. Therefore, molding and purging of Ahlulbeit(as) from abomination was a qualifying and preparing for them to undertake this message delivering position which requires infallibility from fault, error and vice; whether major or minor and whether outward or inward. This is what Quran has told us about the Godly 'making' of Ibraheem(as) to be an Imam for people. Allah(swt) says to Ibraheem(as), ﴿I am making you a leader of humanity.﴾[1] When Ibraheem(as) inquired whether that Imama and leadership would also be in his offspring, Allah(swt) replied him by saying, ﴿unjust people do not get my pledge.﴾[2] This means that unjust people can't obtain the task of succession of prophets(as) undertake the task of Imama or lead people after the prophets(as). All types of errors make their committers either an unjust towards himself or towards others.

Quran said that whoever bears an injustice to people and himself would fail. Who from people does not bear an injustice to people or to himself? Therefore, Allah(swt) encloses the successors of the prophets(as) with a special Godly care and, completely, purges them as so did Allah(swt) with Ahlulbeit(as). As we have seen earlier, the meaning of abomination in the Quranic verse, ﴿Verily, Allah desires to remove all abomination from you, O People of Ahlulbeit, and to purify you thoroughly﴾ is all types of faults, error, vice, whether major or minor and whether outward or inward. Because any sin, whether minor or major, outward or inward, necessitates a fault in its perpetrator and makes him at a degree of injustice towards the self or towards others. Whereas Allah(swt) said that he does not assign the task of Godly Imama or succession to the unfair person. Therefore, the will of Allah(swt) is to purge Ahlulbeit(as) from all sins. This means that Allah(swt) distanced Ahlulbeit(as) from whatever necessitates a fault in them. Thus, purgation in that verse is not mere that the person becomes pious by avoiding the forbidden things. Because this meaning is not only confined to Ahlulbeit(as) but it is for all people as in the Quranic verse, ﴿Allah does not intend to burden you, but He intends to purify you, and to complete His blessing upon you, that you may be thankful,﴾[3] hence, the intended meaning of purging in the Quranic verse, ﴿Verily, Allah desires to remove all abomination from you, O People of Ahlulbeit, and to purify you thoroughly﴾ is a complete purging from all types of fault, error and vice; whether major or minor and whether outward or inward and thus Allah(swt) protects Ahlulbeit(as) from all sins. Therefore, Allah(swt) ordered people to obey them while Allah(swt) never orders people to obey a disobedient or sinner person. Hence, Allah(swt) made Ahlulbeit(as) the guardians who should be obeyed just like the obeying of people to Allah(swt) and His messenger(swp). The ex-

pression of 'the authority among you' in the Quranic verse, ﴿O you who believe! Obey Allah and obey the Messenger and those in charge of the religious authority among you﴾ points to the infallibles who are the qualified to run the affairs of the people as per the Godly and Nabawi method without any deviation from it and without getting haunted by Satan while Satan was haunting Ibn Abee Qohafa and inciting Ibn Sohak to drink wine. In the matter of legal guardianship and succession, Allah(swt) does not impose on people obeying a person to whom obedience is an extension of their obedience to Allah(swt) and His messenger(swp) unless that person was infallible from sins and qualified to establish the Godly religion with an effectiveness that protects him from errors, guilts and great sins. Thus, Allah(swt) does not command people to obey authorities who are subject of committing errors and great sins, therefore, ﴿in charge of the authority among you﴾ who are aforementioned are the twelve Imams(as) because the standards of their Godly qualifications qualify them to accomplish this Godly task as they are infallible, real people of religion, remained in harmony with each other and the content of their religion is consistent. They were not like the so-called Sahaba (companions) who fought against each other, shed the blood of each other and the content of their religion is full of contradictions and distortions. Therefore, Allah(swt) and His prophet(swp) do not command people to follow Sahaba because Sahaba got divided due to contradictory personal interests whereas religion is one and does not contain contradictory visions which are subjected to personal whims. As the command for obedience has come as absolute and without any restriction or condition, then, if there were a probability that one of the members of Ahlulbeit(as) would commit a disobedience or a sin, Allah(swt) would have never commanded people to obey them nor would Allah(swt) have made the obedience for

them in one line with the obedience for Him(swt) and His prophet(swp). Generally, the normal person tends more to obey the authorities who avoid committing sin, error and injustice. Therefore, it is natural that Allah(swt) makes His prophets(as) and their legal non-prophet successors(as) also protected from all types of errors, sins and injustice so that they can undertake the task of prophets and believers follow them. As Allah(swt) purged Ahlulbeit(as) from abomination and made them successors of the prophet(swp), thus, Allah(as) considered people's obeying for the legal successors whom He had chosen to be the successors of the prophet(swp) just like obeying Him(swp) and His messenger(swp) as it appears clearly from hierarchy of the order in the previous Quranic verse.

To create the integrated Islamic and rather the believing transformation in the society which requires a period of time that extends to centuries, the prophet(swp) appointed twelve successors from his purged progeny. The prophet(swp) said, "After me, there will be twelve leaders."[4] In another narration, the prophet(swp) says, "The affair of people would continue to move ahead so long as they are guarded by twelve men…."[5] Here, there is a clear indication that the rising of the real religion and its continuity in its Nabawi method depends only on Itra(as). Any deviation from that means deviation of people from the Godly and Nabawi method. The following narration also confirms this fact. The prophet(swp) says, "The affair of religion would remain established till the Hour and twelve successors would be on people."[6] In another narration, the prophet(swp) said, "This matter does not get accomplished till twelve successors pass…."[7] This shows the 'matter' is religion as it has been referred to in Quran in the verse, ﴿O you who believe! Obey Allah and obey the Messenger and those in charge of the religious authority among you﴾, however, its method does not get completed in conscience and hearts and does not give

its fruit and real influence except through the successors whom the prophet(swp) has appointed. Moreover, the prophet(swp) said, "Religion would continue to be mighty and immune till twelve successors."[8] The mightiness and immunity of religion is that it makes the real followers of the prophet(swp) and those with him stern against the disbelievers, yet compassionate amongst themselves. Have we seen that balance and rectitude after the martyrdom of the prophet(swp)? Or we have seen the repugnant and savage attack on the house of the Imams of believers, the threat to burn it and committing injustice on them, killing of believers; followers of Ahlulbeit(as) and this terrorist method against the path of Ahlulbeit(as) continued till to-date with all its manifestations, applications and effects? Since that time, when the coup took place in Saqeefa bin Sa'ida against the Godly and Nabawi option, the mighty and immunity of religion disappeared and nothing from Islam remain except its appearances and husks.

The prophet(swp) continues to describe the legal successors. He says, "There will be twelve successors; caretaker, for this nation. Whoever betrays them will not harm them."[9] Imam Sadiq(as) narrated that the prophet(swp) said, "Imams after me are twelve; the first of them is Ali and the last of them is Al Qa'im (The awaited Mehdi(as)) they are my successors and curators."[10] The prophet(swp) said also, "The example of my Ahlulbeit for you is like the Noah's ship, whoever boards it, he got saved and whoever fell behind, he got drowned."[11] In another narration, the prophet(as) said, "Verily, the example of my Ahlulbeit for you is like Noah's ship in his nation, whoever boards it, got saved and whoever fell behind, got drowned."[12] The prophet(swp) said, "Verily, the example of my Ahlulbeit for you is like Bab Hita (Door of Repentance) in the Sons of Israel, whoever enters it, he is forgiven."[13] Moreover, Quran mentioned the chiefs of Sons of Israel in the saying of Al-

lah(swt), ﴿Allah received a pledge from the Children of Israel, and We raised among them twelve chiefs.﴾[14] Regarding this, the prophet(swp) said that the successors after him are "twelve like the number of the chiefs of the Sons of Israel."[15] The prophet(swp), "The curators after me twelve, the first of them is Ali Ibn Abee Talib and their last is Al Qa'im (The awaited Mehdi(as))."[16] In another narration, the prophet(swp) says, "'My successors, curators and Evidence of Allah to the creatures after me, are twelve. The first of them my brother and the last of them is my son.' The prophet(swp) was asked, 'O, messenger of Allah, who is your brother?' He said: 'Ali Ibn Abee Talib.' The prophet(swp) was asked, 'Who is your son?' He said: 'Al Mehdi who fills up the earth by equality and justice as it had been filled up with injustice and in equality. By He Who sent me by truth as a bearer of glad tiding and warner, if not more than a single day remains from the world, Allah will prolong that day till my son Al Mahdi comes out and the soul of Allah Isa Ibn Maryam descends and prays behind him and the earth gets shined by the light of its Lord and his authority reaches the East and the West.'"[17] In a third narration which give more clarification, the prophet(swp) said, "I, Ali, Al Hasan, Al Hosain and nine from the sons of Al Hosain."[18] The contemplator in these texts and Hadiths finds them clear evidences which prove the obligation of people's obedience to Ahlulbeit(as) and following their line, path and method, and not to antecede them or stage a coup against them. The prophet(swp) warned people against staging a coup against the Godly and Nabawi choice or antecede them although the prophet(swp) was knowing that the nation would betray the Godly and Nabawi choice and stage a coup against it. The prophet(swp) informed Ameer Almo'mineen Imam Ali(as) by saying to him, "The nation would betray you after me, you will live according to my Mila (religion),

and you will get killed while you are sticking to my Sunna. Whoever loved you, loved me and whoever detested you detested me…"[19] Then, who are those who betrayed Ameer Almo'mineen Imam Ali(as)? Who are those whom Ameer Almo'mineen Imam Ali(as) has named as 'betrayers'? Who are those who departed from the method of Ameer Almo'mineen Imam Ali(as) and thus they departed the religion, method and Sunna of the prophet(swp)? Did he who disobey Ameer Almo'mineen Imam Ali(as) lived according to the religion, method and Sunna of the prophet(swp)? Was the end of he who disobeyed Ameer Almo'mineen Imam Ali(as) according the religion, method and Sunna of the prophet(swp)? No scientific authenticator who has intellect would think so at all. The evidence of this is that when Abdelrahman Ibn Awf told Ameer Almo'mineen Imam Ali(as) that pledging to him would be accomplished provided that he follows Quran, Sunna of the prophet(swp) and what Abdelrahman Ibn Awf termed as 'line of conduct' of the two shaikhs (he means by the two shaikhs: Ibn Abee Qohafa and Ibn Sohak). However, Ameer Almo'mineen Imam Ali(as) wholeheartedly accepted to follow Quran and the Sunna of the prophet(swp), but he strongly refused to follow the so-called 'line of conduct' of the two 'shaikhs'! If there were any relation between the so-called 'line of conduct' of the two 'shaikhs' on the one hand and Quran and the Sunna of the prophet(swp) on the other hand, then why did Ameer Almo'mineen Imam Ali(as) refuse to follow the so-called 'line of conduct' of the two 'shaikhs'? Is not in the rejection of Ameer Almo'mineen Imam Ali(as) to follow the so-called 'line of conduct' of the two 'shaikhs', a clear evidence that they have not followed the Sunna of the prophet(swp) and what the prophet(swp) had said to Ameer Almo'mineen Imam Ali(as) that "The nation would betray you after me, you will live according to my Mila (religion), and you will get killed while you are sticking

to my Sunna. Whoever loved you, loved me and whoever detested you detested me…" has materialized? Is not in this a clear evidence that the betrayers have betrayed the religion of Islam as a whole? Did those who betray Ameer Almo'mineen Imam Ali(as) remained Muslims or became outside the Mila (religion) of Islam? Were those who made a coup against Ameer Almo'mineen Imam Ali(as) loving him as they were ordered by the prophet(swp) to do so or they were detesting him? Does a person stage a coup against somebody he loves? Do not the conducts of some Sahaba (companions) show a clear detest towards Ameer Almo'mineen Imam Ali(as)? Is not their detest to Ameer Almo'mineen Imam Ali(as) a detest to the prophet(swp)? In fact, they were those grudges which had been boiling in chests of the poles of Saqeefa which moved the conflicts of the Jahilia motives, demolished the Godly and Nabawi succession and caused the religious deviation which we see around us today.

* Tolaqa' are those whom the prophet(swt) had pardoned after conquering Mecca without asking them to embrace Islam.

References:

1. Surat Al Baqara: 124
2. Ibid: 124
3. Surat Al Ma'eda: 6
4. Al Bukhari, Al Bayhaqi, Ahmed, Al Tirmizi
5. Muslim, Al Bukhari
6. Muslim
7. Muslim, Ahmed
8. Al Bukhari
9. Kanz Al Ommal by Almuttaqi Alhindi
10. Ikmal Al Deen by Alsadooq

11. Al Mostadark by Al Hakim, Al Sawa'q Al Mohriqa, Al Mo'jam Al Saqeer by Al TAbarani
12. Tareekh Baghdad
13. Majama' Al Zawa'ed by Al Thahabi
14. Surat Al Ma'eda: 12
15. Al Mostadrak by Al Hakim, Fat'h Al Bari Sharh Al Bukhari, Mosand by Ahmed,
16. Al Amali by Al Sadooq
17. Fara;ed Al Simtain Qayat Al Moram
18. Yanabee' Al Mowadda
19. Al Mostadrak by Al Hakim

Symptoms of the Coup and the Conflict of Nomad, Hypocrite and Jahilia Motives

In spite of the abundance of the texts which make Ahlulbeit(as) successors of the prophet(swp) and the abundance of the texts which make it a duty upon the Muslim to obey Ahlulbeit(swp), follow them, support them, be loyal to them and not to antecede them or stage a coup against them, however, when the prophet(swp) martyred, the majority of Muslims were not ready to endure the long path of truth which establishes the pattern of the best Godly society across generations through the twelve successors(as) whom had been appointed by the prophet(swp). The Jahilia and its culture were still, completely, controlling over people. Even people were ready to dismantle and destroy the pillars of Islam than to accept Ameer Almo'mineen Imam Ali(as) and the rest of the purged Itra(as) as successors of the prophet(swp). Ibn Sohak; the representative of the coup, admitted this with all insolence, ignobility and villainy when he said to Ibn Abbas that Quraish and whoever marched on its path have "disliked to combine prophethood and succession for you (Bani Hashim)."[1] With insolence and rascality, he said also; with regard to the succession of Ameer Almo'mineen Imam Ali(as) to the prophet(swp), "… No, I swear by the Lord of this structure (Al Ka'ba), Quraish would not come under his leadership (meaning Ameer Almo'mineen Imam Ali(as)). If he (Ameer Almo'mineen Imam Ali(as)) took that post (succession), the whole Arabs would have revolted against him."[2] In fact, Ibn Sohak was the first to revolt against the legal succession of Ameer Almo'mineen Imam Ali(as) on the day of Razeyat Al Khamees (Thursday Disaster), as we will see later on. It is the Jahilia and hypocritical detest which

do not come together to support Ameer Almo'mineen Imam Ali(as). The above disgusting expressions from Ibn Sohak indicate that Ibn Sohak has expressed the reality of the Quraish Jahilia, the professional hypocrisy and the coup motives which have been potent in the hearts of the poles of Saqeefa. The statements of Ibn Sohak expose, clearly and frankly, their plans to overthrow Ameer Almo'mineen Imam Ali(as) even before the martyrdom of the prophet(swp). They expose also the grudges of the poles of Saqeefa which, clearly, floated to the surface after the martyrdom of the prophet(swp) and this is what the prophet(swp) had stated before his departure as it became clear through the previous Nabawi texts.

Thus, the Godly and Nabawi texts such as the verse of Welaya, the Verse of Obedience, Hadith of the Day of Gadeer, Hadith of Al Thaqalain, Hadith of Al Manzil, Hadith of Al Safeena, Hadith of Bab Hita, Hadith of Knowledge, Hadith of Mo'akhat (fraternizing), Hadith of Conveying the Surat of Bara', Hadith of Closing the Doors, the saying of the prophet(swp) about the killing of Ameer Almo'mineen Imam Ali(as) to Amr Ibn Abd Wod, the saying of the prophet(swp) to Fatima(as) about her marriage from Ameer Almo'mineen Imam Ali(as), the saying of the prophet(swp): "I am leaving with you the two Thaqalain: The Book of Allah and my Itra my Ahlulbeit, so long as you stick to both of them, you will never go astray after me."[3] In another narration it goes, "I am about to be called and I reply. I am leaving with you the two Thaqalain: The Book of Allah, the Exalted and Glorified, and my Itra, The Book of Allah is a rope that is extended from the Heaven to the Earth, and my Itra my Ahlulbeit. The Refined, the Expert told me that they will not breakup till they come to me at the Pond. See how you take place of me with regard to both of them."[4] All the above texts did not convince the poles of Saqeefa, the professionals in hypocrisy and their scum although the

prophet(swp) has proclaimed them and others in many positions: on the Day of Gadeer Khum, on the Day of Arafa in Farewell Haj, after he left from Al Ta'ef, on his Minbar (pulpit) of his Masjid in Madeena, in his blessed room during his illness while the room was full of his companions when he said, "'O, people, I am about to be quickly taken away and I have already told you and you do not have an excuse. I am leaving with you the Book of Allah, the Exalted and Glorified, and my Itra my Ahlulbeit.' Then, he took the hand of Ali, peace be upon him, and held it and said: 'This is Ali with Quran and Quran with Ali. They do not breakup till they come to me at the Pond.'"[5] All those Quranic verses and the authentic and confirmed Hadiths which clarify the Godly status of Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as) did not convince Ibn Abee Qohafa and Ibn Sohak and their scum about the Godly and Nabawi choice of the succession of Ameer Almo'mineen Imam Ali(as) to the prophet(swp). Rather, Ibn Abee Qohafa and Ibn Sohak and their followers were, with impudence and impoliteness, considering all the Nabawi sayings about the succession of Ameer Almo'mineen Imam Ali(as) even before the Day of Razeyat Al Khamees, to be not more than delirium and raving and it is impossible for them to accept it because Ibn Abee Qohafa and Ibn Sohak were not considering the saying and deed of the prophet(swp) as inspiration from Allah(swt) revealed to him. They rather considered them as poetry or magic. All this spring from the old convictions which were getting renewed in the Jahili psychological structure and the doubting mindset of the poles of Saqeefa which were disobeying the prophet(swp) and rather opposing every person to whom the prophet(swp) has assigned a Godly task. As Ibn Sohak has disobeyed the prophet(swp) in Al Hodaybeya Agreement and caused people's disobedience to the prophet(swp), he states that he would have taken weapon against Al

Hodaybeya Agreement if the prophet(swp) assigned the accomplishment of the Agreement its signing to Ameer Almo'mineen Imam Ali(as). Therefore, the insolent accusation made by Ibn Sohak against the prophet(swp) on the Day of Razeyat Al Khamees that the prophet(swp) was in the state of delirium and raving was springing from the old and rooted convictions in the poles of Saqeefa and therefor it floated to the surface on the Day of Razeyat Al Khamees when they expressed it, frankly and clearly, in a disgusting boldness and then they staged a coup against Ameer Almo'mineen Imam Ali(as), usurped the succession from him and dressed it although they were not qualified for it and consequently they distorted the whole religion. Thus, as the nation of Mosa(as) has staged a coup against him, followed Samarian, dedicated themselves to worship a calf-a-body which has bawling and deviated their religion and so did the nation of the prophet Mohammed(swp) against his legal successor and dedicated themselves to obey mere empty-mined persons to whom the prophet(swp) has been related by marriage only, but they have played the role of Samarian, become Samarian calves in the Islamic society and indulged in fighting Quran and Nabawi Tibyan (Nabawi clarification of Islam), burning Sunna and obliterating the teachings of Islam as we will see later on. Thus, the poles of Saqeefa disobeyed Allah(swt) and His messenger(swp) and staged a coup against the Godly and Nabawi choice thus we see today the forged Islam which the ignorant people think that it is the genuine Islam.

The opposition of the poles of Saqeefa to the succession of the Nabawi Itra(as) and their declared war against Allah(swt), His prophet(swp) and his Itra(as) and their violation of the teachings of Islam; all these, were an embodiment of the project of the movement of hypocrisy and conflict of Jahilia motives which

refused to allow the society to be straight as per the Godly religion and the religion to takes its place in the society in an institutionalized way through the twelve Imams (as). Therefore, the coup took place after the martyrdom of the prophet(swp) and this was a disobedience to the prophet(swp) and this means that it was a disobedience to Allah(swt) and no one disobeys Allah(swt) and His prophet(swp) except the disobedient, the hypocrite or the atheist. Thus, hypocrisy movement was one of the factors which produced the conflict of Jahilia motives and led to the coup against religion. This movement was strong right from the beginning of the Islamic Da'wa, but the poles of Saqeefa coup and deviation did not admit it because they were professional in hiding their Satanic intentions until they accomplished their ominous Saqeefa coup of which effects are extended to the present day. Therefore, we remained worshiping through the forged religion. The ignorant and educational wastage will continue to worship through the religion of the Saqeefa Satan so long as disdaining the intellects is reigning. Whoever wants to know the truth, he should ignore all the fabrications of the Saqeefa court priests who justified the disobediences, coups and deviations of the poles of Saqeefa and those who walked on their path. The priests of Saqeefa court fabricated fairness for the hypocrites, deviators and coup perpetrators although the prophet(swp) was condemning and exposing them and clarifying the Godly parameters to know the people of truth and the people of false.

As we have seen earlier, the disobediences and deviations of the cadres of hypocrisy movement and the members of the conflict of Jahilia motives after the martyrdom of the prophet(swp). Rather, the deviations of the poles of Saqeefa and those who nursed their Jahilia vision have been present since the time of the life of the prophet(swp). Therefore, their anti-religion deeds which they

have committed after the martyrdom of the prophet(swp) are natural extension of the products of their deviant tendencies which were displaying their potent Jahilia and hypocrite motives even during the life of the prophet(swp); while they were close-lining hovering around the prophet(swp) and claiming to be Muslims, but they were planning to demolish Islam when they find a suitable chance. Unfortunately, the priestly Saqeefa media gave a rosy picture about those who are called 'major Sahaba' despite their disobediences and sins which they have committed and which have been recorded by Quran, Nabawi Hadith and the books of history. Who are those who has been described by Quran as hypocrites and professional in hypocrisy? Who are those who tried to discourage the prophet(swp) and the believers just before the battle of Badr by glorifying Jahili Quraish and scaring the prophet(swp) from them, consequently, he turned away from them and their wicked saying? Who are those who accused the Coptic Maria(as) of Ifk (the slander) till Allah(swt) cleared her of what they said? Who are those who betrayed the prophet(swp) and slipped off the Islamic army when the prophet(swp) was going to Ohod battle? Who are those who tried to assassinate the prophet(swp) while he was returning from Tabook? Who are those who used to call the prophet(swp) from behind the chambers and Quran described them as people who do not possess intellect to understand? Who are those who raised their voices above the voice of the prophet(swp) and spoke loudly to him, consequently, Quran threatened them? Who are those about whom the prophet(swp) said, "Among my companions there are twelve hypocrites who will not enter paradise until the camel can pass through the eye of the needle?"[6] Who are those and who are those? They are many! In fact, twelve hypocrites parallel twelve Imams! As the twelve Imams who have been appointed by the prophet(swp) are the pillar of religion and by them

religion stands, so are the twelve hypocrites are the pillars of atheism, coup and deviation and they are who will demolish Islam and break up its coherence. We will find their effects and influence clear in the historical events and those events which classify them as those whom the prophet(swp) meant by the twelve hypocrites and they are those whom Quran meant by, ﴿Among the Nomad-Arabs around you there are some hypocrites, and among the inhabitants of Medina too. They have become adamant in hypocrisy. You do not know them, but We know them﴾[7] because they excelled in the attempts to conceal their hypocrisy, but it got manifested in their deeds and sayings, thus, their classification in the list of hypocrisy has been an easy matter. Because the twelve hypocrites move in a direction which is opposite to the direction of the twelve Imams(as), therefore, the speculator can know the twelve hypocrites and classify them as hypocrites who were hiding and secretly gathering in circle around the prophet(swp). What we call those who forbade the prophet(swp) from writing his will which would have maintained the guidance of the nation and distanced it from misguidance if they were not from the masters of hypocrisy? What do we call those who made the nation inherit the everlasting misguidance after they had deprived it from the everlasting guidance if we do not call them hypocrites and rather the professionals of hypocrisy? Who are those who refused the appointment of the prophet(swp) to Osama as a commander of the army and they refused to get mobilized under his commandership of the army and therefore the prophet(swp) cursed them if they were not from the masters of hypocrisy? Who are those who attacked the house of Fatima(as) although they know her Godly and Nabawi status if they were not from the masters of hypocrisy? Who are those who deprived Fatima(as) from her legal rights although they were knowing her Godly and Nabawi status and her material and

moral rights if they were not from the masters of hypocrisy? Who are those who burnt the Nabawi Hadiths and explanation and forbade people from speaking about them or handling them in spite of their religious importance if they were not from the masters of hypocrisy? Who are those and who are those? They are many! All this indicates that many of those who showed their Islam, we from the masters of hypocrisy and were haters of truth and therefore Quran says, ﴿We have given you the truth, but most of you hate the truth.﴾[8] Quran said also, ﴿and you will not find most of them appreciative.﴾[9] Quran, in another context, says, ﴿but a few of My servants are appreciative.﴾[10] Quran has linked faith with complete thankfulness to Allah(swt) and linked non-thankfulness with coup against Allah(swt) and His prophet(swp). In this context, Quran says, ﴿He who turns on his heels will not harm Allah in any way. And Allah will reward the appreciative.﴾[11] Thus, Quran clarified the ingratitude of the stagers of coup towards Allah(swt) and His prophet(swp), the non-acceptance of the ingratitude to the blessing which have been completed by the Welaya of Ameer Al-mo'mineen Imam Ali(as) and thus their non-acceptance of Islam which Allah(swt) has accepted to his worshippers.

As we have seen, Quran has projected the huge number of hypocrites in the Quranic verse which says, ﴿Among the Nomad-Arabs around you there are some hypocrites, and among the inhabitants of Medina too. They have become adamant in hypocrisy.﴾ Quran did not sanctify except few nomad Arabs when it said, ﴿Yet among the Nomad-Arabs are those who believe in Allah and the Last Day, and consider their contribution to be a means towards Allah, and the prayers of the Messenger. Surely it will draw them closer, and Allah will admit them into His mercy. Allah is Forgiving and Compassionate.﴾[12] We should not forget that the term 'among' in the last Quranic verse of indicates 'some' refer-

ring to some of them whereas the previous Quranic verse censuring the majority of them. This means that hypocrisy was the characteristic of the majority of those who were around the prophet(swt). This is a clear evidence that faith has not entered the hearts of the vast majority of those who have been called companions. Whoever verbally showed the utterance of the testimony of Islam, was considered a Muslim by rule even if he were a hypocrite who conceals atheism. In fact, true faithful people were very few. They were rather just like the number of the neglected livestock as the Hadith of the pond described them. In order to expose the outer Islam of the hypocrites, Quran said, ﴿The Nomad-Arabs say, "We have believed." Say, "You have not believed; but say, 'We have submitted,' for faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not diminish any of your deeds. Allah is Forgiving and Merciful."﴾[13] Thus, Quran has centered on the majority of nomad Arabs criticizing, censuring and exposing their hypocrisy and even though the violators of Quran tried to give a different picture to what Quran has judged about it. For example, Ibn Sohak contradicts Quran and glorifies all nomad Arabs. Directing one of his men, he says, "I advise him to take care of Nomad Arabs, they are the roots of Arabs and the material of Islam."[14] Here, every speculator should ask: How does Ibn Sohak rules that Nomad Arabs are the material of Islam while Quran considers Nomad Arabs are, in reality, the material of hypocrisy, except a few of them? Or was there in the agenda of Ibn Sohak what he can't state it?! Didn't Ibn Sohak hear about the rule of Quran regarding the Nomad Arabs which is embodied in the previous Quranic verse which branded the vast majority of them as hypocrites? From where did Ibn Sohak get that stupid evaluation which violates the Quranic evaluation to the majority of nomad Arabs? Didn't Allah, say that Nomad Arabs are the most

steeped in disbelief and hypocrisy? Does Ibn Sohak mean that they are the material of Islam or the material of disbelief and hypocrisy? Is this an evidence of gratitude from the side of Ibn Sohak to the nomad anarchist tribe of Aslam from which Ibn Sohak took help to make the Saqeefa coup against the genuine Islam a success? What is this fishy defense from the side of Ibn Sohak to nomad Arabs while Quranic meaning goes opposite of that and censures them? In fact, it is because the nomad Arabs are the root of Arabs that the Arabs were fighting each other for forty years just because of a camel and they were always on the brink of a pit of fire, therefore, the message of Islam came to save them and guide them if they were getting guided! The physician does not go except for where the ill is.

Although Quran and the Nabawi Hadith concentrated on exposing the hypocrites, diagnosing them, describing them and explaining their characteristics, but the priests of the Saqeefa court neglected the Quranic and Nabawi descriptions about the hypocrites and consequently they summarized the hypocrisy movement which was active and widely spread at the time of the prophet(swp) just in the person of Abdullah Ibn Abee Saloal as if there was no a hypocrite except him while Quran refers to the abundance of hypocrites. We see this in the saying of Quran which does not only mean those who are around Al Madeena, but also, ﴿among the inhabitants of Medina﴾ themselves. For example, major Ansars, among them was Sa'ad bin Obada, objected to the prophet's reconciling the hearts of the chiefs of Arabs if it was not a command from Allah(swt)! They did not realize or refused to realize that everything the prophet(swp) does or says is an inspiration revealed as it is stipulated by Quran. Then, the role of the majority of them in Saqeefa bin Sa'ida, their betrayal of Ahlulbeit(as) and the resentment of Fatima(as) from them indicate the consolidation

of the potentialities of hypocrisy in their hearts. However, the distorted history pretended to have forgotten that as if the majority who were hypocrite became faithful immediately after the martyrdom of the prophet(swp) and as if the life of the prophet(swp) obstructing between them and real believing! The distorted history pretended to have forgotten all that and overlooked as well the hypocrites because it is the hypocrites who have climbed up to the power to betray religion, distort it and target the true people of religion; Ahlulbeit(as). Thus, the prophet(swp) was in a continuous confrontation with the hypocrites and the masters of hypocrites around him since the beginning of the Islamic Da'wa and till the last moment of his honorable life. The Quranic verses, the Nabawi heritage and the recurrent history expose the conducts of many of the so-called 'Sahaba' (companions) after the martyrdom of the prophet(swp) and reflect the conflict of the nomad Arabs, Jahilia and hypocrite motives which usurped the Godly right from its true owners.

The parameters of faith were far from the majority of the nomad Arabs and the so-called Sahaba; Muhajireen and Ansar. The evidence for this is that many Quranic verses, during revelation and at the end of the period of revelation, centered around hypocrites, their characteristics and specifications. For example, Quran says, ﴿The believers are those who believe in Allah and His Messenger, and then have not doubted, and strive for Allah's cause with their wealth and their persons. These are the sincere.﴾[15] Quran said also, ﴿Only those who do not believe in Allah and the Last Day ask you for exemption. Their hearts are full of doubts, so they waver in their doubts.﴾[16] These Quranic verses show that the most apparent characteristics of the hypocrites and those who did not believe is asking for exemption at the time of examinations, fleeing at the time of war and doubting and uncertainty

prophethood. These characteristics were accompanying Ibn Sohak and Ibn Abee Qohafa. Ibn Sohak himself admitted that he was doubting Islam and the prophet(swp) of Islam and even he objected to Al Hodaybeya Agreement. Ibn Sohak asked also for exemption from the prophet(swp) for not taking the message of the prophet(swp) to Quraish by claiming that there is no protection for him there in Mecca. Ibn Sohak also disobeyed the prophet(swp) and objected to the appointment of Osama as the commander of the army. Ibn Abee Qohafa also asked for permission to go to his wife in Al Sonh area after the prophet(swp) had removed him from being Imam of people in prayer. Moreover, the prophet(swp) cursed those who remained behind and did not join the army of Osama. All those conducts from the side of those whom the history has projected for us as major Sahaba (companions) were clear and open disobedience to Allah(swt) and the prophet(swp). Such those conducts which disobey Allah(swt) and His prophet(swp) do not originate except from about whom Allah(swp) had said, ﴿That is because they pursued what displeases Allah, and they disliked His approval, so He nullified their works * Do those in whose hearts is sickness think that Allah will not expose their malice? * Had We willed, We could have shown them to you, and you would have recognized them by their marks. Yet you will recognize them by their tone of speech. And Allah knows your actions.﴾[17] These conducts of classify their committer in columns that are far from the column of faith! Were all those who were around the prophet(swp) faithful? Did not they move to fight each other for tribal reasons even in the presence of the prophet(swp)? What would we say about the narration which goes, “A man from Muhajireen hit a man from Ansar? The Ansari said: ‘You Ansars!’ The Muhajiri also said: ‘You Muhajireen!’ The prophet heard about this and said, ‘What is that call of Jahilia?’ They said, ‘O messenger of Al-

lah, a man from Muhajireen hit a man from Ansar.' He said, 'leave it (meaning 'tribal motive'), it is nasty.'"[18] We have to look into this text which indicates the depth of the tribal crack, the Jahili inclination and the potentialities of hypocrisy among those who are called Sahaba! Even after the prophet(swp) had stayed among them for a long time, they failed to know that what they have committed is a behavior which is out of the frame of Islam. What have they acquired from Islam till that moment? Where are their respect and reverence to the prophet(swp)? Where are the civilized Islamic values which remove the control of the tribal inclination over the sentiment, conscience and intellect? Where is the Islamic tolerance which removes the sense of tribalism, the racial inclination and the potentialities of discord? Where is the Islamic sense which makes the believer soar in sublimity even with those who have harmed him? Where is the Islamic patience which makes the believer bypass the offender and forgive him? What kind of intellect were those who have been surrounding the prophet(swp)? Had such people had intellect at all while they were about to fight each other in the Nabawi Masjid and in front of the prophet(swp) himself? Indeed, the prophet(swp) had been harmed a lot from such those who failed to get benefit of their nearness to the source of light and guidance. Therefore, the prophet(swp) himself said, "No prophet has been harmed more than I was harmed."[19] Nevertheless, the priests of the Saqeefa court have portrayed for us all those who were surrounding the prophet(swp) in a rosy picture. Whereas the researcher through those Quranic, Nabawi and historical texts observes that the seed of Saqeefa was planted and rather, invisibly, germinant before the martyrdom of the prophet(swp) and that the cursed tree of Saqeefa was waiting for who lifts the hypocritical cover from it and this has happened just before the martyrdom of the prophet(swp) and immediately after it.

Nevertheless, the priests of the Saqeefa court do not accept any person to speak, critically and evaluatively, about the so-called Sahaba as if this religion is the religion of Sahaba and not the religion of Allah(swt) His prophet(swp) and Ahlulbeit(as). The priests of the Saqeefa court, stupidly, hang upon their wrong understanding of the verse of the pledge under the tree of Al Rodhwan. They do not want to realize that the pledge of Al Rodhwan has been accepted by Allah(swt) from believers only whereas there were hypocrites among those who offered the pledge and promised not to break the pledge. Allah(swt) has warned even those from whom He accepted pledge against breaking the pledge. Allah(swt) put a condition for the continuation of that Godly acceptance from even the believers that they should continue to fulfil that charter and promise related to that pledge. Let alone the hypocrites, did all the believers themselves continue their believing at that moment and fulfill their pledge and promise to Allah(swt) and His prophet(swp) as per the Godly condition for the continuation of His pleasing or they breached their pledge and promise? Even if we consider that the poles of Saqeefa; (Ibn Abee Qohafa and Ibn Sohak), were from believers, though the record of history points to the opposite, is not the Saqeefa a complete breach of Al Rodhwan pledge and a breach of whatever has relation with that pledge such as obedience to prophet(swp) and accomplishing his commands? Did the poles of Saqeefa abide by what the prophet(swp) had commanded regarding succession or they made a coup against it? Whoever did not comply with the commands of the prophet(swp) with regard to succession, he has breached his pledge to Allah(swt) and to the prophet(swp), came out of the frame of that pledge and became a violator of it. Because Allah(swt) made a condition for the maintaining of His consent that the pledgers should fulfil it and that they should not violate it or

disobey the prophet(swp). Therefore, Ameer Almo'mineen Imam Ali(as) called the poles of Saqeefa the oath-breakers. We have to remember that Ameer Almo'mineen Imam Ali(as) is the best among them in judiciary as per the Nabawi text and thus Ameer Almo'mineen Imam Ali(as) does not say except the truth and his judgment about them is that the poles of Saqeefa are oath-breakers and therefore we have to see their destiny as per Quran; 'they broke it to their own loss.'

The significances of the domination of hypocrisy and the control of the conflict of nomad and Jahili motives in the events of the narration which says, "The messenger of Allah said: 'Who makes justice to me against whose harm reached my family?' Sa'ad Ibn Mo'az stood and said: 'O messenger of Allah, I will make justice to you against him. If he were from Aws (one of the two tribes of Ansar), we cut his neck and if he were from our brothers; from Khazraj (the other tribe of Ansar), you command and we will carry out your command about him.' Sa'ad Ibn Obada; the chief of Khazraj, stood up, (before that he was a good man, but the tribal inclination controlled him.) and said to Sa'ad Ibn Mo'az: 'You lied, By Allah. You will not kill him and you can't do so.' Osaid Ibn Al Hodhair stood up and said to Sa'ad Ibn Obada: 'You lied, By Allah. I swear we will kill him and you are a hypocrite who defends the hypocrites.' The two tribes, Aws and Khazraj, got agitated and they were about to fight each other while the messenger of Allah was on the pulpit and continued to decrease their tension till they became silent and he became silent."[20] Look! O owners of intellect to those who are called Sahaba who, in front of the prophet(swp) accuse each other of hypocrisy! Look! O owners of intellect to the Jahili and tribal inclination which makes those who are called 'Ansar' two bows-length or nearer from fighting in the Masjid and in front of the proph-

et(swp)! Will Allah(swt) and His prophet(swp) depend on such those; owners of tribal and bloody mentalities, to maintain and protect the religion? Strangely, while the prophet(swp) was asking them for support after he had had been harmed by that man, but they have, unfortunately, disregarded the complaining of the prophet(swp) and lined up to the side of each other in a blatant Jahili tribalism in order to settle old accounts among themselves, therefore, they have not paid any heed to the complaining of the prophet(swp) nor did they give any weight to the prophet(swp)! In fact, the complaining of the prophet(swp) did not make Sa'ad Ibn Obada examine what he says to avoid increasing the harm on the prophet(swp). Moreover, the quarreling of the so-called 'Sahaba' among themselves at that moment and their leaving and marginalizing of the complaining of the prophet(swp) aggravate the hurt which affected the prophet(swp) and make Sa'ad Ibn Obada and the rest of the so-called Sahaba as if they do not pay heed to what had affected the prophet(swp) and as if they, indirectly, defend that who had harmed the prophet(swp) and make a defensive cover for him through their unnecessary quarrelling and indeed they have distracted their attention from the main subject; the harm which affected the prophet(swp), and indulged in a nasty satanic and tribal conflict. Moreover, the saying of Sa'ad Ibn Mo'az is biased and has a double standard in dealing with the event as he becomes unfair towards a side, applies capital punishment on it and waits for the judgment of the prophet(swp) on the other side as he knows that the prophet(swp) is merciful and will not go to that extent and this is what had made Sa'ad Ibn Obada come out of his sense, rudely , transcend the feelings of the prophet(swp) and trample on them in order to confront Sa'ad Ibn Mo'az for his double standard judgment. Thus, Sa'ad Ibn Obada, indirectly, defended that man who harmed the prophet(swp). These impressions do not come out except from

those whose chests are full of the traces of Jahilia and they have not allowed Islam to do its complete reformatory act on them. Moreover, the reply of Osaid Ibn Al Hodhair to Sa'ad Ibn Obada by accusing him of being a hypocrite and defending hypocrites increases the clarity of the deep tribal chasm and the consolidated traces of Jahilia in individuals and tribes which have the liability to ignite a tribal war even in front of the prophet(swp) himself. Later on, we find the same trends and faces which contributed in manufacturing the Saqeefa and its Fitnah (discord). Sa'ad Ibn Obada is one of those who breached the pledge, betrayed Ahlulbeit(as) and aspired to usurp succession. Osaid Ibn Al Hodhair is one of those who hindered Sa'ad Ibn Obada from reaching succession and participated also in the attack on the house of Fatima(as) and all of them are from those who forgot Gadeer Khum and betrayed Ameer Almo'mineen Imam Ali(as). Thus, the accusation of hypocrisy gets mixed with the action of the masters of hypocrisy, the demarcations between them are lost and the issue becomes confused in a reality which did not drink from Islam a drink that quenches its thirst, but it got named by it and pretended it only. Will Allah(swt) depend on such compositions which are religiously fragile to protect religion and its values and disseminate guidance among people? Do such tribal and Jahili people have the capability to present the international formula of Islam while they could not come out of the shells of their tribes?

Thus, it becomes clear that the Jahili culture was not only embodied in the tribal inclination which was rooted in the hearts of the so-called Sahaba, but it was also present in all its institutional composition which is embodied in bloody conflict and cattle butting in all aspects of life although the prophet(swp) was among them and warned them against. All this gives anticipations to what will happen after the departure of the prophet(swp). In fact,

they have stomped on Islam after the martyrdom of the prophet(swp) and returned to a blatant Jahilia which pretends Islam, but it was ready to kill and exterminate even the Ahlulbeit(as) and distort Islam. They have done so because they were not at a faith level that protects them nor were they at a level of obeying the prophet(swp), fulfilling the pledge and avoiding violation of the sanctity of the prophet(swp) and religion. Thus, one can ask: Which Islam were those Jahili and tribal Sahaba believing in? Will Allah(swt) depend on such a scum to protect religion and disseminate the Godly guidance among people?

Thus, the hypocrisy movement was having a great role in shaping the conflict of Jahili motives, both: the apparent and the potent. Whoever, scrutinizes history, with an examining eye and contemplative intellect, he will realize that there have been avidities of Jahilia motives since the time of the life of the prophet(swp) and rather since the beginning of the Islamic Da'wa. The movement of hypocrisy was giving a voice and shape and rather a complete picture to the conflict of Jahilia motives. All those avidities and motives were fermenting and surfacing, in different shapes and pictures, in the conducts of the poles of Jahilia as we have seen and we will, later on, see. All of it suggests a rebelling against Allah(swt), the prophet(swp) and Ahlulbeit(as). The avidities of the Jahili motives brought out its face, which opposes Islamic Da'wa and the guardianship of the legal successors, many times at the time of the life of the prophet(swp) and after his martyrdom. We have seen this in the events of the verse of warning when the prophet(swp) gathered Bani Hashim, warned them, demanded support from them and asked who of them will be a supporter, minister and successor, however, none of them came forward except Ameer Almo'mineen Imam Ali(as). When the prophet(swp) crowned him a minister, a successor and a supporter of him, they stood up

laughing and mocking. The avidities of the Jahilia motives have appeared also when Quraish launched a soft war against Bani Hashim by imposing blockade on them in Mecca mountains. The avidities of the Jahili motives have appeared also in Quraish's attempt at the life of the prophet(swp) in Mecca. Therefore, Allah(swt) commanded him to migrate to Al Madeena. After that, the conflict of the Jahilia appeared in another form. The hypocrites also migrated to Al Madeena while the polytheists were igniting wars against the prophet(swp). Consequently, the conflict of Jahilia motives has been incarnated in the visions of hypocrisy which was sitting around the prophet(swp) and trying to discourage him and scares him from the polytheists. We have seen this in the opinions of the fifth-column which was sitting around the prophet(swp). For example, when the prophet(swp) consulted those who were around him about the matter of confronting the polytheists just before the battle of Badr, Ibn Abee Qohafa, viciously, said, "O, messenger of Allah, it is Quraish and its pride. It did not believe since it had disbelieved and it has not been humiliated since it had become strong and you have not come out ready for war."[21] Every reader should contemplate on this wicked saying uttered by Ibn Abee Qohafa! Is it a consultation that is released by a consultant of a higher leadership of any time or place? Is this saying, which discourages the prophet(swp) and glorifies the Jahilia of Quraish, said by person whose heart has been visited by faith even for just a single moment? Ibn Sohak also said a statement similar to that which Ibn Abee Qohafa said by that discourages the prophet(swp). When the prophet(swp) consulted Ibn Sohak, he also discouraged the prophet(swp) and glorified Quraish. Ibn Sohak, viciously, said, "O, messenger of Allah! By Allah, it is Quraish and its pride. By Allah, it has not been humiliated since it had become strong. By Allah, it did not believe since it had disbelieved. By Allah, it will

never hand over its pride and it will fight you. Thus, you should be ready for that and prepare for it properly." Is this a saying which is said by a person who believes in prophethood and message? What kind of conclusion does the reader come out with from those Qohafi and Sohaki consultations? Are not those sayings indicating that those bearers of Jahilia visions were sitting near the prophet(swp), surrounding him and claiming that they are Muslims, but in reality, they were supporters of polytheism and the polytheists? So were their statements, culture and deeds which express Jahilia motives although they were pretending to be with the prophet(swp). This is a confirmation of the saying of the prophet(swp) which goes, "Whenever Allah sent a prophet or appointed a successor there has always been two encourages around him (the prophet or the successor): One entourage orders him to do good deed and encourage instigates him to carry out it; and another encourages orders him to do evil deed and encourages him to carry out it."[22] From which entourage were those who discouraged the prophet(swp) and tried to scare him by Quraish and its Jahilia?

The avidities of the Jahilia motives continued to show up its hypocrite face through its betrayal of the prophet(swp) in many situations and wars by escaping from around the prophet(swp) in the battle of Ohod, Honain and Khaibar and their attempt on the life of the prophet(swp) during his return from Tabook and other situations which expose the presence of a throng of masters of hypocrites who were surrounding the prophet(swp) and rather gathering in his narrow surrounding and waiting to harm him and his religion. As the prophet(swp) said, "Among my companions there are twelve hypocrites who will not enter paradise until the camel can pass through the eye of the needle." Who are those twelves hypocrites? One of the references of the priests of the Saqeefa court mentioned the name of those who tried to assassinate the

prophet(swp) while he was returning from Tabook, but that reference was exterminated although the narrator; Waleed Ibn Jome'a, was one of the reliable narrators from whom the major sources of the priests of Saqeefa court take. In the book "Al Mahala", it author; Ibn Hazm Al Andalosi, attempts to deny the participation of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan, Talha, Sa'ad Ibn Abee Waqqas and others in the attempt to assassinate the prophet(swp) by doubting the truthfulness of Al Waleed Ibn Jome'a although he narrated this narrative from Hothaifa Ibn Al Yaman(ra) and although Al Waleed Ibn Jome'a was one of the reliable narrators of Muslim and Al Bukhari. According to documentation standards of the Saqeefa school, Muslim and Al Bukhari do not narrate except from trustful resources. If Ibn Hazm Al Andalosi and the rest of the priests of the Saqeefa court try to deny the authenticity of that narration which proves the participation of their poles in the attempt to assassin the prophet(swp), they have to drop out all the narrations that come through Al Waleed Ibn Jome'a in all their references and first of them are the so-called Sahih Muslim and Sahih Al Bukhari.

After conquering Mecca, the Tolaqa' also gathered with hypocrites in the narrow circle around the prophet(swp). Thus, the circles of the avidities and conflict of the Jahilia motives widened to include not only the hypocrites, but also the Tolaqa'. All those were pretending to be Muslims, hiding atheism and hypocrisy and waiting for the suitable moment to create a final confrontation with religion and the people of religion. They have summoned their motives and avidities to oppose the Godly and Nabawi options and prepared to finish off religion as a whole. The conflict of the Jahilia motives becomes clearly evident in the early enmity from the poles of Jahilia towards Ameer Almo'mineen Imam Ali(as), his offspring(as) and his supporters. We find that the Jahilia

hearts were bearing suppressed and chronic grudge towards the prophet(swp), but they released it through their blatant enmity and detest towards Ameer Almo'mineen Imam Ali(as), Fatima(as), the rest of Ahlulbeit(as) and their supporters. Because it is not possible for a person to attack the house of Itra(as) and intend to burn them unless he was bearing a deep abhorrence towards the prophet(swp) and his Itra(as). That abhorrence towards Ahlulbeit(as) springs from the hearts of the poles of the conflict of Jahilia motives. As a result of the abhorrence towards religion and the people of religion, the hypocrites were holding secret counsel inside the Masjid, however, they were keeping silent as soon as the prophet(swp), Ameer Almo'mineen Imam Ali(as) or the supporters of Ameer Almo'mineen Imam Ali(as) enter into the Masjid. We see that antagonism and abhorrence also when Ibn Abee Qohafa usurps the rights of Ahlulbeit(as), attacks their house and intends to burn it. All that loathe and that grudge towards Ahlulbeit(as) came to the surface through the sayings of the hypocrites. Ibn Sohak, with wrath, states, "prophethood and succession do not come together in Bani Hashim."[23] He says, with wrath, also, "…No, I swear by the Lord of this structure (Al Ka'ba), Quraish would not come under his leadership (meaning Ameer Almo'mineen Imam Ali(as)). If he (Ameer Almo'mineen Imam Ali(as)) took that post (succession) the whole Arabs would have revolted against him…"[24] We see that antagonism also of Ibn Sohak towards Ameer Almo'mineen Imam Ali(as) in the position of Ibn Sohak on the day of Razeyat Al Khamees and the Fitnah (discord) of Al Saqeefa. We see that antagonism also in Ibn Affan's targeting of Ameer Almo'mineen Imam Ali(as) in many situations. We see that antagonism also in Ibn Affan's targeting the supporters of Ameer Almo'mineen Imam Ali(as) such as Abo Thar Al Ghifari and Ammar Ibn Yasir(ra). We will see the details of all this later on.

Thus, the enemies of religion brought out to the surface all those grudges and antagonism towards the people of religion and hence the enemies of religion pursued, ﴿what displeases Allah, and they disliked His approval, so He nullified their works.﴾[25] Quran confirmed that there is a sickness in their hearts, therefore, Allah(swt) promised to bring out their grudges so as to show, through their behavior and deeds, the clearest manifestations of hypocrisy in all times. The events of Saqeefa and what followed them, are similar to the events which followed the crossing of Mosa(as) through the sea with his nation and the appearance of the Samarian.

The prophet(swp) was aware of the magnitude of the conflict of Jahilia motives around him and he was aware that those Jahilia motives were opposing the succession of Ameer Almo'mineen Imam Ali(as) to the prophet(swp). He was aware also of its effects on Islam. Therefore, as we have seen earlier, Allah(swt) commanded His prophet(swp) to convey the matter of succession and the Welaya of Ameer Almo'mineen Imam Ali(as) to people during the occasion of Gadeer Khum so that the matter would be an evidence to the people and then they bear the responsibility of accepting or rejecting it. Allah(swt) promised that He will protect the prophet(swp) from people. This indicates the dangerous extent to which the opposition towards the matter of legal succession had reached. Consequently, the pace of the conflict of nomad Arabs, Jahilia and hypocrite motives and their avidities have increased after the prophet(swp) had conveyed the succession of Ameer Almo'mineen Imam Ali(as) to them in Gadeer Khum. It reached a dangerous peak in the objection of the poles of Jahilia to the prophet(swp) in the matter of making Osama commander of the army. Their real motive was to reject joining the army of Osama and marching to Al Sham. The peak of

rebelling against the prophet(swp) was in the event of Razeyat Al Khamees when Ibn Sohak prevented the prophet(swp) from writing his Will which maintains the guidance of the nation and distances it from astray. We see also the conflict of the Jahilia motives and its avidities in the brawling of Aaesha and her father, in a suspicious, strange, wretched and desperate attempt, to fix her father in the task of leading Muslims in prayer against the desire of the prophet(swp). But, begone! Allah(swt) and His prophet(swp) were on the alert to avert their wicked plan. The prophet(swp) came out, in spite of his health condition, to ousted Ibn Abee Qohafa from that the task of leading Muslims in prayer. The prophet(swp) himself took the position of Imama and led people in prayer in spite of his illness and the weakness of his honorable body. Allah(swt) had ousted Ibn Abee Qohafa from the task of conveying Surat Bara'a. All that repeated ousting was an evident and deterrence to whoever nurses avidities and motives that transcend his real capabilities. Thus, the removal of Ibn Abee Qohafa from leading people in prayers matches the previous trends which removed Ibn Abee Qohafa from the task of conveying religion. In that event, the prophet(swp) sent Ibn Abee Qohafa to the people of Mecca to read for them the Sura of Bara'a. But Gabriel(as) descended and told the prophet(swp) that no one conveys on his behalf except a man from him. This gives an implementational horizon to the saying of Quran, ﴿ourselves and yourselves﴾.[26] The prophet(swp) called for Ameer Almo'mineen Imam Ali(as) and commanded him to reach Ibn Abee Qohafa, take the Sura from him and read it for the people of Mecca. Ameer Almo'mineen Imam Ali(as) reached Ibn Abee Qohafa and took the Sura from him, went to Mecca and read it on people there. Ibn Abee Qohafa returned to the prophet(swp) and said, "'O, messenger of Allah, is there anything descended against me?' He (The prophet) said,

'No, but Gabriel descended upon me and said 'No one will deliver from you except you or a man from you.'"[27] Thus, it was the Heavenly command which decreed that no one should be in charge of conveying this religion except a man from the self of the prophet(swp). Therefore, Allah(swt) and His prophet(swp) removed Ibn Abee Qohafa from the task of being in charge of conveying religion and they appointed Ameer Almo'mineen Imam Ali(as) in the task of leading and conveying religion. Thus, it is very clear that Allah(swt) and His prophet(swp) took Ibn Abee Qohafa out of the circle of the task of being in charge of people and religion. This was a declared ousting of Ibn Abee Qohafa from the task of undertaking any leadership or Tableeqi (conveying) role in the nation. That double ousting made Ibn Abee Qohafa not more than an ordinary soldier in the army of Muslims under the leadership of Osama. All this indicates that Allah(swt) and His prophet(swp) were in an open conflict against Ibn Abee Qohafa. That event proved for us that Ibn Abee Qohafa is not at all suitable to be a successor of the prophet(swp) because succession of the prophet(swp) means conveying religion. Therefore, Ibn Abee Qohafa has been removed from that task by the Godly command by which Gabriel(as) has descended upon the prophet(swp). That Godly order clearly explained that Ameer Almo'mineen Imam Ali(as) is from the prophet(swp) and not Ibn Abee Qohafa! As Allah(swt) has not allowed Ibn Abee Qohafa to lead people in prayer, and so also Allah(swt) has not allowed to Ibn Abee Qohafa to undertake the task of conveying religion. Therefore, Allah(swt) has dismissed Ibn Abee Qohafa from the task of leading people in prayer. Thus, the prophet(swp) has not assigned to Ibn Abee Qohafa anything except the task of ordinary soldier in the army of Osama. All this indicates that Ibn Abee Qohafa is not qualified to undertake the task of religion or leading people. If Ibn Abee Qohafa has heard

from the prophet(swp) that Gabriel(as) told the prophet(swp), "No one will deliver from you except you or a man from you", why did Ibn Abee Qohafa usurp the matter from Ameer Almo'mineen Imam Ali(as)? Didn't Ibn Abee Qohafa understand that the matter is religion, conveying and guiding people? Was not that a clear coup against religion and its prophet(swp)?

It was supposed that the conflict of the nomad Arabs, Jahilia and hypocrite motives recedes after the prophet(swp) had brought back Ibn Abee Qohafa from the task of conveying Surat Bara'a and after the prophet(swp) had dismissed him from the task of leading people in prayer. If Ibn Abee Qohafa were a true believer, he was supposed to understand, become disciplined and distance himself from the circle of the conflict of the Jahilia motives which was targeting religion. However, it is clear that Ibn Abee Qohafa was a leader of those conspiracies which were targeting Islam. Ibn Abee Qohafa opposed Allah(swt) and His prophet(swp) and appeared to be a leader of those Jahilia conflicts in Al Saqeefa commotion. He usurped succession and staged a coup against religion and the people of religion. He also tortured Ahlulbeit(as) and implemented the foundations of neutralizing religion and emptying it from within. The conspiracy was not only to usurp succession, but it was also targeting religion and its people. Ibn Abee Qohafa and those who represent the conflict of Jahilia and hypocrite motives were knowing the impossibility of defeating the prophet(swp) or halting the process of revelation because Allah(swt) was protecting him from people till he completes conveying the revelation. Therefore, they continued to pretend Islam and wait for the suitable moment to stage a coup. The suitable opportunity came to them when the prophet(swp) martyred. At then, their hypocrisy came to the surface. Speaking about this, Fatima(as) says that after the martyrdom of the prophet(swp), "the thorn

of hypocrisy appeared, the garment of faith became worn out, the misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed, the camel of the vain wiggled his tail in your courtyard and the devil stuck his head from its place of hiding."[28] Thus, it is very clear that after the martyrdom of the prophet(swp), Allah(swt) has brought out all the compositions of the hearts of the enemies of Ahlulbeit(as). Even they themselves have admitted that what they have done in Saqeefa was a Falta (an event of unexpected outcome). They have admitted also the right of Ahlulbeit(as) in succeeding the prophet(swp). Thus, here we can ask: If Ibn Abee Qohafa was not a hypocrite, why did he ask the prophet(swp) inquiring whether Quranic verses have descended condemning him?

Didn't Quran describe the condition of hypocrites and their worry from the descending of a Quranic verse that exposes and condemns them? Didn't Quran say, ﴿The hypocrites worry lest a chapter may be revealed about them, informing them of what is in their hearts. Say, 'Go on mocking; Allah will bring out what you fear'﴾?[29] Who are those who were professional in hypocrisy and reached the highest degree of masking hypocrisy as the Quranic verse describes them by saying, ﴿Among the Nomad-Arabs around you there are some hypocrites, and among the inhabitants of Medina too. They have become adamant in hypocrisy. You do not know them, but We know them﴾? Exposing the hypocrisy of Ibn Abee Qohafa and Ibn Sohak, did not Fatima(as) say, "the thorn of hypocrisy appeared, the garment of faith became worn out, the misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed, the camel of the vain wiggled his tail in your courtyard and the devil stuck his head out of its place of hiding"?

Didn't Allah(swt) promise to expose the hypocrites according to their characteristics which appear very clearly through their deeds and sayings? Didn't Allah(swt) say, ﴿Yet you will recognize

them by their tone of speech﴾? Didn't Allah(swt) say that he will expose their malice? Didn't Allah(swt) promise that he will expose what they conceal? Do hypocrites observe ordinances of Allah(swt)? If we look at the attack of the poles of Saqeefa on the house of Itra(as) although the poles of Saqeefa know the status of Ahlulbeit(as) for Allah(swt) and His prophet(swp), then, who are those whom the Quran had described as, ﴿the most steeped in disbelief and hypocrisy, and the most likely to ignore the limits that Allah revealed to His Messenger. Allah is Knowing and Wise﴾?[30] Did those who come as outputs of Saqeefa observe the ordinances of Allah(swt) His teachings and the commands which the prophet(swp) had conveyed or they have violated the ordinances of Allah(swt) in all directions and without limits? Was not all that an embodiment of the meaning of the Quranic verse which says about the hypocrite, ﴿And they wait for a reversal of your fortunes﴾?[31] Do not the conducts of those who came as outputs of Saqeefa interpret that they were in reality waiting for the reversal of the fortune of the prophet(swp) his Itra(as) and the believers? Consequently, who are those who were the professionals of hypocrisy and they excelled in concealing their hypocrisy, but Allah(swt) promised to expose them through their malignant conducts?

Later on, and for the sake of the continuation of the method of the poles of the Jahilia motives on the long run, the priests of Saqeefa court claimed that all successors are from Quraish although the prophet(swp) transcended the wide circle of Quraish and transcended even the circle of Bani Hashim and confined succession in its Godly circle which is linked only with the offspring of the prophet(swp) who are purged from abomination. The prophet(swp) has never said that succession in Quraish. As per the Nabawi Hadith in which the prophet(swp) says, "Allah, the Exalted, created me and my Ahlulbeit from a single light before Allah creates

Adam by seven thousand years, the He transferred us from his innermost to the innermost of the purged to the wombs of the purged women"[32] replying a question which says, "O, messenger of Allah: Where were all of you? And what were all of you?"[33] the prophet(swp) replied, "We were creatures from light under the Throne, reciting the praise of Allah and sanctifying Him."[34] The prophet(swp) said also, "When I was ascended to the Heaven and reached the lotus tree of extremity, Gabriel paid farewell to me. I said: O, my beloved Gabriel! Do you part me in such a situation?"[35] Gabriel said, "O, Mohammed, I do not transcend this point otherwise my wings will get burnt."[36] The prophet(swp) says, "Then I was moved from the light to the light as Allah wills, then Allah, the almighty inspired to me: 'O, Mohammed: I looked to the earth and selected you from it and made you a prophet, then, I looked a second time and I selected from it Ali and made him your curator and the heir of your knowledge and an Imam after you, and I bring out of your innermost the purged offspring and the infallible Imams; the store of my knowledge, if were not they, I would have not created the world or the hereafter, nor the paradise nor the hell. Would you like to see them?' I said: 'Yes, O, Lord.' Then I was called upon: 'O, Mohammed, raise your head.' I raised my head. I saw the lights of Ali, Hasan, Hosain, Ali Ibn Al Hosain, Mohammed Ibn Ali, Ja'far Ibn Mohammed, Mosa Ibn Ja'far, Ali Ibn Mosa, Mohammed Ibn Ali, Ali Ibn Mohammed, Al Hasan Ibn Ali and Al Hoja ibn Al Hasan glittering from among them as if he a glimmering planet, best prayers and peace upon them. I said: 'O, Lord! Who are those and who is this?' The Glorified and the Exalted said, 'Those are the purged Imams after you, from your backbone, and this is Al Hoja who fills the earth with equality and justice as it was filled up with injustice and in equality and heals the chests of a Folk of believers.' We said, 'We ran-

som you by our fathers and mothers, O, you, the messenger of Allah you said a wondrous thing.' The prophet(swp) said, 'More wondrous than this is that folks hear this from me and then they retreat to their heels after Allah had guided them and harm me in them (The infallible Imams), May Allah never give them (Those who retreat to their heels) my interceding'"[37] Thus, Quraish has gone out of this honoring and the prophet(swp) can never mention them to refer to the matter of succession, rather, the prophet(swp) repeated the mentioning of succession of his purged progeny(as) and confined it in them only. But the hand of distortion, counterfeiting and forgery has reached the honorable Hadiths so that to add on them, delete from them or fabricate narrations which insert the name of Quraish in the Nabawi succession in order to justify, for people, the path of history which imposed itself upon people. Who has led the movement of the Jahilia motives, harmed religion, fought against it right from the beginning up to the end and filled up the narrow circle around the prophet(swp) with hypocrites except Quraish and its poles? Who had staged a coup against the prophet(swp) after his martyrdom, fought his Quran, burnt his Sunna and oppressed his purged Ahlulbeit(as) except Quraish and its poles? About whom did Ameer Almo'mineen Imam Ali(as) say, "What does Quraish have with me?", expressing the extent of harm which reached him from Quraish? It is Quraish and its poles which adopted and patronaged the objectives of the Jahilia and hypocrite motives and strived to realize and accomplish them. Quraish and its poles were fighting against the prophet(swp) and conspiring against him right from the beginning of Islamic Da'wa till the last moment of the life of the prophet(swp) and so did they after his martyrdom. Is there who harmed the prophet(swp) more than Quraish and its poles? Is it possible, then, the prophet(swp) makes his successors from Quraish? No other authority has

harmed the prophet(swp) and his purged Itra(as), whether they were alive or martyred, more than Quraish through its Jahilia motives. Nevertheless, and in spite all of this and as an attempt to justify the events of history, the priests of Saqeefa court claim that the prophet(swp) said that all his successors are from Quraish! In fact, Quraish is the mother of all problems which the prophet(swp) had confronted since the beginning of the Islamic Da'wa till its end. How will the prophet(swp) utter such a text in a general way to give Quraish, through it, a virtue or assign to it the succession and the task of religion after him? If the claim of the priests of Saqeefa court that "all of them are from Quraish" were true, would Ameer Almo'mineen Imam Ali(as) complain against Quraish by saying, "O, Allah, I seek your assistance against Quraish and whoever helped them…."[38] However, the priests of Saqeefa toyed with texts, distorted them and fabricated the narrations to justify the coup of the poles of Saqeefa. There was he who had been with his father and claimed that he had not heard the text from the prophet(swp) and there was he who had been with his uncle and claimed that he had not heard the whole text! As if the father or the uncle had been nearer to the Imam and they produce for us the lie that they have heard "all of them are from Quraish"! Is there a person who has intellect accepts such stupid production? Quraish is a Jahilia culture, a Jahilia name and a racial body. It is not possible for the prophet(swp) to bring about a text that links his legal and purged successors with a name that bore the Jahilia, tribal and racial culture in a chronic way.

On the basis of the Jahilia and tribalism which are potential in them, the Ansar also entered, after the martyrdom of the prophet(swp), in the midst of that Jahilia conflict which disobeyed the commands of prophet(swp) the with regard to the matter of succession and altered, greatly, the religion. Although the prophet(swp)

had said, "Take care of Ansars"[39], this means that they are under the patronage of the legal succession of the prophet(swp) and the successor is not from them, however, most of the Muhajireen and the Ansars did not accept the Godly choice which makes for each prophet a legal and qualified successor and curator to stand on his position after his departure. By the rejection of Quraish and Ansar to Ameer Almo'mineen Imam Ali(as); the legal successor of the prophet(swp), the Jahilia motive came out victorious, but this was at the cost of religion; its purity and clarity. All of this was because of the intensity of the hypocrisy movement which was surrounding the prophet(swp) and it included poles from Muhajireen and Ansars amongst its rows.

To hide the hypocrites, camouflage them and justify all the deviations which took place, the priests of Saqeefa court fabricated ultimate fairness to every one whom they called Sahaba in spite of the abundance of hypocrites and deviants among them. The aims of the priests of the Saqeefa court were to justify the events of history, purify those who do not deserve purification and pass the plans placed to distort religion. How religion will be distorted and that distortion is justified if a false sanctity and fairness are not fabricated to the deviant? How the forged religion will be marketed if they do not divinize the deviants and coup perpetrators and surround them with a false aura of fabricated polishing? Due to that fabricated fairness which the rabbis and priests of the Saqeefa court attached to the hypocrites and coup perpetrators, people became incapable of distinguishing between truth and false. The priests of the Saqeefa court attached fairness to every person who has seen the prophet(swp) even for one hour and thus they have converted whoever saw the prophet(swp) to a Nabawi creature from whom false does not come neither before him or from behind him. However, reading Quran and authentic Hadiths,

handling the recurrent events of history and then measuring those events as per the Quran and Hadiths will expose the deviation of the majority of the so-called Sahaba, strip them from the fairness which has been attached to them by the priests of misleading, clarify the falsity and lie of the priests of the Saqeefa court who turned against religion.

A deep researching reading into the books of those who call themselves 'Ahlul Sunna' is sufficient to demolish the human idols from the mind of the scientific researcher, consequently, every real searcher for truth shifts to the guidance of Ahlulbeit(as) and renounces their enemies. It becomes clear also to the scientific researcher that what had happened after the prophet(swp) was a coup against religion perpetrated by those who aimed not only to reverse the Jahili and tribal administrative system which has been demolished by the prophet(swp), but also to demolish and distort religion as a whole. Is it possible that those who perpetrated that coup against religion were Muslims or they were claiming to be Muslims while they were, in fact, professionals of hypocrisy who were waiting for the reversal of the fortune of religion and the people of religion? Will the prophet(swp) depend upon such those deviant Sahaba to protect religion, maintaining it or conveying it?

When we handle, in details, some events which happened before the martyrdom of the prophet(swp) and after his martyrdom and what has affected Ahlulbeit(as), true believers and the common Muslims and then examine the condition of the religion of Islam at that time, the enormity of the effects of hypocrisy and the conflict of the Jahilia motives upon religion, its purity and clarity become very clear. Later on, it will be clear that the conflict of Jahilia motives has led to distortion of religion and wasting it. The people of hypocrisy; the poles of the Jahilia motives, threw the Godly and Nabawi texts pertaining to the matter of succession to

the wind and made the nation heir a distorted religion. Let's look into some historical events, violations and disobediences of some of the so-called Sahaba just before the martyrdom of the prophet(swp) and after his martyrdom and examine them. The aim behind this is to know the truth and become loyal to its people and at same time we come to know about the false and renounce its people.

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Ibn Sohak Disobedience to the Prophet(swp) on the Day of Razeyat Al Khamees*

Razeyat Al Khamees was a ring in the chain of the conflict of Jahilia motives which was conspiring against Islam and its prophet(swp). The impudence of those conspiracies has reached the level of hindering the writing of the will which the prophet(swp) wanted to write it. Those who were called 'Sahaba' refused to join the army of Osama because they were watching over the succession in order to usurp it. As we have seen earlier, the prophet(swp) was aware of the magnitude of the opposition of the poles of Quraish and their watching over the succession of Ameer Almo'mineen Imam Ali(as) to the prophet(swp) in spite of the abundance of texts and situations which confirms the succession of Ameer Almo'mineen Imam Ali(as) to the prophet(swp). In his last days, the prophet(swp) wanted to repeat the process of crowning Ameer Almo'mineen Imam Ali(as) as a successor over people, but in a documented and written way to reaffirm the evidence on people before Allah(swt). Therefore, the prophet(swp) said, "Bring for me a paper and ink so that may I write for you a document that make you never go astray after I depart you." In another narration, "Get for me a paper and ink and let me write for you a document after which you will not go astray and two of you will not disagree and no one will oppress you." Here we remember the connection of the word 'will not go astray' with the other Nabawi texts in which the prophet(swp) confirmed that Ameer Almo'mineen Imam Ali(as) is the guide by whom people get guided and who does not take people out of a guidance nor does he guide them into a misguidance and he is with truth and truth is with him

and that he is with Quran and Quran is with him. Thus, the prophet(swp) has linked Ameer Almo'mineen Imam Ali(as) with truth and guidance to the Day of Judgment and made him the standard of faith and the protector of the guidance of people against misguidance. It also indicates the connection of Itra(as) with guidance. However, the enemies of Ameer Almo'mineen Imam Ali(as) and the detesters of Ahlulbeit(as) realized the danger of the situation on their interests which are inimical to religion. They have realized that the prophet(swp) wants to write, in front of them, a documented evidence from Allah(swt) that puts every opposer of the succession of Ameer Almo'mineen Imam Ali(as) in a direct confrontation with Allah(swt) and His prophet(swp) and exposes to the nation who are the people of truth and who are the people of false and hypocrisy. However, Ibn Sohak brought with him an anarchist gang and opposed the writing of the document that protects people against misguidance. Ibn Sohak, insolently, claimed that the prophet(swp) is speaking out of his sense or is not knowing what he says. Thus, Ibn Sohak has gone to the extent of doubting the mental soundness of the prophet(swp)! Ibn Sohak released that disgraceful and insulting accusation against the prophet(swp) although the prophet(swp) is infallible and it is never possible for him to speak out of sense. In that insulting position, Ibn Sohak sank into his disobedience to prophet(swp) and went far away into that. Was Ibn Sohak acquainted with Quran? Was Ibn Sohak knowing what Quran says about the prophet(swp)? Where was Ibn Sohak from the Quranic verse which says about the prophet(swp), ﴿Nor does he speak out of desire * It is but a revelation revealed﴾[1] while he accuses the prophet(swp) of speaking out of his sense and doubts his mental health? Where is Ibn Sohak and his followers from the Quranic verse which says, ﴿Whoever obeys the Messenger is obeying Allah. And whoever turns away—We did not send you as a watcher

over them﴾[2], nevertheless, he goes to that extent which is deep in its grave disobedience to Allah(swt) and His prophet(swp)? Where are Ibn Sohak and his supporters from the meanings of the above Quranic verses?

The details of these sorrowful events took place as they are narrated by Ibn Abbas who pretends to be sorry in the context of his narration of the events by saying, "Thursday and what Thursday! Then, he wept till his tears wetted the gravel." Then, we see Ibn Abbas' phrasing is identical with what the poles of Saqeefa and the priests of Saqeefa court want so as to support the position of his doubting the mental health of the prophet(swp) although the prophet(swp) does not utter anything out of desire. Whatever the prophet(swp) utters is a revelation as the above Quranic verses indicate. Ibn Abbas says, "The paining of the messenger became serious on Thursday. He said, 'bring for me a paper and ink so that I write for you a document after which you will never go astray.' People disputed. They said, 'What is about him? Did he lose his mental soundness? Ask him!' They went replying him." Contemplate O reader into the behavior of Ibn Sohak which offends the prophet(swp) and creates a conflict, clamor and voice-raising in the presence of the prophet(swp) although Quran has warned against such a behavior and made the punishment of the perpetrator of that his deeds come to nothing. Is not the conduct of Ibn Sohak in this event sufficient to make his deeds come to nothing? Particularly, he did not see the prophet(swp) after that nor did he ask for forgiveness from him and no Quranic verse was revealed to declare the repentance of Ibn Sohak from the Hoob (Colossal sin) which he committed against religion, its prophet(swp) and the eternal guidance. A woman saw the grossness of disobedience of Ibn Sohak and his gang to the prophet(swp). She heard their indecency against the prophet(swp), therefore, she angri-

ly said to them, “Woe to you, the command of the messenger of Allah to you!” Ibn Sohak rebuked her with a street quality foulness and impudently, said to her, “Shut up! You do not have intellect. You are mistresses of Yosof. If the prophet falls ill, you press your eyes and if he becomes healthy, you ride on his neck.” Look! O, who has intellect! Look! O, the reader to Ibn Sohak while he describes one of the wives of the prophet(swp) as brainless and resembles she who stood by the prophet(swp) to those seducers who tried to lure Yosof(as)! What kind of decency does Ibn Sohak have in dealing with the prophet(swp) and with that wife who stood by the prophet(swp) in that historical moment? How dare Ibn Sohak offend the wife of the prophet(swp) and resemble her to those seducers who tried to lure Yosof(as) and label her as brainless. Was Ibn Sohak possessing a legal evidence that the subject wife of the prophet(swp) was a seducer? If we agree that the saying of Ibn Sohak was an accusation of a chaste woman, is not in this a harm to the prophet(swp) and his wife who sincerely endeavored to fulfil the order of the prophet(swp)? Did not Ibn Sohak hear about the Quranic verse which says, ﴿Those who insult Allah and His Messenger, Allah has cursed them in this life and in the Hereafter, and has prepared for them a demeaning punishment﴾?[3] Did not Ibn Sohak hear about the Quranic verse which says, ﴿Those who harm believing men and believing women, for acts they did not commit, bear the burden of perjury and a flagrant sin﴾?[4] Do not the conducts of Ibn Sohak indicate that he was detesting the prophet(swp), his Islamic Da’wa and his message? Whoever loves the prophet(swp), obeys him, and follows his religion, he will comply with the meaning of the Quranic verse which says, ﴿Say, “If you love Allah, then follow me, and Allah will love you, and will forgive you your sins.” Allah is Forgiving and Merciful.﴾[5] Did Ibn Sohak and whoever with him follow the prophet(swp) or opposed and

harmed him? Was the conduct of Ibn Sohak on that day, a conduct of a person who desires that Allah(swt) forgives him? The prophet(swp) interfered and defended the woman who said the truth and he replied Ibn Sohak and his gang by saying, "You do not have faith. Leave them (the women). They (the women) are better than you." Thus, the prophet(swp) testified in favor of the position of that woman against the mobs; Ibn Sohak and his gang. Some of the Sahaba said also, "Yes, bring paper and ink and let the prophet write for you a document after which you will not go astray." But Ibn Sohak and his gang insisted on their opposing and contradictory position and continued their accusation to the prophet(swp) of being out of sense, departing consciousness (speaking out consciousness) and doubting the mental stability of the prophet(swp). When Ibn Sohak and his gang continued to raise their voice, displaying their mob-nature and accusing the prophet(swp) of departing consciousness, the prophet(swp) in a pain to which the heart of a faithful breaks, said, "Leave me, what I am in is better for me from what you call me for." Thus, the prophet(swp) spoke, in an agony, about his nation at the last days of his life! What a colossal catastrophe which has been perpetrated by Ibn Sohak! The filthiness and repulsiveness of the saying of Ibn Sohak and his gang has filled up the heart of the prophet(swp) with dejection, sadness and anger. It is a matter from which the heart of the faithful human breaks. Do the poles of Jahilia motives do all that against the best creature and the messenger of a best religion for humanity in the last days of his life?

In another narration of the events of Razeyat Al Khamees (Thursday Catastrophe), the prophet(swp) said, "Com on I want to write for you a document after which you will not go astray." Ibn Sohak was present and brought with him a group of people. Ibn Sohak said, "The prophet's pain overpowered him and you have

the Quran; the book of Allah. It is enough for us." We observe here that the priests of Saqeefa court tried to reduce and soften the Sohaki expression which insults and offends the prophet(swp) by saying that Ibn Sohak said, "The prophet's pain overpowered him and you have the Quran; the book of Allah. It is enough for us" whereas, in reality, Ibn Sohak accused the prophet(swp) of losing perception and departing consciousness; means confabulation and absence of the mental stability of the prophet(swp). Agitation, commotion, clamor, dispute and voice raising in the sacred presence of the prophet(swp). One of them says, "bring a paper and ink so that the prophet writes for you a document after which you will not go astray." Another says what Ibn Sohak has said. When they augmented agitation, commotion and disagreement near the prophet(swp), he said to them, "Go away from me, there should not be a conflict at the presence of a prophet." Ibn Abbas was showing a lament for what has happened and saying, "The catastrophe and all the catastrophe which stood between the messenger of Allah and writing a document for them due to their disagreement and clamor."

Look at the repulsiveness of the saying of Ibn Sohak and his offend to the prophet(swp) when he accused him of loss of perception and the absence of consciousness. All this was for the sake of rejecting the document which maintains the guidance of the nation and protects it from misguidance till the judgment day. Are not we today the victims of the crime and colossal sin of Ibn Sohak against Muslims? Strangely, Ibn Sohak tried to bring the substitute by saying, "…the book of Allah is enough for us" to claim an outwardly sticking to Quran whereas he was one of the main violators of it when he usurped power and climbed on it! Did not the prophet(swp) know presence of the Book of Allah and nevertheless he wanted to write his will which protects the nation

against misguidance by way of appointing, in writing, Ameer Almo'mineen Imam Ali(as)? Can there be a guidance without certain and definitive explanation and interpretation of the revealed Book? Did not the prophet(swp) assign the task of interpretation to Ameer Almo'mineen Imam Ali(as) after the prophet(swp) accomplished the task of conveying the revelation? Did not the prophet(swp) say to Ameer Almo'mineen Imam Ali(as), "You fight for interpretation (the meaning the Quran) as I have fought for revelation"?[6] Why does Ibn Sohak bring the saying that impairs the Godly and Nabawi method in protecting the nation from misguidance through crowning of Ameer Almo'mineen Imam Ali(as) as a successor after the prophet(swp)? When one of the wives of the prophet(swp); Zainab, said, "Do not they hear what the messenger of Allah says?" Ibn Sohak attacked her impudently and indecently by saying, "Shut up, you do not have intellect." Thus, after Ibn Sohak had doubted the mental stability of the prophet(swp), he attacked also the wife of the prophet(swp) and described her as brainless although she supported and assisted the prophet(swp) in his endeavor to affirm people's guidance and distance them from misguidance. Ibn Sohak added on this, in the presence of the prophet(swp), by resembling the wives of the prophet(swp) to debauchees, who tried to seduce Yosof(as). He said, "…You are mistresses of Yosof. If the prophet falls ill, you press your eyes and if he becomes healthy, you ride on his neck." Here, it seems that the narrator tried to dye the crime of Ibn Sohak by the tone of care towards the prophet(swp) so as to conceal Ibn Sohak's disobeying to the prophet(swp)! Because this justification which the priests of Saqeefa court have brought forward has no place in the context because the saying of that woman was not in the context of what the priests of Saqeefa court have claimed that Ibn Sohak has said it! Will a true believer say to the wife of the prophet(swp) who de-

fended the prophet(swp) in his move to write a document that saves the nation from misguidance, "You are mistresses of Yosof."? However, as we have seen, the prophet(swp) replied Ibn Sohak by saying, "You do not have faith. Leave them (the women). They (the women) are better than you." Thus, the prophet(swp) defended that who stood by him for the sake of writing the document of protecting the nation against misguidance. At the same time, the prophet(swp) declared the disobedience of Ibn Sohak and his gang for their standing against protection of the nation against going astray.

It seems that Ibn Sohak and his gang have tried to drag the prophet(swp) to the worst in order to put him into a confrontation in which Ibn Sohak and his gang were planning to transcend all the red lines with the prophet of Allah(swp) in the last days of his life. When Ibn Sohak and his gang continued clamoring and creating whirl and voice-raising near the prophet(swp), he expelled them from his house in the last days of his life. Thus, Ibn Sohak and his gang hampered the nation from harvesting the fruits of guidance from the tree which the prophet(swp) had planted during the years of his struggle and the struggle of the believers with him. Ibn Sohak arrested the efforts of the guiding prophet(swp) by preventing him from writing and documenting for people the path of Alawi guiding which undertakes the task of protecting religion. When some attendees realized, but too late, the enormity of crime which has been committed by Ibn Sohak and his gang, some of the Sahaba said, "shall we bring for you a paper and ink?" The prophet(swp) replied them, while his heart was full of agony, pain, sadness and blame to those who were around him by saying, "Is it after what you have said?" What a disaster which Ibn Sohak and his gang have made us to heir it! What a disgrace of the world and the Hereafter which engulfed Ibn Sohak, his gang and those who

followed them till the Judgment Day! Ibn Sohak angered the prophet(swp), consequently, the prophet(swp) expelled him from his council. We have to remember that the prophet(swp) never expels believers because the prophet(swp) is not different from messengers. Quran says, in the tongue of one of the messengers(as), ﴿And I am not about to dismiss those who believed.﴾[7] It also said in the tongue of one of the messengers(as), ﴿And I am not about to drive away the believers.﴾[8] Thus, the reader should classify whoever was expelled by the prophet(swp) by a classification that puts him out of the frames of believers and he should be treated like Al Hakam Ibn Abee Al Aas who has been cursed and expelled by the prophet(swp) to out of Madeena. Here we have to Ask: Did the prophet(swp) consider Ibn Sohak and those who were with him as believers when he expelled them from his house on the day of Razeyat Al Khamees? Will the prophet(swp) whom Allah(swt) has described as of great morality, expel a person from his house unless that person transcends all the borders which Allah(swt) permits? This means that Ibn Sohak has been expelled not only by the prophet(swp), but also by Allah(swt). Let the people of intellect contemplate about the matter!

Look! O, reader, the owner of intellect and the searcher for the truth and fact; it seems that no one except a few Sahaba have been cleared of the condemnation by the prophet(swp) to those who were around him because of their failure to implement his command! Although some of them said, “shall we bring for you a paper and ink?” however, the prophet(swp) replied them by saying, “Is it after what you have said?” This means that the majority of the attendees were neglectful in implementing the command of the prophet(swp) or he considered them to have failed in confronting those who stood in the way of writing of the guiding will. All this gives us a picture of a slipping away, reversed and chaotic

situation that looms over the horizon to drag the nation to the paths of deviation and lead it to straying. Ibn Sohak was the real culprit and the committer of that colossal sin and that major disobedience which deprived the nation from the protection against straying and dipped it in disastrous effects up to this day. Certainly, that Sohaki disobedience to the prophet(swp) will have a painful effect on the heart of the prophet(swp) in his last days in this world because the poles of Jahilia conflict have loaded the heart of the prophet(swp) with sadness and anger and broken his honorable heart. What Ibn Sohak did was a humiliation and degradation to the court of the sacred message which the inspiration comes to it from heaven to bring people out of darkness misguidance into light and guidance. What Ibn Sohak has done was a Samarian opposition to revelation. He could not realize or did not want to realize that whatever the prophet(swp) says, perform and approves is an inspiration revealed. As Ibn Sohak and his gang prevented the prophet(swp) from vaccinating the nation against misguidance and injustice, consequently, it is Ibn Sohak and his gang who are the cause of any misguidance or injustice to which the nation gets subjected till the Judgment Day.

That disobedience and clamor which Ibn Sohak and his gang have fabricated affected the whole society and the effect of the disobedience appeared openly after a long latency between the bends of the hypocrisy and Jahilia which were wearing the cloak of Islam, hiding itself and surrounding the prophet(swp), but finally it confronted the prophet(swp) during crucial moments of his life and mission and prevented him from writing, in a documented way, the name of who will maintain the Godly guiding system and protect the nation from misguidance. Therefore, the prophet(swp) did not insist on writing the will because he had already explained everything pertaining to the matter of the legal succession through

a lot of texts which have been heard by Ibn Sohak and the likes so that whoever perishes would perish by clear evidence and whoever survives would survive by clear evidence. Thus, the prophet(swp) threw the ball to the ground of people to see them how they will select after he had realized that they know, very well, that the Godly choice which is Ameer Almo'mineen Imam Ali(as)! Will people select the valley of Ameer Almo'mineen Imam Ali(as) or the valley of the opposers of Ameer Almo'mineen Imam Ali(as)? What a great difference between the two valleys. The distance between the two valleys is like the distance between the East and the West. Did not the prophet(swp) say to Ammar Ibn Yasir, "O, Ammar, if you see Ali goes along a valley and people go along another valley, go along with Ali and leave people as he will not direct you to annihilation nor will he take you out of guidance."?[9]

The examiner of all the narrations related to this matter discovers that it was Ibn Sohak who hampered the prophet(swp) from documenting the name of the person who will continue leading the nation on the path of guidance and vaccinating them against misguidance. When Ibn Sohak said, "…the book of Allah is enough for us", he tried to give an alternative while he was knowing that it is an insufficient alternative and rather it could be a misguiding alternative if it is not accompanied with its counterpart; Ahlulbeit(as). Ibn Sohak was knowing very well that the prophet(swp) had given the integrated guidance embodied in the Book and Ahlulbeit(as) through many texts and at many situations and the prophet(swp) called them 'Al Thaqalain'. In this regard, the prophet(swp) did not say 'Quran', but said 'the Book of Allah' because 'the Book of Allah' is more comprehensive than 'Quran' as it contains, 'Quran', 'Tibyan' and also 'Sunna Nabaweyya' because 'Tibyan' and 'Sunna Nabaweyya' are also revealed from Allah(swt) just like Quran and have a legislative role like Quran.

The rejection of Ibn Sohak to Ahlulbeit(as) means his rejection of not only the certain and definitive interpretation of Quran which is provided by Ahlulbeit(as) but also means his rejection of Tibyan and Sunna. Thus, it becomes clear that the first person who opposed the prophet(swp) rejected the integrated guidance, separated between Quran and Ahlulbeit(as) and conspired also to exterminate Tibyan and Nabawi Sunna was Ibn Sohak.

Here, the researcher in history has the right to ask: Do not Ibn Sohak and his gang know that the prophet(swp) does not ﴿speak out of desire﴾? Do not Ibn Sohak and those who walked on his path know that whatever the prophet(swp) says, is ﴿a revelation revealed﴾? Is not what the prophet(swp) wanted to write it was a revelation revealed by Allah(swt) to His prophet(swp)? Did not Ibn Sohak and his gang know that Quran says, in the tongue of the prophet(swp), ﴿I only follow what is inspired to me﴾?[10] Did Ibn Sohak examine Quran which he forwarded as an alternative for what the prophet(swp) wanted to write? Where is the piety of Ibn Shak? Where is Ibn Shak's following of the Quranic verse which says, ﴿Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain from it. And fear Allah. Allah is severe in punishment﴾?[11] Where is the obeying of Ibn Sohak to the prophet(swp)? Did not Ibn Sohak hear about the Quranic verse which says, ﴿So obey Allah, and obey the Messenger. But if you turn away—it is only incumbent on Our Messenger to deliver the clear message﴾?[12] Where are Ibn Sohak and the opposers of the prophet(swp) from the Quranic verse which says, ﴿It is not for any believer, man or woman, when Allah and His Messenger have decided a matter, to have liberty of choice in their decision. Whoever disobeys Allah and His Messenger has gone far astray﴾?[13] Where are they from the saying of Allah(swt), ﴿Your Lord creates whatever He wills, and He chooses. The choice is not theirs﴾?[14] Do not the pre-

vious events classify Ibn Sohak and his followers as disobedient to Allah(swt) and His messenger(swp)? Didn't they hear about the Quranic verse which says, ﴿Whoever opposes Allah and His Messenger— Allah is severe in retribution﴾?[15] Didn't they hear about the Quranic verse which says, ﴿ But whoever disobeys Allah and His Messenger, and oversteps His bounds, He will admit him into a Fire, wherein he abides forever, and he will have a humiliating punishment﴾?[16]

Is not Ibn Sohak's preventing of the prophet(swp) from writing the will that protects the nation, forever, from misguidance, puts Ibn Sohak in the list of the disbelievers of the command of the prophet(swp), the hinderers from the path of Allah(swt) and the desirousers in making the reality distorted and far astray? Did not Quran say, ﴿Those who disbelieve and repel from Allah's path have gone far astray﴾?[17] Did not Ibn Sohak and his gang hear about the Quranic verse which says, ﴿And do not lurk on every path, making threats and turning away from the path of Allah those who believe in Him, seeking to distort it﴾?[18] How dare Ibn Sohak and his gang indulge in opposing the prophet(swp), disobeying his command and disabling his endeavor to fix the guidance of the nation and protect it from misguidance up to Judgment Day? Did not Ibn Sohak and those who were with him hear the Quranic verse which says, ﴿And when it is said to them, "Come to what Allah has revealed, and to the Messenger," you see the hypocrites shunning you completely﴾?[19] Does not this Quranic verse classify and diagnose Ibn Sohak and whoever followed him as hypocrites; rather, the masters of hypocrisy? Is not the deed of Ibn Sohak the deed of the disbeliever of the Judgment Day as the Quranic verse says, ﴿Those who hinder from the path of Allah, and seek to distort it, and who deny the Hereafter﴾?[20] Does the conduct of Ibn Sohak show that he wants misguiding and crook-

ery to the nation? Is not the disobedience which has been committed by Ibn Sohak an evident that Ibn Sohak has followed his whims? As per the Quranic texts, what is the fate of he who opposes the prophet(swp) and follows his desires? Did not Quran say, ﴿But if they fail to respond to you, know that they follow their fancies. And who is more lost than him who follows his fancy without guidance from Allah? Allah does not guide the unjust people﴾?[21] Then, who is more misguided than Ibn Sohak and his followers? Why does Ibn Sohak say, "…the book of Allah is enough for us."? Did not Ibn Sohak hear from the prophet(swp) that Quran needs for who fights for its interpretation as the prophet(swp) has fought for its revelation? Is Ibn Sohak qualified for interpretation of Quran or Allah(swt) and His messenger(swp) have chosen those who are qualified to interpret Quran a certain and definitive interpretation? Thus, what is the relation between Ibn Sohak and Quran if he refuses the commands of the prophet(swp)? Did not Ibn Sohak hear that Quran itself commands him to obey the prophet(swp) and submit to his commands? Here, we have to ask: Have those 'Sahaba' followed the commands of the prophet(swp) and avoided his forbiddances? If they have not done so, how can they offer Quran as an alternative while they disobey it?

How dare Ibn Sohak and his gang cause clamor, anarchy and voice-raising in the presence of the prophet(swp)? Is Ibn Sohak from those whom Allah(swt) had tested their hearts for piety? Did not Ibn Sohak hear the Quranic verse which prohibits raising the voices above the voice of the prophet(swp) or speak loudly to him? Did Ibn Sohak hear the Quranic verse which says, ﴿O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loudly to him, as you speak loudly to one another, lest your deeds be in vain without you realizing * Those who lower their voices before Allah's Messenger—those are they

whose hearts Allah has tested for piety. They will have forgiveness and a great reward﴾?[22] Was Ibn Sohak from those who lower their voices before the prophet(swp) or Ibn Sohak's heart has not been subjected to that Godly test and rather failed in it? Did not Ibn Sohak speak loudly to the prophet(swp) as he speaks loudly to others? Thus, is not Ibn Sohak from those whose deeds have become in vain, as per the above Quranic verse, if he were ever having good deeds? Where is Ibn Sohak from the Quranic verse which says, ﴿O you who believe! Obey Allah, and obey the Messenger, and do not let your deeds go to waste * Those who disbelieve, and hinder from Allah's path, and then die as disbelievers—Allah will not forgive them﴾?[23] After Ibn Sohak had hindered the prophet(swp) from writing the will which protects the nation from misguidance, did Ibn Sohak perish after he had set things right and made justice to Ahlulbeit(as) whose names the prophet(swp) wanted to mention in the will or Ibn Sohak perished without doing so? If Ibn Sohak perished without doing so, what is his fate according to the above Quranic verse?

How dare Ibn Sohak and his gang anger the prophet(swp) till he expels them? Is not angering the prophet(swp) a harm to him? Is not harming the prophet(swp) a harm to Allah(swt)? Did not Ibn Sohak and his gang hear about the Quranic verse which says, ﴿Those who insult Allah and His Messenger, Allah has cursed them in this life and in the Hereafter, and has prepared for them a demeaning punishment﴾?[24] Since Allah(swt) curses whoever harms the prophet(swp) is not cursing of the believer on Ibn Sohak and his followers a Godly Sunna and rather one of the duties of religion? Why do the priests of Saqeefa court claim that Ibn Sohak has prevented the prophet(swp) from writing his will due to Ibn Sohak's care for him? What kind of care is that which leads to expelling of Ibn Sohak from the house of the prophethood? The claim of the

priests of Saqeefa court that Ibn Sohak was caring for Islam and the prophet(swp) is a big lie, false claim, belittling of intellects and donkeying of people! Does he who care for Islam prevents immunizing the nation against misguidance? Does he who care for the prophet(swp) accuses the prophet(swp) of departing consciousness, losing perception and absence of intellect? As every believer knows that the prophet(swp) is the master of clemency and patience, will the prophet(swp) expel he who cares for him and for Islam? Will the prophet(swp) expel Ibn Sohak and his gang if their harm to the prophet(swp) does not reach to the peak? What is this priestly nonsense which tries to circumvent and justify for Ibn Sohak while no one accepts that circumvention and justification except he who doesn't possess an intellect and accepts to be turned into a donkey? Why do the priests of Saqeefa court defend Ibn Sohak and leave the prophet(swp) without any protection or defense? Is the prophet(swp) of the priests of Saqeefa court Mohammed Ibn Abdullah(swp) or Ibn Sohak? Do the priests of Saqeefa court follow Ibn Sohak or Mohammed Ibn Abdullah(swp)?

Is not Ibn Sohak's prevention of the prophet(swp) from writing his will which is a legal right for the prophet(swp), as it is a legal right for all people before their death, an opposition to the prophet(swp) that would lead Ibn Sohak and his followers to Fire? Did not Ibn Sohak and his gang hear about the Quranic verse which warns against such a conduct and says about its perpetrator, ﴿That is their requital - Hell - on account of their disbelief, and their taking My revelations and My messengers in mockery﴾?[25] Did not Ibn Sohak hear the Quranic verse which says, ﴿Whoever opposes Allah and His Messenger - Allah is severe in retribution﴾? Is not the act of Ibn Sohak a wading in the Signs of Allah(swt) and in the work of the prophet(swp) that would nullify the deeds of Ibn Sohak and his gang? Did Ibn Sohak and his gang

hear about the Quranic verse which says, ﴿And you indulged, as they indulged. It is they whose works will fail in this world and in the Hereafter. It is they who are the losers﴾?[26]

Ibn Sohak and his mob gang have become protectors of misleading, pavers of coup against the prophet(swp), planters of temptation in the society and misleaders of the nation up to the Judgment Day. Therefore, the prophet(swp) expelled them from his house. Here, we may ask: Is not the expelling of Ibn Sohak form the house of the prophet(swp) before three days of his martyrdom is an expelling of Ibn Sohak from being near Allah(swt)? Is not the person whom the prophet(swp) expels, expelled from the mercy of Allah(swt)? Did Ibn Sohak return, after that, to the prophet(swp) and asked him(swp) to request Allah's forgiveness for him for what he had done on the day of Razeyat Al Khamees? If Ibn Sohak did not do that, how a believer who fears Allah(swt) will accept to seek pleasing of Allah(swt) for Ibn Sohak or become loyal to him while the prophet(swp) had martyred and he was not pleased with Ibn Sohak and rather he expelled him from his house? It means that it is not legally permitted for us to seek pleasing of Allah(swt) to Ibn Sohak. Didn't Quran say, ﴿You will not find a people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger﴾?[27] Is not Ibn Sohak's deprivation of Muslims from the Nabawi protection against misguidance an injustice on them and a colossal crime against the nation? How does a believer incline towards Ibn Sohak or seeks pleasing of Allah(swt) for him? Did not Quran say, ﴿And do not incline towards those who do wrong, or the Fire may touch you; and you will have no protectors besides Allah, and you will not be saved﴾?[28] Rather و how does the person remain a believer if he does not disown (renounce) Ibn Sohak and his crimes? In fact, all the contemporary evens indicate that it is Ibn Sohak who caused the misleading which dominates the nation

now. Unfortunately, that Sohaki nation claims that it is following the prophet of Islam(swp) while it is in fact following Ibn Sohak and his Samarian crimes.

Strangely, Ibn Abbas pretends to be weeping to cover up the defect of his language which is phrased according to what Ibn Sohak, the enemy of the prophet(swp), the enemy of the Godly and Nabawi guidance and the supporter of misguidance, had said. If we scrutinize the texts of Ibn Abbas which says, "The pain of the messenger of Allah became serious" is identical with what had been mentioned in the books of the priests of Saqeefa court that Ibn Sohak had said it! This indicates that Ibn Abbas wanted to phrase not only the sorrow for what had happened, as he tries to point to it through his tears which is said that they wet the gravel, rather, the motive of Ibn Sohak and other priests of Saqeefa court was to confirm the claim of Ibn Sohak and his followers that the prophet(swp) had been overpowered by pain and thus they try to give impression to believe in the Sohaki claim that the prophet(swp) had lost perception and mental stability and thus they try to nullify any explanation that the prophet(swp) wanted to document, in writing, the name of Ameer Almo'mineen Imam Ali(as) as his successor. They wanted to claim that the prophet(swp) was not conscious of what he was saying! Thus, the narration comes out and becomes acceptable to the reader to coexist with the false claims of Ibn Sohak and his insolent and justifications which offend the prophet(swp) while the reader fails to understand the essence and spirit of the aim of the prophet(swp) behind writing that document which immunizes the nation against misguidance till the Day of Judgment. Moreover, there are desperate attempts by the priests of Saqeefa court to soften the rudeness of Ibn Sohak towards the prophet(swp) and justify the great crime and sin of Ibn Sohak. However, the attempts of the priests of Saqeefa court failed be-

cause the ordinary reader comes out from the text of Ibn Abbas with fact that Ibn Sohak had disobeyed the prophet(swp), consequently, the prophet(swp) expelled him.

After Ibn Sohak had doubted the mental soundness of the prophet(swp), the prophet(swp) realized that the existence of religion as a whole makes it imperative not to write his will so as to maintain the conveying which had reached people. This measure was on the basis of forwarding the most important ahead of the important otherwise as Quraish had doubted the consciousness of the prophet(swp) and his mental stability in the last days of his life, it can doubt in the whole religion by fabricating other accusations. Indeed, the supporters of the poles of Saqeefa have done so by accusing the prophet(swp) that he had been affected by forgetting Quran, desiring to suicide and he had been affected by magic. All these are similar to the accusations made by Ibn Sohak against the prophet(swp) that he departed consciousness and lost perception. The purpose behind all this is to weaken the religion, make people doubt it and demolish the faith in Allah(swt), His prophet(swp), His Book and the Sunna of the prophet(swp).

Despite the attempts of the priests of Saqeefa court to interpret those events in such a way that protects their criminals and idols, however, they forgot that Allah(swt) had said, ﴿Allah was to expose what you were hiding.﴾[29] Allah(swt) said also, ﴿Allah will bring out what you fear.﴾[30] In other words, Allah(swt) promised to make the enemies of religion admit their crimes and bring out what is hidden in their aberrant and deviant hearts. Ibn Sohak has brought out a lot of facts which were oozing within him about the prophet(swp) and his Ahlulbeit(as), Razeyat Al Khamees, Saqeefa event, etc. As far as Razeyat Al Khamees is concerned, Ibn Sohak admits that he had stood in the face of the Nabawi step of crowning Ameer Almo'mineen Imam Ali(as) as a successor and disabled

it. The Sohaki confession contains his knowledge that the prophet(swp) wanted to reaffirm that Ameer Almo'mineen Imam Ali(as) is the successor, particularly, the circles of Quraishi opposition had become active during those days to make the prophet's crowning of Ameer Almo'mineen Imam Ali(as) as a successor lose its popularity. They started to claim that Ameer Almo'mineen Imam Ali(as) is not interested in succession or falsely propagate that the prophet(swp) would repeal his saying. Ibn Abee Qohafa said to Buraida, "You became absent and we have witnessed the matter is followed by a matter."[31] In this way Ibn Abee Qohafa replied the inquirer who was surprised about the change of the path of the course of matters after the martyrdom of the prophet(swp)! Moreover, Ibn Sohak admits to Ibn Abbas by saying, "I came to know that the prophet wanted, during his illness, to write the succession to Ali and assign it to him. I prevented him from doing so because I know that the Arabs will revolt against him for their detest towards him."[32] This proves that Ibn Sohak was, in advance, knowing that the prophet(swp) was planning to mention the name of Ameer Almo'mineen Imam Ali(as) in his will. However, according to Ibn Sohak's wrong thinking, the interest of the nation was in distancing Ameer Almo'mineen Imam Ali(as) from succession out of the fear of Arabs' revolt against him and their opposition to combine prophethood and Imama in Ahlulbeit(as). Here we have to ask some questions: If 'Arabs' detest Ameer Almo'mineen Imam Ali(as) while the prophet(swp) recommend the succession of Ameer Almo'mineen Imam Ali(as), why did not Ibn Sohak obey the prophet(swp) stand in the face of 'Arabs' and support Ameer Almo'mineen Imam Ali(as)? Is not that who detests Ali a hypocrite as per the Nabawi text which we have read earlier? Why did Ibn Sohak stand in the row of hypocrites and support them against Ameer Almo'mineen Imam Ali(as)? Moreover, Ibn Sohak admits

to Ibn Abbas about the Jahilia conspiracy which fermented in the minds of Ibn Sohak and the likes. Ibn Sohak says, "O, Ibn Abbas! Do you know what made them prevent you from ruling them after Mohammed? Ibn Abbas said, 'I did not like to reply him. I said: 'If I do not know, [Ameerul Mo'mineen] will tell me.' Omar said, 'They hated to combine prophethood and succession for you as you would have become unjust to them. Therefore, Quraish selected for itself and it became right and successful.' I said, 'O, [Ameerul Mo'mineen]. If you would permit me to talk and assure me of not becoming angry, I will talk.' He said, 'Speak.' I said, 'O, [Ameerul Mo'mineen], regarding your saying, 'Quraish selected for itself and it became right and successful' if Quraish selected for itself according to the selection of Allah for it, rightness would have been in its hand; neither tuned down nor envied. Regarding your saying, 'they refused that prophethood and succession become for us', Allah, the Exalted, described a folk by disliking. He said, 'That is because they pursued what displeases Allah, and they disliked His approval, so He nullified their works.' Omar said, 'Far it is! By Allah, O, Ibn Abbas, somethings used to reach me about you and I did not like to believe that they are your convictions so that your position from me does not get affected.' Ibn Abbas said, 'I said, O, [Ameerul Mo'mineen], if what you hear about me was truth, it should not affect my position from you. If it was false, like me has dropped false from himself.' Omar said, 'I got information that you say, 'They took it from us enviously, aggressively and unjustly.' Regarding you saying, O, [Ameerul Mo'mineen], 'unjustly', it became clear to the ignorant and the learned. Regarding your saying, 'enviously', Adam has been envied and we are his envied sons.' Omar said, 'far it is, far it is. O, Bani Hashim, your hearts refused to remove its envy.' Ibn Abbas said, 'Slow down, do not offend hearts from which Allah has re-

moved abomination and purified them a thorough purification.'"[33] In fact, the claim of Ibn Sohak that prophethood and succession do not come together in Ahlulbeit(as) is a sign of envy towards Ahlulbeit(as) to whom Allah(swt) has given this virtue and chosen them for it. Quran says, ﴿Or do they envy the people for what Allah has given them of His grace? We have given the family of Abraham the Book and wisdom, and We have given them a great kingdom.﴾[34] Thus, Ibn Sohak admits that Quraish was behind barring Godly guidance from reaching the nation and preventing Ahlulbeit(as); the legal successors of the prophet(swp), from leading the nation. After all this, the priests of the Saqeefa court claim, in their yellow references, that succession is in Quraish although Ibn Sohak himself admits that it is in Ahlulbeit(as)! Thus, Allah(swt) brings out what Ibn Sohak, and the likes, were concealing so that it becomes an evidence for people to renounce who prevented the immunization of a whole nation against misguidance. In spite of the attempt of Ibn Abbas to project himself as one of the members of Ahlulbeit(as) and in spite of his allegiance to those who were unjust towards Ahlulbeit(as), however, the dialogue between Ibn Sohak and Ibn Abbas exposes the malevolence, abjectness and detest of Ibn Sohak towards Ahlulbeit(as) and his deep and inner happiness for depriving them from their legal rights which have been prescribed by Quranic and Nabawi texts. Here, the researcher has the right to ask: Is not the saying of Ibn Sohak, "They hated to combine prophethood and succession for you" a substantial confession from Ibn Sohak that what the poles of Saqeefa had done was a result of their detest to what Allah(swt) had revealed and an opposition to what Allah(swt) and His prophet(swp) wanted for this nation? Does not Ibn Sohak accuse, falsely, Ahlulbeit(as) of being haughty and despotic when he says, "you would have been unjust to them"? Ibn Sohak misunderstands Ahlulbeit(as) who are

characterized by fairness and purity from abomination. Is not the saying of Ibn Sohak reflects his denial of the unmatched virtues of Ahlulbeit(as)? Did not Ibn Sohak hear about the saying of the prophet(swp) for Ameer Almo'mineen Imam Ali(as) that he is with truth and truth is with him? Does not the admitting of Ibn Sohak that Quraish has selected for itself means that the choice of Quraish was not the choice of Allah(swt) and His messenger(swp)? Are not those declarations which have been released by Ibn Sohak mean that the choice of Allah(swt) and His messenger(swp) was Ahlulbeit(as) while the poles of Saqeefa; Ibn Sohak was one of them, opposed that and consequently Quraish dressed itself with the matter (the succession) without having a right in that? Does not it mean that the poles of Saqeefa hated what Allah(swt) had revealed? Does a deed that is based on the detest of what Allah(swt) had revealed succeed? Did not Al Saqeefa produce discords, division, conflict and wars? Did not Al Saqeefa disfigure the image of the religion and establish a heritage that harms the nation till today? Is not this a clear evidence that Allah(swt) has nullified their deeds and the deeds of those who accepted them, sought pleasing for them or kept silent towards their coup against the command of Allah(swt) and His prophet(swp)? Is this not an evidence that the poles of Saqeefa have incurred injustice and this is what Ameer Almo'mineen Imam Ali(as) had warned them against it? Did not Ibn Sohak himself admit that Saqeefa was a sudden outcome when he said, "No one should be allured by saying that the pledge to Abu Bakr was a sudden outcome and it got completed, yes, verily it was so…"?[35]

Moreover, Ibn Sohak denies the meanings of all the Nabawi texts which frankly and clearly stipulated the succession of Ameer Almo'mineen Imam Ali(as). He pretends to have understood it in a different way by claiming, "The prophet said some of

sayings which does not prove an evidence nor does it give a clear cut. He was thinking about it for some time and during his illness he wanted to state his name, but I prevented him from doing so out of care and caution to Islam. No, I swear by the Lord of this structure (Al Ka'ba), Quraish would have not come under his leadership (meaning Ameer Almo'mineen Imam Ali(as)). If he (Ameer Almo'mineen Imam Ali(as)) took that post (succession), the whole Arabs would have revolted against him. The messenger of Allah came to know that I knew what is in his heart and therefore he ceased and Allah, refused to pass except what He mandated."[36] This statement exposes the arrogant psyche of Ibn Sohak which made him confront the prophet(swp) and hamper the reaching of guidance to people. He projects himself as a person who knows more about the interest of Islam than the prophet(swp) himself! Is Ibn Sohak more caring about Islam and the interest of Islam than the prophet(swp)? Does Ibn Sohak deny the Quranic verses which make Ameer Almo'mineen Imam Ali(as) a guardian of people? Does Ibn Sohak deny the large number of Nabawi Hadiths which crown Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp) and a curator over people? Is not Ibn Sohak a liar when he says, "The prophet said some of sayings which does not prove an evidence nor does it give a clear cut…"? Was Ibn Sohak understanding Arabic language or he was denying all those clear Quranic and Nabawi texts about the succession of Ameer Almo'mineen Imam Ali(as) and disbelieving in them? How does Ibn Sohak claim that the prophet(swp) was pondering about Ameer Almo'mineen Imam Ali(as) for some time while the prophet(swp) was repeating the texts which crown Ameer Almo'mineen Imam Ali(as) as successor, curator and a guardian in several ways right from the beginning of the Islamic Da'wa till the day of Razeyat Al Khamees and even after Razeyat Al Khamees? Ibn Sohak admits

also by saying, "…he wanted to state his name, but I prevented him from doing so out of care and caution to Islam"! This is strange, indeed! The prophet(swp) wanted to write a document which will protect the nation from misguidance and two of them will never disagree after it while Ibn Sohak claims that Quraish does not agree upon who has been selected by Allah(swt) and His messenger(swp)! Ibn Sohak claims, in a vapid boldness, that he prevented the prophet(swp) from writing the document out of fear from discord (Fitnah)! Was Ibn Sohak knowing the interest of Islam more than the prophet(swp)? Was the Falta (an event of unexpected outcome) which the poles of Saqeefa have engineered not a discord? Which Islam did Ibn Sohak maintained except his distorted and metamorphosed version through which he forwarded his violations of texts, his fabrication of the forged and his disobedience to Allah(swt) and His messenger(swp)? What are those strange and suspicious phrasings which Ibn Sohak has produced in his attempts to confront the prophet(swp)? Are not those phrasings agree with the saying of Ibn Sohak, "I hated that Hadiths of the messenger of Allah become disseminated"?[37] Ibn Sohak continues to expose the agenda of Quraish which continued to oppose Allah(swt) and His prophet(swp) in appointing Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp). Ibn Sohak says, in a tune of disbeliever, denier and refuser of what the prophet(swp) has brought, "…No, I swear by the Lord of this structure (Al Ka'ba), Quraish would not come under his leadership (meaning Ameer Almo'mineen Imam Ali(as)). If he (Ameer Almo'mineen Imam Ali(as)) took that post (succession) the whole Arabs would have revolted against him…" Why does not Quraish agree on who has been supported by Allah(swt) and the prophet(swp)? Where will Quraish find guidance and straight path if it revolts against Ameer Almo'mineen Imam Ali(as)? Does not the

above saying of Ibn Sohak indicate that Quraish had intended to stage a coup against the prophet(swp) even before his martyrdom and actually it staged the coup against him?

In another position, Ibn Sohak admits the rejection of the Godly and Nabawi choice in spite of his admitting of the Godly position of Ameer Almo'mineen Imam Ali(as). It is narrated that Ameer Almo'mineen Imam Ali(as) was sitting in the masjid and there were some people with Ibn Sohak in the Masjid. A person spoke badly about Ameer Almo'mineen Imam Ali(as) and attributed him to proudness and boastfulness. Ibn Sohak said, "'Like him must boast. Without his sword, the pillar of religion would have not stood up. In addition, he is the best in judiciary and a forerunner in it and has a status in it.' That person asked him: 'Why did you prevented him from coming to power?' He said, 'We did not dislike him except for his young age, his love for Adel Mottalib and his bearing of Surat Bara' to Mekka.'"[38] O, reader! Look at the saying of Ibn Sohak himself about Ameer Almo'mineen Imam Ali(as), "…Without his sword the pillar of religion would have not stood up." The sword of Ameer Almo'mineen Imam Ali(as) which forced the hypocrites like the poles of Saqeefa to submit, but they staged a coup and left the roots and branches of religion! This means that Quraish, embodied in Ibn Abee Qohafa, Ibn Sohak and who became loyal to them, disliked the choice of Allah(swt) to Ameer Almo'mineen Imam Ali(as) to convey the Sura of Bara' and thus they disliked replacing of Ibn Abee Qohafa by Ameer Almo'mineen Imam Ali(as) to accomplish that holy task. The poles of Saqeefa stored, in their hearts, the ousting of Ibn Abee Qohafa from that task and they later on revenged against the Godly and Nabawi choice although Ibn Abee Qohafa and Ibn Sohak declared their pledge of allegiance to Ameer Almo'mineen Imam Ali(as) in Gadeer Khum. Therefore, Ameer Almo'mineen Imam Ali(as) was

considering them as "violated covenants and turned their back in retreat."[39] Did not Ibn Sohak, in Gadeer Khum, say to Ameer Almo'mineen Imam Ali(as), "Bakhin Bakh (congratulations to you) oh Aba (the father of) Al Hasan. You became my guardian and a guardian of every believer"? This is an evidence that Ibn Abee Qohafa and Ibn Sohak have understood the Godly and Nabawi intention from the ascendency of Ahlulbeit(as) because Ahlulbeit(as) are the most knowledgeable in religion. Ibn Abee Qohafa and Ibn Sohak disliked the order of Allah(swt) and His prophet(swp). They worked together to distance Ahlulbeit(as) from the life of the people. Ibn Abee Qohafa and Ibn Sohak accomplished, in this regard, what they could and then they assigned the rest to who came after them.

Does not the denial of Ibn Abee Qohafa and Ibn Sohak of the clear texts pertaining to the succession of Ameer Almo'mineen Imam Ali(as) proves that the pole of Saqeefa have rejected the essence of Islam and preferred to remain, in form, clothed in the gown of Islam and hold, falsely, the flag of Islam? The poles of the marginalized and annexed tribes (Tribes which were not originally Arabs such as that of Ibn Abee Qohafa 'Taym' and Ibn Sohak 'Adei') in coordination with nomad Arabs and Quraishis exploited the religious structure which the prophet(swp) has established and collected people under the leadership of Ahlulbeit(as). The poles of Saqeefa usurped that religious structure and deprived it from the spirit of religion, the essence believing, the element of guidance, the completeness of blessing and the civilizing nature of Islam represented by Ameer Almo'mineen Imam Ali(as). The motive of the poles of Saqeefa was to run a ruling system through exploiting the Islamic system, pretending a nominal religiosity which is dressed in the gown of Islam, misleading simple people and building a new Jahilia in an Islamic dress under the

supervision of the priests of distortion and forging so as to accomplish what the prophet(swp) had warned against; that is division, cutting necks and entering the hole of the previous nations. The prophet(swp) had already warned them by saying, "I know you will relapse after me as disbelievers cutting the necks of each other"![40] Nevertheless, some donkey-like people protest when some researchers say that the majority of the so-called Sahaba had deviated. Those donkey-like people accuse the researchers that they are doubting the success of the prophet(swp) in changing all the so-called Sahaba while the main task of the prophet(swp) was not changing people, but conveying the message. If the majority of the so-called Sahaba relapse after him, this does not mean the failure of the prophet(swp), but those who are called Sahaba have failed to accept the message and follow it. Because Allah(swt) had ordered all previous nations to follow their prophets and the prophet Mohammed(swp) was not different from other prophets in this regard. Did the so-called Sahaba follow the prophet(swp)? The prophet(swp) was aware of the dimensions of the Jahilia conflict which was still flaming in the hearts of hypocrites and the Tolaqa' and it has never extinguished. Therefore, the prophet(swp) said to them, in a way of stimulating them to accept the succession of Ameer Almo'mineen Imam Ali(as) although he rules out their acceptance of it, "If you make Ali your leader, though I do not see that you will do so, you will find him a guided guide who takes you to the straight path."[41] But they refused to accept the guidance and straightness which the prophet(swp) has indicated its path through Ameer Almo'mineen Imam Ali(as) only. Because Quraish and whoever became loyal to it were not at all qualified for the straight path! Nevertheless, Ibn Sohak arrogantly says, "The messenger of Allah came to know that what is in his heart and therefore he ceased and Allah, refused except to pass what He mandat-

ed" so that Ibn Sohak and Quraish establish for people misguidance that is founded on pre-determinism in which Ibn Sohak believes and tries to convince the foolish that what the Jahilia Quraish had selected had been a fate mandated by Allah(swt) as Ibn Sohak claims. Rather, the prophet(swp) was aware of the agenda of Quraish and its malicious plans right from the beginning of the Islamic Da'wa. The prophet(swp) was also knowing that he is going to leave a society that received conveying of religion only, but it is rejecting the essence of religion and its blessing embodied in the Welaya which has been crowned by Allah(swt) to be a successor to the prophet(swp) maintain guidance of the people, immunize them against misguidance and undertake the task of certain and definitive interpretation of religion. As the prophet(swp) was knowing the fierce opposition against Ameer Almo'mineen Imam Ali(as) from the side of hypocrites and Jahilia, the best way to deal with the situation was that the prophet(swp) demands to write the document so that to establish the evidence against the hypocrites and Quraish. When the symbols of hypocrisy rejected the document of the prophet(swp) which protects the nation against misguidance, he expelled them from his house and discarded writing the document in order to maintain the general frame of Islam at that time. Although the prophet(swp) was knowing that the people would be relapsing, reversing and in their weakest religious condition, but he was also knowing that Allah(swt) would protect religion and He would bring His order and promise. Allah(swt) says, ﴿And if you turn away, He will replace you with another people, and they will not be like you.﴾[42] Th prophet(swp) was knowing that the majority of the so-called Sahaba will not accept Ameer Almo'mineen Imam Ali(as) as Imam, successor, curator and guide to the straight path in spite of the Godly and Nabawi texts pertaining to this. Therefore, he uttered a lot of texts which project the condition of

the nation after his martyrdom. Ibn Abbas narrated that the prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "Verily, you will find hardship after me."[43] Ameer Almo'mineen Imam Ali(as) also said, "The prophet said to me, 'the nation would betray you after me.'"[44] Ameer Almo'mineen Imam Ali(as) said also, "While the messenger of Allah was holding my hand and we were walking in some streets of Madeena…when the street became empty, he embraced me and broke into tears. I said to him, 'O, messenger of Allah! What makes you weep?' He said, 'Grudges in the chests of folk. They will not bring them out except after me.'" Thus, the prophet(swp) dismissed writing of the will because he was knowing that Allah(swt) does not compel any one to worship Him and he had not compelled any one to accept the prophethood of the prophet(swp) and thus Allah(swt) will not compel any one to accept the guidance of Ameer Almo'mineen Imam Ali(as) which is not less, in its ideological and believing importance, than believing in Allah(swt) and the prophethood of the prophet(swp) and rather the Godly guidance remains by it and the nation gets protected against misguidance by it and without it nothing remains except the misguidance which is clothed in rituals, formalities and false claims. But Allah(swt) leaves people to their free choice till He brings his command and then He judges them for that choice and the gain consequent upon it.

All that Sohaki confessions expose the conspiracy of Ibn Abee Qohafa and Ibn Sohak against whom the prophet(swp) wanted to write his name; Ameer Almo'mineen Imam Ali(as), in the document which protects the nation against misguidance. Thus, Ibn Abee Qohafa and Ibn Sohak were the first who laid down the foundations of misguiding the nation. Those foundations took other dimensions after that in events such as refusing to join the army of Osama, Saqeefa Falta, attacking the house of Fatima Al

Zahraa(as) and other events which aggravated distancing Ahlulbeit(as) from the nation, distorted genuine Islam and dredged the nation towards the misguidance in which the so-called Islamic societies live today.

Ibn Sohak was well aware of the correlation between Itra(as) and the Book and he had heard on the day of Razeyat Al Khamees, "I write a document after which you will never go astray." This Nabawi saying fell on Ibn Sohak like a thunderbolt because it matches with similar sayings of the prophet(swp) as in the Hadith of Thaqalain which orders people to follow the Book and Itra(as). It says, "so long as you stick to them, you will never go astray; the Book of Allah and my Itra; my Ahlulbeit."[45] It should be noted that Ibn Sohak was one of those who pledged their allegiance to Ameer Almo'mineen Imam Ali(as) on the day of Gadeer Khum and he has seen the stone which descended from the heaven and killed an opposer of the pledge, but Ibn Sohak has not learned from the lesson. The desire of the prophet(swp) to document, on the day of Razeyat Al Khamees, the name of Ameer Almo'mineen Imam Ali(as) in the document that protects against misguidance is admitted by Ibn Sohak and it is known by priests of Saqeefa court. Mohammed Al Qazali says, "The prophet himself wanted to write a charter that prevents the commotion of the desirers in authority."[46] This admitting by Al Qazali shows that the commotion has not been made except by those who want to hijack power.

Moreover, the researcher comes out of those historical events with facts about the quality of Ibn Abbas. Ibn Abbas was always a minister of Ibn Sohak and his companion in his settling and travelling. He was rather glad of what has happened to Ameer Almo'mineen Imam Ali(as) and an earner of his food by exploiting the name of Ahlulbeit(as). This is clear from the close relation be-

tween him and Ibn Sohak who was malevolent towards Ahlulbeit(as) in general and a detester of Ameer Almo'mineen Imam Ali(as) in particular. The type of the relation between Ibn Abbas and Ibn Sohak exposes the conspiracy nature of Ibn Abbas. The person is known by his companion. Ibn Abbas wanted to earn his food from that reality which was plotting against Ameer Almo'mineen Imam Ali(as) and withdraw the mat from under him, therefore, the priests of the Saqeefa court glorified Ibn Abbas and called him 'The Rabi of the nation'! Indeed, he was a 'Rabi' for his followers, the followers of Ibn Sohak and the Saqeefi religion as a whole because the amount of Israelities which he diffused into the Islamic religion is more than the amount of Israelities which has been diffused into Islam by his colleague Abu Horaira. Both contributed to the distortion of Islam. In fact, his naming as 'Rabi of the nation' matched with the Israeli culture which Ibn Abbas and the likes got imbibed with after they had learned under the Jews rabbis. Ibn Abbas was one of the pupils of Ka'ab Al Ahbar; the Jewish. Who is Ibn Abbas in comparison with Ameer Almo'mineen Imam Ali(as)*;* the gate of the city of the prophet's knowledge? Why did not Ibn Abbas close the lacuna of the bankruptcy of Ibn Sohak's intellect which used to be closed always by Ameer Almo'mineen Imam Ali(as) and with unmatched referential capabilities to protect people from the injustice of Ibn Sohak and his ignorance in religion? It can be said that the relation of Ibn Abbas with Ibn Sohak is a relation with the enemy of Ameer Almo'mineen Imam Ali(as). Ibn Sohak got pleased with the suspicious and gloating impressions of Ibn Abbas towards Ameer Almo'mineen Imam Ali(as), otherwise, Ibn Sohak; who was from Odai tribe, would have not approached Ibn Abbas; who was from Bani Hashim tribe, and Ibn Sohak would have not made him a soul friend and a companion of him. Birds of a feather, flock to-

gether. Even it seems that Ibn Sohak was making use of Ibn Abbas to monitor the movements of Ameer Almo'mineen Imam Ali(as). For example, in the question of Ibn Sohak to Ibn Abbas about the place of Ameer Almo'mineen Imam Ali(as), and the reply of Ibn Abbas that he left him watering some palm trees of the Jews, reflects the rejoicing of Ibn Abbas over the hardships which Ameer Almo'mineen Imam Ali(as) is facing in life more than mere informing where he was about! At same time, the dialogue between Ibn Abbas and Ibn Sohak exposes that Ibn Sohak was following the movements and activities of Ameer Almo'mineen Imam Ali(as) through Ibn Abbas. In this way, the hypocrites dominated the believers! Who was more entitled to undertake the affairs of the people; he who has been described by the prophet(swp) as the best in judiciary or he who describes himself as the most bankrupt in jurisprudence? But unfortunately, the matters have gone in reversed way, consequently, the whole religion has been reversed and the Islamic societies got degenerated to the level which we see now; far away from the essence of genuine religion. While Ibn Sohak was sitting on the pulpit of the prophet(swp) to commit deviations from religion and gain his food from that deviation, Ameer Almo'mineen Imam Ali(as) was reading Quran and watering the palm trees of the Jews to gain his food and the food of his purged offspring! Ibn Sohak was not having the boldness to ask another person from the Hashimi tribe except Ibn Abbas whether Ameer Almo'mineen Imam Ali(as) is still nursing in his heart his righteous demands which have been usurped by Saqeefa. The reply of Ibn Abbas to the question of Ibn Sohak in this regard exposes that Ibn Abbas was not concerned with the usurped rights of Ameer Almo'mineen Imam Ali(as). Rather, Ibn Abbas was exploiting such situations to uplift his position and insert himself among Ahlulbeit(as) so that to earn his livelihood through his trad-

ing in the Godly position of Ahlulbeit(as). Thus, the poles of Saqeefa exploited Ibn Abbas and the likes to infiltrate the purged Nabawi house in particular and follow up their movements and activities. Ibn Abbas was never qualified for any Godly responsibility, nevertheless, the priests of Saqeefa court call him 'Rabi of the nation'! Ameer Almo'mineen Imam Ali(as), during his succession, has employed Ibn Abbas in charge of Al Basra. Unfortunately, Ibn Abbas embezzled the treasury of Al Basra and fled to Al Ta'ef. Ibn Abbas has gone to the extent of considering the money which he had embezzled as less than what he deserves! Consequently, he incurred the wrath of Ameer Almo'mineen Imam Ali(as).

References:

* Regarding the quotations and citations pertaining to Razeyat Al Khamees, please refer to (Al Bukhari, Muslim, Ahmed bin Hanbal, Al Mosannaf by Abdelraziq, Ibn Hibban, Al Nisa'e, Ibn Sa'ad in Al Tabaqat, Al Baihaqi, Al Tabrizi in Mishkati, Aa'lam Al Nobala' by Al Thahabi, Tareekh ib Katheer, Ibn Hazm in his Seera, Ib Abee Al Hadeed, in Sharh Al Nahj, Al Tabarani in Al Kabeer, Al Baqawi in Al Masabeeh, Abu Isma'el in Tham Al Kalam, Al Salihi in his Seera, Al Qari' in his Maraqat, Al Kamil fi Al Tareekh by Ibn Al Theer, Tareekh Ibn Al Wardi, Al Nihaya fi Qareeb Al Athar, Lisan Al Arab, Misnad Abee Ya'la, Misnad Al Humaidi, Tathkirat Al Foqaha'. Mojamma' Al Zaw'ed wa Manba' Al Fawa'ed, Al Milal wa Al Nihal by Al Shahristani, Alsaqeefa wa Fadak by Abdelfettah Abdel Maqsood, Sunan Al Darami)

1. Surat Al Najm: 3-4
2. SuratAl Nisa': 80
3. Surat Al Ahzab: 57
4. Surat Al Ahzab: 58

5. Surat Aal Imran: 31
6. Misnad Ahmed Ibn Hanbal, Al Mottaqi in Kanz Al Ommal, AlHakim Al Nisaboori fi Al Mostdarak, Al Haithami in Mojama' Al Zawa'ed wa Mnaba' Al Fawa'ed, Ibn Katherr in Al Bidaya wal Nihaya, Al Nisa'e in Al Sonan Al Kobra, Ibn Hibban in his Saheeh, Ibn Abee Shaiba fi Al Kitab Al Mosannaf fi Al Ahadeeth wal Aathar, Al Asbahani fi Marifat Al Sahaba and in Helyat Al Awleya' wa Tabaqat Al Asfeya', Al Tahawi in Sharh Moshkil Al Aathar, Al Aajiri in Al Sharee'a
7. Surat Fossilat: 29
8. Surat Al Sho'ara: 114
9. Al Nisa'e, Al Timizi, Traeekh Damascus by Ibn Asakir, Al Manaqib by Al Khawarizmi Al Hanafi
10. Surat Al Ahqaf: 9
11. Surat Al Hashr: 7
12. Surat Al Taqabon: 12
13. Surat Al Ahzab: 36
14. Surat Al Qasas: 68
15. Surat Al Anfal: 13
16. Surat Al Nisa': 14
17. Surat Al Nisa': 167
18. Surat Al A'raf: 86
19. Surat Al Nisa': 61
20. Surat Al A'raf: 45
21. Surat Al Qasas: 50
22. Surat Al Hojrat: 2-3
23. Surat Mohammed: 33-34
24. Surat Al Ahzab: 57
25. Surat Al Kahf: 106
26. Surat Bara'a: 69
27. Surat Al Mojadala: 22

28. Surat Hood: 113
29. Surat Al Baqara: 72
30. Surat Al Tawba: 64
31. Bihar Al Anwar by Al Majlisi
32. Ahmed Ibn Abee Al Tahir fi Tareekh Baqdad
33. Traeekh Al Tabari, Al Kamil fi Al Tareekh by Ibn Al Atheer, Sharh Nahj Al Balaqa by Ibn Abee Al Hadeed
34. Surat Al Nisa': 54
35. Al Bukhari
36. Sharh Nahj Al Balaqa, Ahmed Ibn Abee Tahir in Tareekh Baghdad
37. Al Tabaqat Al Kubra by Ibn Sa'ad
38. Abu Bakr Al Anbari in his Amali
39. Zakha'ir Al Oqba, Fadha'el Al Sahaba by Ahmed bin Hanbal, Mojama' Al Zawa'ed, Nahj Al Haq wa Khashf Al Sidq
40. Sunan Al Nisa'e, Sunan Ibn Maja, Sunan Al Darmi, Al Bukhari, Muslim, Fat'h Al Bari, Mosand Ahmed, Mosnad Al Bazzar
41. Mosnad Ahmed Ibn Hanbal in Fadha'el Al Sahaba, AlHakim in Al Mostadrak, Ibn Katheer in Al Bedaya wal Nihaya, Al Bazzar in Al Bahr Al Zakhar, Al Asbahani in Hilyat Al Awlya', Al Mottaqi Al Hindi in Kanz Al Ommal
42. Surat Mohammed: 38
43. Al Hakim fi Al Mostadrak
44. Al Hakim fi Al Mostadrak, Al Bosairi in Ithaf Al Khayra Al Mahara, Al Bazzar in his Mosnad, Al Thahabi in Talkhees Al Mostadrak, Ibn Katheer in Al Bidaya wal Nihaya, Al Khateeb fi Tareekh Baghdad, Al Mottaqi Al Hindi in Kanz Al Ommal, Al Darqutni
45. In similar wordings in Mowatta' Malik, Al Tirmizi, Mosnad Abdelhameed
46. Al Qazali in Fiqh Al Seera

Opposition of the Poles of Saqeefa to the Prophet(swp) with regard to Osama Commandership

The agenda of Saqeefa continued appearing with its two horns and head while the prophet(swp) was still alive! When the examiner of history reads about the opposition of the poles of Sahaba to the commandership of Osama Ibn Zaid, it becomes clear that the poles of Saqeefa had realized that the prophet(swp) wanted to send them out of Al Madeena in order to facilitate the matter of smooth shifting of succession to Ameer Almo'mineen Imam Ali(as). This Nabawi step indicates that there was a dangerous rebellion against the prophet(swp) in the last months and days of his honorable life, but the distorted history kept silent about it. In fact, the Nabawi step of emptying Al Madeena shows that the coup against the prophet(swp) had taken place long before the martyrdom of the prophet(swp), particularly, the chapters of that opposition to the appointment of the prophet(swp) to Osama had been accompanied by the event of Razeyat Al Khamees in which the hypocrites injured the honorable sentiment of the prophet(swp) and saddened his heart till he became angry with them and expelled them from his house as we have seen earlier and every person with an intellect knows that the prophet(swp) never expels a believer!

The events of opposing the commandership of Osama over the army which was moving to Al Sham, and the circumstances of events related to this, clearly, expose the arrangements of the hypocrites for carrying out the Saqeefa coup against religion. When the prophet(swp) felt the insisting of Quraish on opposing the

order of Allah(swt) and His prophet(swp) and its rejection of the Godly choice embodied in the succession of Ameer Almo'mineen Imam Ali(as), he wanted to explain to people throughout generations the rejection of the hypocrites to the Godly commands. The hypocrites insisted not to understand that the command of Allah(swt) does not move as per the Jahilia concepts which stipulates specific age, tribe or social position to run the affairs of the society, rather, Islam runs life according to Godly standards embodied in employing the most pious, the most knowledgeable and the fairest person so that he may give Islam its civilizing dye which saved the nomads from their disgusting Jahilia, adamant tribalism and primitive mentality. To confront that tribal and Jahili opposition to the Godly and Nabawi choice pertaining to succession and to consolidate the civilizing concept of Islam in employing the most suitable in all task, the prophet(swp) prepared a military mission, before his martyrdom with two days, to deter Romans. The prophet(swp) appointed Osama Ibn Zaid Ibn Haritha, whose age at then was eighteen years or less, as commander of that mission. The prophet(swp) fastened the flag of Osama by his honorable hand and ordered the Shaikhs of Muhajireen and Ansar such as Ibn Abee Qohafa, Ibn Sohak, Abo Obaida Ibn Aljarrah, the sickness-pretender Sa'ad ibn Obada and the likes to join that army and move immediately towards Al Sham under the commandership of Osama Ibn Zaid. The prophet(swp) said to Osama, "Conquest in the name of Allah and in the way of Allah and fight who disbelieved Allah."[1] The prophet(swp) made Osama a commander of the army in spite of his young age as part of the civilized Islamic managerial system which depends on cadres as per their mental qualifications and skills and not as per their age, tribes or races. Osama went out leading his army to outside Al Madeena, but it camped at Al Jorf

near Al Madeena and it did not continue marching towards its destination because many of its elements refused the commandership of Osama and considered him young and not suitable to lead the army while there were many old men in the army. However, the real reason behind their rejection to join Osama's army was that they realized that the formation of the army by the prophet(swp) and commanding it to move to Al Sham had been an extension of the succession and Welaya arrangements which have been declared since the beginning of the Islamic Da'wa and was crowned in Gadeer Khum when people forwarded their pledge of allegiance to Ameer Almo'mineen Imam Ali(as). The prophet(swp) wanted to move out the tops of Migrants and Ansar in whom the belief in the Jahilia administrative culture that nominates the head of the society on the basis of his old age or tribal affiliation is still rooted and controlling their fossilized concepts. While the selection of Osama came as a consolidation of the concept of Islam in selecting the qualified and skilled. Thus, the opposers of the Alawi succession found themselves surrounded between two choices; Ameer Almo'mineen Imam Ali(as) would succeed the prophet(swp) in spite of his young age compared to the seniors of Muhajireen and Ansar, but he is the most knowledgeable, the fairest and the best in judiciary as per the authentic Nabawi texts. As far as the commandership of the army, it has been assigned to Osama who has been considered by the prophet(swp) as qualified for that. However, the seniors of Muhajireen and Ansar started giving pretexts such as the young age of Osama so as not to join the army nor to depart Al Madeena while the prophet(swp) was working to fix the succession of Ameer Almo'mineen Imam Ali(as). Thus, those who were preparing for the coup against the prophet(swp) forwarded such pretexts behind which they have been hiding their opposition to the succession of

Ameer Almo'mineen Imam Ali(as). All those pretexts which they have marketed were to hinder the process of establishing the legal succession smoothly and quietly. The opposers of the prophet(swp) lent against their Quraishi, Jahilia and hypocrite culture and opposed the prophet's appointment of Osama as a leader of the army. They said, "How does he make a young youth, who doesn't have hair on his two sides of the face, a leader upon us?"[2] Thus, the so-called Sahaba have challenged the prophet(swp). He became angry at the behavior of the so-called 'Sahaba' which rejected the Nabawi choice which is a Godly choice. Therefore, the prophet(swp) came out head-tied, fevered and staggering between two men. His legs engrave on the ground as a result of the intensity of the illness. The prophet(swp) climbed on the pulpit, thanked Allah(swp), praised Him and then he said, "O, people, what is that some of you say it about the appointment of Osama? If you challenge my appointment of Osama, so also you had challenged my appointment of his father before. Verily, by Allah, he (his father) was qualified for leadership and his son after him is qualified for that."[3] The prophet(swp) urged them to take the initiative and hurry up to join the army and march towards Al Sham. He addressed them by saying, "execute Osama's mission, send Osama's mission."[4] The researcher in history may imagine the magnitude and enormity of the mutiny which was prevailing against the prophet(swp) even before his martyrdom. In spite of the urging made by the prophet(swp) to the people to join Osama's army and march towards Al Sham, but the rebels were clinging heavily to the earth and infiltrating into their houses as Ibn Abee Qohafa did when he asked for permission to go to his wife's house in Al Sonh area after the prophet(swp) had ousted from the task of leading people in Sobh prayers of Monday; the day of the martyrdom of the prophet(swp). Consequently, Ibn Abee Qohafa

disappeared there in Al Sonh and he did not come out of it except after the martyrdom of the prophet(swp), and thus, violating the command of the prophet(swp) to join the army of Osama and march towards Al Sham! Thus, the prophet(swp) continued repeating the command to the so-called 'Sahaba' to join the army of Osama and move to Al Sham while they were clinging heavily to the earth and rejecting the command of the prophet(swp). The so-called 'Sahaba' repeated the clinging heavily to the earth which they had done in the past and which had been criticized by Quran. They repeated also their breaching of the pledges of allegiance and violated their promises and the whole of what some of them; such as Ibn Sohak and Abu Obaida, had done is that they went out to the skirts of Al Madeena and camped there; in the Jorf, thus, violating the command of the prophet(swp) for them to march to Al Sham! All this indicates that there was a carelessness and clinging heavily to the earth in enforcing the command of the prophet(swp), consequently, Osama came back to the prophet(swp) many times while the prophet(swp) was commanding him to march by saying, "Move by the blessing of Allah."[5] When the prophet(swp) realized the fierceness of the front which disobeys him and refuses to enforce his commands, he became angry on them and cursed them by saying, "May Allah curse whoever stayed behind Osama's army."[6] Since the Nabawi command for the so-called Sahaba was to join army of Osama and march towards Al Sham immediately during the life of the prophet(swp), thus, whoever did not join that army and march towards Al Sham during the life of the prophet(swp), then, the curse of the prophet(swp) on him is continuous till the Day of Judgment and it is Sunna that every believer takes the example of the prophet(swp) and curses those who have been cursed by the prophet(swp) because the prophet(swp) had not raised his curse from them till he martyred! It is also not

possible to protect the human idols by claiming that the usurpers marched the army of Osama to Al Sham after the martyrdom of the prophet(swp) because those who stayed behind the army during the life of the prophet(swp), usurped the power, imposed themselves as higher leadership over the people and the army are also included in the cursing of the prophet(swp) on them. Whoever did not carry out the Nabawi command pertaining to that matter, he was struck by an eternal curse from the prophet(swp).

Strangely, Osama, Ibn Sohak and Abu Obaida did not march to Al Sha. They, rather, returned from their camp in Al Jorf to Al Madeena on the day of the martyrdom of the prophet(swp)! What had made Ibn Sohak and Abu Obaida return to Al Madeena although both of them were ordinary soldiers in the army of Osama? When they reached the house of the prophet(swp), he was at his last moments. This makes the researcher links their appearance at that moment with their surveillance of the martyrdom of the prophet(swp) and what had happened in Saqeefa later on! Their behavior shows that the Saqeefa meeting was nursed in their hearts and it was pre-planned. Thus, the so-called senior ‘Sahaba’ continued to disobey the prophet(swp) and refuse to march to Al Sham. The prophet(swp) martyred after he had cursed them. It is clear that the majority of the so-called ‘Sahaba’ such as Ibn Abee Qohafa, Ibn Sohak, Abu Obaida, Sa’ad Ibn Obada and other poles of Muhajireen and Ansar, have stayed behind the army of Osama, consequently, they were struck by the anger of the prophet(swp) and his curse to them.

Look! O, reader; the owner of the intellect, look to the enormity of the disobedience of the so-called ‘Sahaba’ to the prophet(swp) and their opposition to his command! Those are the so-called ‘Sahaba’ by whom the priests of the Saqeefa court have made headache for us by claiming that they belong to the so-

called best centuries! Where is the best centuries here while the majority of the so-called 'Sahaba' are either expelled or cursed by the prophet(swp)? Where is their obedience to Allah(swt) and His messenger(swp)? Where is their submission to the Nabawi orders? Where is their mobilization for Jihad? Why did they cling heavily to the earth? Why did they oppose the appointment of the prophet(swp) to Osama and the father of Osama before? Was the habit of the so-called 'Sahaba' had been opposing the prophet(swp) in each step he takes as they have done just before the battle of Badr when the hypocrites tried to discourage the prophet(swp) and desired the thornless (the booty) only? In Al Hodaybeya also they have opposed the prophet(swp) although he accomplished a clear victory as it was mentioned by Quran and they were about to rebel against him and rather they declared that they would have fought against him if he assigned the task of accomplishing Al Hodaybeya accord to Ameer Almo'mineen Imam Ali(as) as Ibn Sohak has admitted this. They disobeyed him and rebelled against the prophet(swp) also on the day of Razeyat Al Khamees when they prevented him from writing the document that maintains the guidance of the nation and protects it against misguidance. Thus, there are many oppositions and disobediences which have been committed by the so-called 'Sahaba' against the prophet(swp). Hence, is not whoever refused to join the army of Osama, cursed? Does not the curse which the prophet(swp) directed it to those who stayed behind the army of Osama make them out of the frame of the mercy of Allah(swt)? Is not that conduct of the poles of the so-called 'Sahaba' a rejection of military mobilization? Thus, such incliners to the earth deserve the torture from Allah(swt) as per the Quranic verse which says, ﴿Unless you mobilize, He will punish you most painfully﴾?[7] Is not all this a reckless boldness against Allah(swt) and His messenger(swp)? Is not that a disobedience

against Allah(swt) and His messenger(swp)? Can such a people claim that they are Muslims? How do we call whoever did that as a Muslim? Did not Allah(swt) threaten the incliners to the earth and the rejectors of military mobilization with replacement as per the Quranic verse which says, ﴿and will replace you with another people﴾?[8] How does a Muslim, after that, seek pleasing of Allah(swt) to those who opposed the prophet(swp) and rejected his commands for military mobilization? How does a believer seek pleasing of Allah(swt) to those who have been cursed by the prophet(swp)? Is not curing means expelling the cursed from the mercy of Allah(swt)? How does a believer seek pleasing of Allah(swt) to those whom the prophet(swp) asked Allah(swt) to expel from His mercy? Is not asking for Godly pleasing to a person is a love for that person? Is it legally right to love the person who has been cursed by the prophet(swp) and expelled out of the mercy of Allah(swt)? Did not the Quran say, ﴿You will not find a people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger﴾?[9] Is not seeking the pleasing of Allah(swt) to the cursed people a stubbornness against Allah(swt) and His messenger(swp)? How does a believer, who is searching for the truth, discover such these colossal sins and then keeps quiet? Did not the prophet(swp) say, “Say the truth even to yourself and say the truth even if it was sour”?[10] Does not those incidents give an apparent and clear indication of the opposition of the so-called ‘Sahaba’ to the prophet(swp) and their disobedience to his command? It is clear that faith has not visited the hearts of such companions because the believer obeys the order of the prophet(swp) and does not disobey him. Quran orders the believer to obey the prophet(swp). The Quran says, ﴿O you who believe! Obey Allah, and obey the Messenger, and do not let your deeds go to waste.﴾[11] Quran says also, ﴿and obey Allah and His Messenger, if you are believers.﴾[12] Quran says

also, ﴿and obey the Messenger, so that you may receive mercy.﴾[13] Quran says also, ﴿Whoever obeys the Messenger is obeying Allah.﴾[14] Did those who are called 'Sahaba' obey Allah(swt) and the prophet(swp)? Were those who refused to obey Allah(swt) and the messenger(swp) true believers? Were those who refused to join the mission of Osama possessing the least respect to the commands of Allah(swt) and His prophet(swp)? Did those who are called 'Sahaba' give any consideration to the anger of the prophet(swp) which is an anger of Allah(swt)? Did those who are called 'Sahaba' give any attention to the health condition of the prophet(swp) on the day of Razeyat Al Khamees and nevertheless they made him angry and forced him to expel them from his house? Are those the people of the first century?!! What kind of first century is this which waged a war against Allah(swt) and the prophet(swp)? Did not those who were called 'Sahaba' hear about the Quranic verse which says, ﴿It is not for any believer, man or woman, when Allah and His Messenger have decided a matter, to have liberty of choice in their decision. Whoever disobeys Allah and His Messenger has gone far astray﴾?[15] Did not those who are called 'Sahaba' realize that by their rejection to join Osama's army they are practicing the clearest manifestations of the disobedience to Allah(swt) and His messenger(swp) and this is the evident astray? Did they hear about the Quranic verse which says, ﴿On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled over them. They will conceal nothing from Allah﴾?[16] It is clear that the conspiracy of Al Saqeefa was on a calm fire and waiting only the departure of the prophet(swp) from this passing world and therefore they were ready to do the worst in order to complete the cooking of that toppling conspiracy? The priests of Saqeefa court have, throughout centuries, tried to justify that degrading deed which had been committed by the so-called 'Sahaba' on the day of

Razeyat Al Khamees, but Allah(swt) knows ﴿what their hearts conceal, and what they reveal.﴾[17] The prophet(swp) departed them in the state of anger against them, expellant of them and curser of who had not joined the army of Osama. It is important to realize that cursing would affect the person who had led the campaign which opposed the appointment of Osama, mobilized people against the initiative of the prophet(swp) to write the document and protect the nation against misguidance, discouraged people against joining Osama's army, made them camp in Al Jorf and refuse to march towards Al Sham. Ibn Sohak was one of the opposers of the appointment of Osama as a leader of the army not only during the life of the prophet(swp), but even after his martyrdom. Ibn Sohak becomes an opposer of a Godly and Nabawi appointment of a person who has been selected for that task! The priests of the Saqeefa court tried to project Ibn Abee Qohafa as obedient to the prophet(swp) when he replied, in a foxy way, to Ibn Sohak's objection to the leadership of Osama and his suggestion to replace him by another person. Look at the tune of the saying which is attributed to Ibn Abee Qohafa and his pretending of obeying the prophet(swp) by saying to Ibn Sohak, "May your mother lose you! Do you order me to dismiss him while he was appointed by the messenger of Allah?"![18] Here, everyone who has intellect has a right to ask Ibn Abee Qohafa: Did not your mother lose you when you dismissed Ameer Almo'mineen Imam Ali(as) and ousted him from his legal, Nabawi and Godly post? What is this manufactured obedience from the side of Ibn Abee Qohafa to the prophet(swp) after the matter had settled for him? What are these texts which do not acquit Ibn Abee Qohafa nor do they make any virtue of real obedience from him to the prophet(swp), but they expose the potentials of a reversing, malicious, deceitful, betraying, pledge-violating and unjust reality! Did not Ibn Abee

Qohafa, Ibn Sohak and other poles of Saqeefa dismiss Ameer Almo'mineen Imam Ali(as) from the post of succeeding the prophet(swp) although he had appointed Ameer Almo'mineen Imam Ali(as) as his successor through clear texts which even Ibn Abee Qohafa admits them when he addresses people by saying, "I have been appointed on you and I am not the best of you while Ali is among you"?[19] What had made Ibn Abee Qohafa climb the pulpit of the prophet(swp) while he was not qualified for that whereas there was Ameer Almo'mineen Imam Ali(as) who was the best in judiciary, the guide to the straight path and the most rooted in knowledge was there? What is the use for Ibn Abee Qohafa to make Osama remain as a commander of the army while succession is usurped? Under which flag would Osama fight? Is not Osama, but a commander of the army under the seat of the legal Alawi succession which the prophet(swp) had appointed? Therefore, the rejection of Ibn Abee Qohafa to the suggestion of Ibn Sohak to replace Osama by another person was not springing from his obedience to the prophet(swp) as Ibn Abee Qohafa tried to pretend it. It was rather because the matter had settled in his favor and there was no use of replacing Osama by another person because this would increase the number of people who opposed his usurping of the succession and ousting of Ameer Almo'mineen Imam Ali(as). Moreover, Ibn Abee Qohafa wanted to utilize that ready army to enforce his Saqeefa agenda and fix the corners of his unexpected power. Therefore, Ibn Abee Qohafa has, maliciously, revolved around the events by letting Osama remain as a commander of the army which the prophet(swp) had tied its flag to Osama under the Welaya of the prophet(swp) and Ameer Almo'mineen Imam Ali(as) and the prophet(swp) had made Ibn Abee Qohafa and Ibn Sohak ordinary soldiers in that army. Ibn Abee Qohafa wanted, through fixing Osama in the commandership of

that army, to employ that army in fixing the authority which he had usurped from its legal owners. Unfortunately, Osama continued to work under the leadership of the usurper; Ibn Abee Qohafa, instead of employing that army to support Ameer Almo'mineen Imam Ali(as), fixing the Alawi Welaya and fighting hypocrisy, disbelieving, betrayal and injustice in Al Madeena itself. Did not the prophet(swp) say to Osama, "Conquest in the name of Allah and in the way of Allah and fight who disbelieved Allah"? Does not he who disobey Allah(swt) and His prophet(swp) and rejects the Alawi Welaya has disbelieved and went far astray? Does not Quran say, ﴿Whoever disobeys Allah and His Messenger has gone far astray﴾? Did not Quran say also, ﴿He who defies Allah and His Messenger - for him is the Fire of Hell, in which they will dwell forever﴾?[20] Did not Quran say also, ﴿But whoever disobeys Allah and His Messenger, and oversteps His bounds, He will admit him into a Fire, wherein he abides forever, and he will have a shameful punishment﴾?[21] Would any remain immortal in fire except the disbeliever and hypocrite? Why did not Osama direct his army to fight the coup perpetrators and usurpers of the succession? Did not the coup perpetrators and usurpers of the succession disbelieve in the Godly and Nabawi choice, usurp succession and dress it although they were not qualified for it? In fact, it is clear that the army, which has been formed by the prophet(swp) just before his martyrdom to be an army under the supreme leadership of Ameer Almo'mineen Imam Ali(as), has been misused and misdirected after the martyrdom of the prophet(swp). It did not carry out the duty as the prophet(swp) commanded. Rather, it was neutralized from its holy task; operating under the supreme leadership of Ameer Almo'mineen Imam Ali(as); the legal successor of the prophet(swp). After the martyrdom of the prophet(swp) and the occurrence of Al Saqeefa coup, was not it a duty upon Osama's ar-

my to fight the coup perpetrators in Al Madeena itself before marching to Al Sham? Was not it a priority to fight, at then, those who disbelieved in the directives of Allah(swt) and His messenger(swp) in Al Madeena and not the Roman in Al Sham? Yes, the prophet(swp) had formed that army to march to Al Sham to fight who disbelieved as per the text of the prophet(swp), however, it did not march before the martyrdom of the prophet(swp) as the prophet(swp) wanted. Whereas the situation in the nation, after the martyrdom of the prophet(swp), has gone opposite to the choice of Allah(swt) and His messenger(swp), consequently, many of those who are called 'Sahaba' disobeyed the prophet(swp). Thus, it was the duty of that army to redirect its strength against the coup perpetrators in Al Madeena, restore the usurped succession to its legal owner; Ameer Almo'mineen Imam Ali(as), and fix the blessing which Allah(swt) had completed and the Islam which Allah(swt) had accepted for people by the Welaya of Ameer Almo'mineen Imam Ali(as). However, it seems that the coup perpetrators were ready for all probabilities and therefore they brought in the armed tribe of Aslam to control over Osama and his army if Osama tries to resist the perpetrators of the coup. However, the soldiers of Osama army have been infiltrating into Al Madeena even since the life of the prophet(swp). Moreover, the poles of Saqeefa were knowing that Osama is surrounded by the clingers, heavily, to the earth; the rejecters of marching towards Al Sham. The poles of Saqeefa worked to surround Osama; who was initially a Rejecter; supporter of Ameer Almo'mineen Imam Ali(as) and therefore he rejected the usurping of succession by Ibn Abee Qohafa. Ibn Abee Qohafa sent a letter to Osama in which he says, "From Abu Bakr [the successor of the messenger of Allah] to Osama Ibn Zaid, having said that, look! If my letter comes to you, you and who are with you come to me. Muslims have gathered together around me

and appointed me on their affair. Don't stay behind or disobey, consequently, what you dislike would come to you…"[22] Osama Ibn Zaid sent a rejecting and detonating reply to Ibn Abee Qohafa in which he clarified a lot of facts. Osama said, in his letter to Ibn Abee Qohafa, "From Osama Ibn Zaid, the laborer of the messenger of Allah for conquering Al Sham. Having said that: A message, of which its beginning contradicts it ending, came to me from you. At the beginning of the message, you mentioned that you are the successor of the messenger of Allah and at its end you mentioned that Muslims gathered together around you and appointed you on their affairs and accepted you. You shall know that I and who are with me from the group of Muslims and the Migrants, by Allah, we have not accepted you nor have we appointed you on our affairs. You shall look to restore the right to its owners and leave them with it because they are righteous than you. You know what the messenger of Allah had said on Gadeer Khum. The time span has not lapsed so that you forget. Look at your unsuitable position and do not contradict consequently you would disobey Allah and His messenger. You and your friend (Ibn Sohak) returned from the army, disobeyed me and stayed in Al Madeena without my permission."[23] This letter of Osama to Ibn Abee Qohafa show the dominant perception, at then, that the poles of Saqeefa were mere soldiers in the army of Osama whether the prophet(swp) was alive or dead. Thus, their staying behind the army of Osama classifies them as cursed as per the text of the prophet(swp). Moreover, Osama clarifies that who had appointed Ibn Abe Qohafa are some of the Muslims. It is neither the messenger(swp) nor all Muslims while the messenger(swp) had appointed Ameer Almo'mineen Imam Ali(as) and not Ibn Abee Qohafa. The letter of Osama to Ibn Abee Qohafa and the letter of Mo'awya to Mohammed(ra), the son of Ibn Abee Qohafa, as we will see it later on,

expose the falsity of those dramas which were written by the priests of Saqeefa court about how Ibn Abee Qohafa had reached the chair of succession. All those priestly narrations were a bulk of lies and rather part of the conflict of the Jahilia motives and Quraishi flocking on power so as to distance Ameer Almo'mineen Imam Ali(as) from his task as a successor and Imam of Muslims who had been appointed by the prophet(swp) by the order of Allah(swt) and that the conflict of the Jahilia motives and the Saqeefa outputs are the deviations which dragged the Islamic religion towards the road of Quraishi distortion and falsification.

References:

* Regarding quotations and citations pertaining to the army of Osama, please refer to (Al Maghazi by Al Waqidi, Al tabaqat Al Kubra by Ibn Sa'ad, Al Seera Al Halabeya, Al Seera Al Nabaweya Al Dahlaneya in the authentication of Halabeya, Sharh Al Nahj by the authentication of Abu Al Fadhl, Kanz Al Ommal, Mohammed Ridha Al Mozaffar in Al Saqqeefa, Ansab Al Ashraf, Al Mosnad by Al Homaidi, Sharh Al Sonna, Al Mi'jam Al Awsat, Mojamma' Al Bahrain, Mojamma' Al Zawa'ed, Al Bukhari, Muslim, Mosnad Ahmed, Seyar Alaam Al Nobala', Al Sonan Al Kubra by Al Bayhaqi, Mishkat Al Masabeeh, Mirqat Al Mafateeh, Mosnad Abee Awana, Jami' Al Masaneed wal Sunan, Al Asas fi Al Sunna, Al Mi'jam Al Kabeer)

1. Tareekh Madeenat Damascus by Ibn Asakir
2. Tabaqat Ibn Sa'ad, Al Seera Al Halabeya, Tareekh Al Tabari, Tareekh Ibn Al Atheer
3. Ibid
4. Ibid
5. Al Maghazi by Al Waqidi, Al Tabaqat Al Kubra by Ibn Sa'ad, Al Seera Al Halabeya, Al seera Al Nabaweya Al Dahlaneya in

the authentication of Halabeya, Sharh Al Nahj by the authentication of Abu Al Fadhl, Kanz Al Ommal, Al Saqeefa by Mohammed Ridha Al Mozaffar

6. Treekh Ibn Asakir, Al Tabaqat Al Kubra by Ibn Sa'ad, Al Seera Al Halabeya, Oyoon Al Athar by Ibn Sayyed Al Nas, Treekh Al Tabari, Al Maghazi by Al Waqidi, Al seera Al Nabaweya wal Aathar Al Mohammedeya by Ahmed Ibn Zaini Dahlan in the authentication of Al Seera Al Halabeya, Al Seera Al Nabaweya Al Dahlaneya in the authentication of Al Halabeya, Al Shahrastani, Al Milal wal Nihal, Kanz Al Ommal, Al Kamil by Ibn Al Atheer, Al Seera Al Halabeya, Sharh Al Nahj by the authentication of Abul Fadhl, Al Saqeefa by Mohammed Ridha Al Mozaffar
7. Surat Al Tawba: 39
8. Surat Mohammed: 38
9. Surat Al Mojadala: 22
10. Al Seyooti and it has been authenticated by Al Albani in Al Jami', Al Maqasid Al Hasana fi ma Ishtahar Ala Al Alsina
11. Surat Mohammed: 33
12. Surat Al Anfal: 1
13. Surat Al Noor: 56
14. Surat Al Nisa': 80
15. Surat Al Ahzab: 36
16. Surat Al Nisa': 42
17. Surat Al Naml: 74
18. Al tabaqat Al Kubra by Ibn Sa'ad, Tareekh Al tabari
19. Al Seera Al nabaweya by Ibn Hisham
20. Surat Al Jin: 23
21. Surat Al Nisa': 14
22. Al Ihtijaj by Al Tobrosi
23. Ibid

Disobedience of Ibn Abee Qohafa to the Prophet(swp) by Interjecting himself as Imam for Prayer

As part of the conspiracy to steal the Godly legacy during the life of the prophet(swp), Ibn Abee Qohafa, with an arrangement from Aaesha, tried to interject himself as an Imam and lead people in prayers. But the prophet(swp) did not accept that conduct. The prophet(swp) had already commanded Ibn Abee Qohafa, Ibn Sohak and all senior Sahaba to join the army of Osama and march towards Al Sham. As we have seen, the prophet(swp) had cursed those who stayed behind the army of Osama. Nevertheless, Ibn Abee Qohafa disobeyed the prophet(swp), remained in Al Madeena, appeared in the morning of Monday; the day of the martyrdom of the prophet(swp), and tried to move forward to become an Imam of the people in the Sobh prayer. The prophet(swp) heard Ibn Abee Qohafa making Takbeer for leading people in prayers, therefore, the prophet(swp) went out staggering between Ameer Almo'mineen Imam Ali(as) and Al Fadhl Ibn Al Abbas and ousted Ibn Abee Qohafa from the task of leading people in Sobh prayer on the day of his martyrdom. The prophet(swp) did so in spite of his illness and weakness of his body and this shows that the matter was serious and that the prophet(swp) realized the danger of the Quraishi conspiracy which disobeys Allah(swt) and the prophet(swp). In fact, what had happened that day was a great religiopolitical confrontation between the prophet(swp) on the one hand and Ibn Abee Qohafa and his followers on the other hand. Generations throughout ages should contemplate and examine the meanings and significance of that religiopolitical confrontation which the priests of the Saqeefa court have confined it to just

Sobh prayer, but it was bigger than that. This is the second confrontation between the prophet(swp) and the hypocrites after he had criticized, rebuked and cursed them for staying behind and not joining Osama's army. In this incident, the poles of Saqeefa compelled the prophet(swp) to come out, although he was ill, and confront their opposition to him and their disobedience to his commands. The prophet(swp) was knowing that the conspiracy of Ibn Abee Qohafa by forcing himself into the position of an Imam of Sobh prayer was part of the Quraish's opposition to the succession of Ameer Almo'mineen Imam Ali(as) and part also of their rejection to march with the army of Osama on the pretext of their rejection of the commandership of Osama. Therefore, the prophet(swp) wanted to put in record a decisive position by which he nullifies the attempts of Ibn Abee Qohafa to antecede Ameer Almo'mineen Imam Ali(as), occupy his position and create for himself a false legacy. Therefore, the prophet(swp) ousted Ibn Abee Qohafa from the position of Imam in that Sobh prayer and this is a clear evidence that the anteceding of Ibn Abee Qohafa for the position of Imam for that prayer was never by the order of the prophet(swp) as Aaesha and the priests of Saqeefa court claimed and loaded it in our brain while we were young. It was rather a villainous and malignant conspiracy from Aaesha so that Ibn Abee Qohafa imposes himself by the support of rumors fabricated and disseminated by Aaesha claiming, falsely, that the prophet(swp) had ordered Ibn Abee Qohafa to lead people in prayer. Thus, Aaesha was part of the conspiracy of pushing Ibn Abee Qohafa to the pulpit of leading people in prayer. Aaesha, falsely, claims, "When the messenger became very ill, Bilal came to take his permission for prayer. He (the prophet) said: 'Order Abu Bakr to lead people in prayer.' I said: 'Abu Bakr is a sensitive man. Whenever he stands in your position, people do not hear him, (means weeping), it is

better to order Omar.' He (the prophet) said: 'Order Abu Bakr to lead people in prayer.' I said to Hafsa: 'Say to him that Abu Bakr is a sensitive man. Whenever he stands in your position, people do not hear him, it is better to order Omar!' The messenger of Allah said: You are the [mistress] of Yosof. Order Abu Bakr to lead people in prayer.' She said: 'They ordered Abu Bakr to lead people in prayer.'"[1] Look! Look O, the reader who has intellect! Look how Aaesha fabricates the narration not only for the sake of claiming that the prophet(swp) had commanded Ibn Abee Qohafa to lead people in prayers, but also, she defames the image of the prophet(swp) by attributing to him a saying which can never be said by the prophet(swp). Will the prophet(swp) say to his wives, "You are the mistress of Yosof."? Will the prophet(swp) resemble his wives to the prostitutes and whores who tried to entice Yosof(as)? How does the prophet(swp) command Ibn Abee Qohafa to lead people in prayers whereas the prophet(swp) had commanded all companions, including Ibn Abee Qohafa, Ibn Sohak and Abu Obaida to join Osama's army and march towards Al Sham? Ibn Abee Qohafa was not supposed to be present in in Al Madeena at all! How does the prophet(swp) oust Ibn Abee Qohafa from the task of leading people in prayer if the prophet(swp) had, really, commanded him to lead people in prayer as Aaesha claims? Will the prophet(swp) contradict himself? It is clear that Aaesha is a liar!

However, it can be said that Ibn Abee Qohafa tried to impose himself upon people in the morning of the last day of prophet's life after Ibn Abee Qohafa has arranged, with his daughter, that conspiracy! He tried to justify his staying behind the army of Osama by infiltrating to Al Sonh area and organize a propaganda by anteceding for leading people in prayer without being commanded by the prophet(swp) for that. What made Ibn Abee Qohafa present in Al Madeena till that time while the prophet(swp) had

commanded the seniors of Ansar and Muhajireen to join, as soldiers, the army of Osama and march immediately towards Al Sham and they know that the prophet(swp) had cursed whoever stayed behind the army of Osama? Is not this an underestimating of the prophet's commandments, heedlessness towards his directives and undermining of his cursing to those who stayed behind the army of Osama? How does the real believer, who is commanded to join the army of Osama, remain inside Al Madeena and does not join the army of Osama although he heard that the prophet(swp) had cursed whoever stayed behind the army of Osama? Was not it a duty, at then, that all the Muhajireen and Ansar swarm and contend to join the army of Osama and march towards Al Sham if they are really believers and obey Allah(swt) and His messenger(swp)? The obstinacy of Ibn Abee Qohafa towards the prophet(swp) and his readiness to disobey him, expose the scenarios of the conflict of Jahilia and hypocrites' motives and the scrambling for power which were active before the martyrdom of the prophet(swp). Verily, the prophet(swp) was correct when he once said, "If you make Ali your leader, though I do not see that you will do so, you will find him a guided guide who takes you to the straight path." It seems clear from the Nabawi expression, 'though I do not see that you will do so' that Quraish and whoever was loyal to it disliked the Godly guidance which had been guaranteed by the prophet(swp) if the Muslims authorize Ameer Almo'mineen Imam Ali(as), but they did not favor the Godly guidance and protection against misguidance. Therefore, Ibn Abee Qohafa and his followers tried to fabricate the task of leading people in prayer to justify their anteceding of Ahlulbeit(as), usurping succession and dressing it.

Did Aaesha think that mere inserting of somebody to lead people in prayer qualifies him to be a successor of the proph-

et(swp)? What a big difference between leading people in prayer and the general Imama over people! Did not many Sahaba lead people, during the life of the prophet(swp), in prayer and nevertheless this has not qualified them to demand to occupy the post of the successors of the prophet(swp)? Did not many Sahaba lead people, during the life of the prophet(swp), in prayer and nevertheless this has not qualified them to demand to occupy the post of the general Imam of Muslims? It happened that Abdelrahman Ibn Awf had led people in prayer. Did this make Abdelrahman Ibn Awf claiming his succession of the prophet(swp) or demanding that succession? Does Abdelrahman ibn Awf's leading people in prayer qualify him to ask for the post of a successor of the prophet(swp)? Did Abdelrahman ibn Awf's leading people in prayer impose upon people to give the tokens of obedience to Abdelrahman Ibn Awf and consider him as their successor after the prophet(swp)? Thus, also even if the prophet(swp) had not ousted Ibn Abee Qohafa from the task of leading people in Sobh prayer in the morning of the martyrdom of the prophet(swp), it does not necessitate the general succession of Ibn Abee Qohafa over people. Leading people in prayer is something and general succession, Welaya, Imama after the prophet(swp) is something else. The prophet(swp) had prescribed the qualifications and specifications of the general Welaya and succession in a clear way and there is not one who is qualified for that except Ameer Almo'mineen Imam Ali(as) and his purged offspring(as) after him. The administrators who have been appointed by the prophet(swp) to states and districts were leading people in prayer in their states and districts and that was not qualifying them to demand general Welaya or succession of the prophet(swp)! Moreover, the prophet(swp) had employed Amr Ibn Al Aas a leader on Ibn Abee Qohafa, Ibn Sohak and a group of Muhajireen and Ansar and Amri Al Aas was leading them in prayers during his

reigning over them in the battle of Thatel Salasil[2], did this necessitate that Amr Ibn Al Aas demands to be a successor of the prophet(swp) or give a virtue to Amr Ibn Al Aas over people? How does Ibn Abee Qohafa's leading people in prayer necessitate to make him a successor of the prophet(swp) even if it was correct or we take it for granted that the prophet(swp) had commanded him to lead people in prayer although that had never happened? It was narrated also by Ibn Omar that he said, "When the first Muhajireen came to Al Osba; a place in Qiba, before the arrival of the messenger of Allah, it is Salim; the servant of Abee Hothaifa, was leading them in prayer."[3] Thus, as Salim's leading of first Muhajireen in prayer was not giving him a virtue or assigning to him the general Imama over them nor was it making him demand to be a successor of the prophet(swp), so also must be Ibn Abee Qohafa's leading of Muslims in prayer and even if the prophet(swp) had not ousted him, it does not give him a virtue or a general Imama over people nor does it make him demand to be a successor of the prophet(swp). Moreover, Otab Ibn Osaid has been made by the prophet(swp) to lead people in prayer when the prophet(swp) conquered Mekka[4] and the prophet(swp) was residing in Mecca and Ibn Abee Qohafa was, at then, praying behind Otab Ibn Osaid. The prophet(swp) was leading people in Dhohr and Asr prayers whereas Otab Ibn Osaid was leading people in the other three prayers and this has been agreed upon by all historians. Did that make Otab Ibn Osaid qualified for the general Imama over people or make him demand to be the successor of the prophet(swp) although the Sacred Masjid in Mecca is greater than the Masjid of the Al Madeena and Mecca is greater than Al Madeena and thus whoever has been appointed by the prophet(swp) to lead people in prayer in Mecca is better than who is appointed by the prophet(swp) to lead people in prayer in a Masjid below Mecca Masjid if the claim

of Aaesha that the prophet(swp) had commanded Ibn Abee Qohafa to lead people in prayer was really correct. Thus, the attempt of Ibn Abee Qohafa, with an arrangement, planning and conspiracy from Aaesha, to lead people in prayer without the permission of the prophet(swp) does not give him legacy to lead people in prayer nor does it give him legacy to be a successor of the prophet(swp). The evidences of depriving Ibn Abee Qohafa from every legacy except of being an ordinary soldier in the army of Osama are that his ousting by the prophet(swp) from the task of leading people in prayer was a humiliating ousting for a person who tried to impose himself on the political theater, but the prophet(swp) deprived him from every legacy. It is an ousting which is similar to the incident in which the prophet(swp), by an order from Allah(swp), ousted Ibn Abee Qohafa from the task of conveying Surat Bara' to people of Mecca. Thus, it is very clear that the thing which Ibn Abee Qohafa seems to have not understood is that the matter, after the prophet(swp), turns, directly, into conveying the Godly, certain and definitive, interpretation while Ibn Abee Qohafa was not qualified for that. The prophet(swp) has assigned this task to Ameer Almo'mineen Imam Ali(as). As we have seen in the Nabawi text, Allah(swt) informed the prophet(swp) that no one undertakes the task of conveying Quran and its meaning except a man from him and that man was nobody, but Ameer Almo'mineen Imam Ali(as). Therefore, the pulpit of the prophet(swp) after the prophet(swp) witnesses the phase of interpretation and the task of interpretation is undertaken by Ameer Almo'mineen Imam Ali(as) and the rest of purged Itra(as). Ibn Abee Qohafa was not qualified to undertake that task of interpretation as he himself admitted when he said, "… I am not the best of you while Ali is among you"; an admitting statement from Ibn Abee Qohafa, but it nurses the signs of conspiracy against Ameer Almo'mineen Imam Ali(as)! How does Ibn Abee

Qohafa become the best among people while he is haunted by Satan and Satan does not haunt a believer at all? He himself admitted, many times, his mental and jurisprudential failure and said, "Without Ali, Abu Bakr would have got annihilated."

Due to all this, the prophet(swp) came out and ousted Ibn Abee Qohafa from the task of leading people in prayer. Thus, it is clear that the conspiracy of Ibn Abee Qohafa and his daughter Aaesha was part of conflict of Jahilia motives, the Quraishi hypocrite scrambling for power and wealth and an attempt to distance the owner of the right; Ameer Almo'mineen Imam Ali(as), from his task as a legal successor and Imam of Muslims who had appointed by the prophet(swp) by the order of Allah(swt). We observe that after this ousting, Ibn Abee Qohafa became disappointed, acerbated and felt abased, therefore, he infiltrated to his wife in Al Sonh and hence he threw the command of the prophet(swp) for him to join the army of Osama to the wind and he did not come back except after the martyrdom of the prophet(swp). He came back to join his two companions; Ibn Sohak and Abu Obaida, who also disobeyed the prophet(swp) and did not march to Al Sham. Ibn Sohak and Abu Obaida came back from the camp in Al Jorf to follow up the condition of the prophet(swp) as part of the arrangement to enforce Al Saqeefa coup which was pre-planned. They proved their disobedience to the prophet(swp) and their rejection to the succession of Ameer Almo'mineen Imam Ali(as) and thus, the Muhajireen and Ansar proved that they are moving to confront that Godly and Nabawi choice. In fact, they were doing in the religion of Islam what the Samarian had done in the religion of Mosa(as).

Thus, the poles of Quraish rejected the Godly and Nabawi command pertaining to the legal succession. They rejected joining of Osama's army, prevented the prophet(swp) from writing his will and Ibn Abee Qohafa conspired to impose himself as Imam of

people in prayer, therefore, this was a parting between them and the prophet(swp). The prophet(swp) became angry on Ibn Sohak and expelled him from his house, ordered all the Shaikhs of Muhajireen and Ansar to join the army of Osama and march towards Al Sham, cursed those who stayed behind the army of Osama, ousted Ibn Abee Qohafa from leading people in prayer and thus it becomes clear that there was a general rebellion against the prophet(swp) in the last days of his life. Moreover, the impressions of the prophet(swp), in the last days of his honored life, towards Ibn Abee Qohafa and Ibn Sohak was not positive. Every scientific researcher in Islamic history can confirm that when the prophet(swp) had departed, he was pleased with towards Ibn Abee Qohafa and Ibn Sohak, rather, he was angry with them.

Here we have the right to ask: Were not the procedures and the arrangements which have been taken by the prophet(swp) such as bringing back Ibn Abee Qohafa from the task of conveying Surat Bara', forming the army of Osama, writing the will which protects the nation against misleading till the judgment day, ousting Ibn Abe Qohafa from leading people in prayer, expelling Ibn Sohak from his house, all, were for the sake of putting an end for the conflict of Jahilia and tribal motives which was targeting religion and the people of religion? The prophet(swp) wanted to write the will so as to repeat, in it, the name of Ameer Almo'mineen Imam Ali(as) as a successor and make the will as an attested document from Allah(swt) so that it remains an evidence against the opposers. He formed also the army of Osama so as to admit all the Muhajireen and Ansar who were in Al Madeena and he did not exempt anybody except Ameer Almo'mineen Imam Ali(as). He also ousted Ibn Abee Qohafa from the task of conveying Surat Bara' so as to deprive him from any inclination or attempt to dress the religion or conveying it. He also ousted Ibn

Abee Qohafa from the task of leading people in prayer to explain to the people that Ibn Abee Qohafa is not the qualified person to lead them in prayer. He also expelled Ibn Sohak from his house so as to explain to the people that there is no place for the rejecters of the Alawi Welaya near the prophet(swp). All these measures which had been taken by the prophet(swp), were for the sake of explaining and stating the succession of Ameer Almo'mineen Imam Ali(as) and depriving Ibn Abee Qohafa and Ibn Sohak from any task except of being ordinary soldiers in the army of Osama. The prophet(swp) did all this to confront the opposition against the Godly and Nabawi arrangements pertaining to succession and the insisting of the poles of Quraish to renovate the Jahilia administrative formula which has been nullified by Islam. It means that Quraish, through its cadres who were planted around the prophet(swp), wanted to resurrect the Jahilia administrative formula and thus disobeying the Godly and Nabawi arrangement which founded for a civilized method of administration where there is no place in it for selection on the basis of tribalism, racism, classism and the factor of age. It is rather based on depending on the most faithful, the most pious, the most knowledgeable, the most just, the best in judiciary and the most capable of guiding people and all these are the characteristics of Ameer Almo'mineen Imam Ali(as) and the Itra(as). The standing of nomad Arabs in the face of the Godly and Nabawi choice and their disobedience to Allah(swt) His prophet(swp) shows that the nomad Arabs and Quraish disliked the command of Allah(swt) and His prophet(swp), disobeyed it and insisted on staging a coup against the Godly and Nabawi arrangements. The nomad Arabs and Quraish led a Samarian movement to target the Islamic religion, its civilizing purity and clarity.

A lot of incidents which happened in the last period of the life of the prophet(swp) indicate that there was a fierce opposition

and rather a declared rebellion against the prophet(swp). This shows that Quraish and the nomad Arabs have accepted Islam in form only, but they have rejected it in content and spirit and planned to be clothed in its gown only. The form of Islam which they have accepted is that which they would exploit to restore their Jahilia influence and control over the people and extend their authority which was apostatizing from the religion of Allah(swt) and rejecting His blessing. Their rejection of the content and soul of Islam has been understood by the prophet(swp) who realized its dangerous dimensions right from the beginning of the Islamic Da'wa and therefore he continued treating the matter again and again through a lot of texts which explain the Godly position of and Ahlulbeit(as) after the prophet(swp). In spite of all these Nabawi efforts, there was a great turning away and obstinate rebellion which threaten to produce the worst and reflect dangerous contents that indicate the readiness of Quraish to do everything, commit every foppery and serious sin in order to stand in the face of the Godly and Nabawi choice and play the Samarian role in Islam. In such a confronting reality, the Quranic verse which says, ﴿O Messenger, convey what was revealed to you from your Lord. But if you do not, then you would not have delivered His message. And Allah will protect you from the people﴾ has been revealed in which Allah(swt) urges the prophet(swp) to put the matter clearly and frankly in front of those opposing Jahilia powers. In other words, this Quranic verse was confronting the Jahilia powers which oppose the legal Imama and succession, challenging their obstinacy, reassuring the prophet(swp) and guaranteeing protection for him against 'the people' in case the rebellious opposition opts for options that target the prophet(swp) and his revelation existence. Therefore, Allah(swt) said to the prophet(swp), ﴿And Allah will protect you from the people﴾. However, those Jahilia powers, which oppose and confront truth,

have bent to the wind of the Godly command and the Nabawi enforcement, absorbed the Godly waving of providing protection to the prophet(swp) and submitted, hypocritically, by tuning the say because they realized the Godly promise of protection to the prophet(swp) against those who are called by Allah(swp), 'the people' and not 'the believers'! The manifestation of that hypocrite submission is that Ibn Sohak said to Ameer Almo'mineen Imam Ali(as), "Bakhin Bakh (congratulations to you) oh Aba (the father of) Al Hasan. You became my guardian and a guardian of every believer." Hence, all people whether believers or hypocrites, forwarded their oath of pledge and allegiance to Ameer Almo'mineen Imam Ali(as) under the monitoring of the Heaven. The notorious hypocrites hid their determination to enforce their agenda till the prophet(swp) departs, particularly, they have seen what the heavenly stone has done to that who opposed the prophet(swp) in Gadeer Khum. In fact, the prophet(swp) has been reading their enmity and detest to Ameer Almo'mineen Imam Ali(as) since the beginning of the Islamic Da'wa and until the last day of his honorable life therefore the prophet(swp) said a lot about the virtues of Ameer Almo'mineen Imam Ali(as) and made him a parameter to classify the believer and the hypocrite. The prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "No one except a believer loves you and no one except a hypocrite detests you."[5] Thus, the prophet(swp) realized how the breaching, betraying and unjust incidents will turn out later on against Ameer Almo'mineen Imam Ali(as), therefore, he said that the war of Ameer Almo'mineen Imam Ali(as) is his war and the peace of Ameer Almo'mineen Imam Ali(as) is his peace and thus the prophet(swp) wanted, through all this, to explain to Muslims the red lines which they should not transcend and pave the way to Ameer Almo'mineen Imam Ali(as) to undertake the Godly matter after him and confront huge

breaching, betraying and injustice cyclones awaiting him. Moreover, the prophet(swp), on the day of Razeyat Al Khamees, took the initiative to enforce the revelation of Allah(swt) to him to write a documented will for the succession of Ameer Almo'mineen Imam Ali(as) and make it documented like the documentation of Quran which is between the hands of people. Thus, Allah(swt) lured the opposition to bring out what was stored in its heart and establish evidence against it. Indeed, the opposition, as we have seen, came out of its sense and frankly declared its rebellion and opposition to the command of Allah(swt) and prevented the prophet(swp) from documenting the succession of Ameer Almo'mineen Imam Ali(as) by whom people get guided. By that disgusting deed, the Quraishi rebellion separated Quran from its counterpart. Consequently, the prophet(swp) became angry and every believer knows that the anger of the prophet(swp) entails anger of Allah(swt). Therefore, as we have seen, the prophet(swp) expelled them from his house and whoever the prophet(swp) expels from his surrounding, Allah(swt) expels him from His mercy and thus the expelled becomes out of the mercy of Allah(swt). To explain all this, Allah(swt) commanded the prophet(swp) to write what makes the evidence against the opposition clearer and exposes it in a clear way before all people and history so that whoever has intellect realizes the way of opposers, unjust people, criminals, allurers and hypocrites and renounces them.

The prophet(swp) formed also the mission of Osama to include all the Companions, including Ibn Abee Qohafa, Ibn Sohak, Abu Obaida, etc. and commanded them to march immediately towards Al Sham to confront the Romans. However, the Jahilia opposition realized the dimensions of this Godly and Nabawi arrangements and came to know that it is a Godly curing to what had happened on the day of Razeyat Al Khamees and an enforce-

ment step to the succession of Ameer Almo'mineen Imam Ali(as). However, again, they disobeyed the prophet(swp) and refused to march towards Al Sham. Allah(swt) wanted to expose more conspiracies of the poles of Quraish. The prophet(swp) ousted Ibn Abee Qohafa from leading people in prayer when the latter tried to insert himself in the position of leading Muslims in prayers so as to fabricate a false legacy for himself. After the prophet(swp) had shocked him by ousting him, Ibn Abee Qohafa withdrew, ousted and disgraced, toward Al Sonh to the bosom of his wife there although the prophet(swp) commanded him to join the army of Osama and march towards Al Sham. This Nabawi step was one of the steps which expose the agenda and intention of those who disobey Allah(swt) and His messenger(swp). Allah(swt) wanted to expose them to all Muslims throughout times so that believers who examine history and search for truth can take a position which is different from those trends of that Jahilia opposition and become loyal the Godly and Nabawi choice embodied in the Itra(as). Unfortunately, the position of the vast majority of the so-called 'Sahaba' towards the poles of rebellion against the prophet(swp) was like the position of the followers of Mosa(as) towards the deviations of the Samarian; submitting to the agenda of the coup and surrendering to the movement of falsification and distortion. The submission of the so-called 'Sahaba' to the circles of the coup was as fast as the submission of the nation of Mosa(as) to the Samarian although they have seen the Godly manifestation in the parting of the sea in front of them, their saving from Pharaoh and the sinking of Pharaoh, unfortunately, the so-called 'Sahaba' also submitted to the poles of Quraish and rebelled against the prophet(swp) and his Godly choice although Quran had explained to them that Islam has come save them from the fire ditch which they were at its edge. However, far it is, for folks which are Samarian by their convic-

tions, tribal by their conscience and nomad Arabs by their culture, to realize the Godly and Nabawi guidance and kindness in that choice and thus the norms of history get repeated in successive nations, the processes of arranging distortion in religion become similar and this is what has been warned against by the prophet(swp) when he said, "Verily, you would follow the norms of who had been before you; a hand's span by a hand's span and an arm's span by a hole of a lizard an arm's span and even if they enter into you will follow them into that."[6] Thus, the conflict of the Jahilia motives and the Quraishi scramble to power become manifest through colossal disasters such as the disaster of the day of Al Khamees, the disaster of staying behind the army of Osama and the disaster of Ibn Abee Qohafa's attempt to insert and impose himself to lead people in prayer so as to search for a legacy which enables him to restore the Jahilia reality, consequently, they committed colossal disobediences against the prophet(swp) at the last moments of his honorable life.

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The First Moments of the Martyrdom of the Prophet(swp) and the Suspicious Conducts of the Poles of Saqeefa

The prophet(swp) martyred. He was angry on Ibn Abee Qohafa and Ibn Sohak. He expelled him from his house. Moreover, the prophet(swp) brought back Ibn Abee Qohafa from the task of conveying Surat Bara'. The prophet(swp) ousted Ibn Abee Qohafa also from his attempt to impose himself in the position of leading people in prayer. Thus, it became impermissible for Ibn Abee Qohafa to climb the pulpit of the prophet(swp). In other words, the prophet(swp) deprived Ibn Abee Qohafa from occupying any position that is related to the public affairs except becoming an ordinary soldier in the army of Osama and under the leadership of Osama. The reader of the history can think about the hierarchal position in the structure of the public posts which has been assigned by the prophet(swp) to Ibn Abee Qohafa! Ibn Abee Qohafa became not more than an ordinary soldier in the army of Osama. Moreover, the prophet(swp) cursed whoever had stayed behind the army of Osama and had not march to Al Sham during his honorable life and Ibn Abee Qohafa and Ibn Sohak were one of those who had stayed behind the army of Osama. We should not forget the abundant texts which have been said by the prophet(swp) with regard to the succession of Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as) and their guardianship over people.

After the prophet(swp) had expelled Ibn Sohak from his house on the day of Razeyat Al Khamees, no meeting took place between them and Ibn Sohak did not come back to ask for

forgiveness from the prophet(swp). Therefore, we can call Ibn Sohak the second expellant of the prophet(swp) after Al Hakam Ibn Abee Al Aas; the lizard and the father of the lizard. If there had been a Quran which was still being revealed at those moments, Allah(swt) would have revealed Quranic verses which condemn Ibn Sohak just like that Sura which condemned and threatened Aaesha and Hafsa and asked them to repent, but Allah(swt) leaves people like Ibn Abee Qohafa and Ibn Sohak just as He left the Samarian so as to examine and test the nation by them and see what that nation will do. Will that nation become a truly Islamic nation or a Samarian, Qohafi and Sohaki nation? Will the nation operate its intellect, know the truth and its people and become loyal to them or it will follow the false and its people, believe in the lies, forgeries, fabrications and circumventions of the priests of Saqeefa and remain, blundering, in the misleading of those priests? Because what Ibn Sohak has committed is not less, in gravity, than what Aaesha and Hafsa had committed and caused the revelation of those Quranic verses from Surat Al Tahreem which condemn, censure and threaten them and ask them to repent from the deviation of hearts. Moreover, the prophet(swt) martyred after he had cursed whoever stayed behind the army of Osama, infiltrated from it or searched for a pretext or excuse for not joining it or marching with it. Ibn Abee Qohafa and Ibn Sohak were from those who did not march in the army of Osama, infiltrated into Al Madeena under flimsy pretext and disobeyed the orders of the prophet(swp). Thus, the prophet(swp) martyred after he had suffered a lot from the evil and harm of a Quraishi entourage and circle which confronted and disobeyed him, staged a coup against Islam and got clothed in roles which were not suitable with them.

Ibn Sohak and Ibn Abee Qohafa Dressing up the Pulpit

Ibn Sohak heard about the martyrdom of the prophet(swp), therefore, he came and indulged in suspicious conducts which indicate hiding of a pre-cooked agenda. He pretended to be shocked and therefore denied the martyrdom of the prophet(swp) although the prophet(swp) had already mourned himself and declared the nearness of the end of his life-term and all of them heard about that. However, Ibn Sohak started pretending to have lost perception to create a reality in which he hides his agenda and the agenda of whoever had been with him which were purely Saqeefi in nature although he was knowing very well that he and the nation have pledged their allegiance to Ameer Almo'mineen Imam Ali(as) in Gadeer Khum and there are also sufficient texts which confirm that Ameer Almo'mineen Imam Ali(as) is the successor of the prophet(swp). Ibn Sohak himself has, during his reign, admitted to Ibn Abbas the existence of those Nabawi texts, but he doubted their credibility of stipulating the succession of Ameer Almo'mineen Imam Ali(as), therefore, he refused to believe in them. As Ibn Sohak was knowing that the people have pledged their allegiance to Ameer Almo'mineen Imam Ali(as) as a successor to the prophet(swp), therefore, Ibn Sohak was feeling that the reality which is confident about the succession of Ameer Almo'mineen Imam Ali(as) needs a kind of camouflaging media so as to make people accept the Saqeefi coup which was pre-planned so that it becomes, as per the claims of the poles of Saqeefa, 'The matter takes place after a matter'. Therefore, Ibn Sohak wanted to appear on a fabricated pulpit. Ibn Sohak indulged in in creating a camouflaging reality till the coup measures get accomplished smoothly while the Itra(as) are busy with their great loss; the martyrdom of the prophet(swp). Ibn Sohak swore, falsely, by saying, "By Allah, the messenger has not died and Allah will resurrect

him and he will cut the hands of men and their legs."[1] Who said to Ibn Sohak that that the prophet(swp) did not die or will not die? Did not Ibn Sohak hear the Quranic verse which says, ﴿You will die, and they will die﴾?[2] Did not Ibn Sohak hear the Quranic verse which says, ﴿Every soul will have a taste of death﴾?[3] Was Ibn Sohak acquainted with Quran? Who said to Ibn Sohak that Allah(swt) would resurrect His prophet(swp) to do what Ibn Sohak claimed? If Ibn Sohak says that the prophet(swp) did not die, why does he say, 'resurrect him'? Who said to him that the prophet(swp) will cut the hands and legs of those who say anything about him? If people claim that the prophet(swp) has died, is this worse than the claim of Ibn Sohak that the prophet(swp) has lost perception? However, all that was nothing more than a Sohakian drama which is similar to Samuel Beckett's dark drama which embodies nothingness and meaninglessness in its most symbolic aspects. In that Sohaki case its symbolism was manifesting in the attempts of Ibn Sohak to camouflage people and distract them by his fabricated scenarios so as the pre-planned Quraishi agenda gets enforced. Thus, what Ibn Sohak has indulged in during those moments was a Sohakian drama of which motive was to fabricate a pulpit, occupy it, dress up leadership and distract people so as to go ahead in enforcing the Saqeefi agenda. Ibn Sohak had continued in this state of affairs till Ibn Abee Qohafa came from his 'couch' in Al Sonh area. Ibn Abee Qohafa also tried to climb the same Sohaki pulpit and create for himself a fabricated role to declare through it what is already known by the public that the prophet(swp) has departed. The strange thing is that Ibn Sohak has quickly got convinced by the saying of Ibn Abee Qohafa that the prophet(swp) has departed although Ibn Sohak had bullied the people who were present, denied the departure of the prophet(swp), called those who said that he died as hypocrites, threatened them by killing and rather false-

ly fabricated that the prophet(swp) will be resurrected and he will cut the hands and legs of those who had said that he died. However, the mere arrival of Ibn Sohak from his 'couch' in Al Sonh area and his declaration of the 'death' of the prophet(swp) which was a tautology declaration, made Ibn Sohak convinced that the prophet(swp) has departed! Indeed, it is a suspicious and strange matter!

Let's examine the saying of Ibn Abee Qohafa who arrived from his 'hide out' in Al Sonh area where he hid after the prophet(swp) had ousted him from leading people in prayer. Ibn Abee Qohafa saw Ibn Sohak, falsely, swear denying the departure of the prophet(swp) and therefore he, sarcastically, said about the false oath of Ibn Sohak, "O, the swearer, calm down."[4] Immediately, Ibn Sohak obeyed Ibn Abee Qohafa! Then, Ibn Abee Qohafa said a suspicious saying; strange in meaning and significance, which indicates a defect in his faith! He says, "Whoever was worshiping Mohammed, Mohammed has died and whoever was worshipping Allah, Allah is alive and does not die."[5] The priests of the Saqeefa court claim that Ibn Abee Qohafa then read the Quranic verse which says, ﴿Muhammad is no more than a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn on your heels? He who turns on his heels will not harm Allah in any way. And Allah will reward the appreciative.﴾ Is not this a quackery? Strangely, Ibn Abee Qohafa mentions the Quranic verse which speaks about the coup while Ibn Sohak states that he had not heard about that Quranic verse before! He, stupidly, enquired about its presence in Quran! Was Ibn Sohak having a relation with Quran? What is this coordinated-drama work? If this was not a quackery, then, what is quackery? All that distracting, fooling and idioting have been manifested by Ibn Sohak although he had heard from the prophet(swp) that he is about to be called and he will respond. Look! O, reader, look to the suspicious and

strange phrasing of the language by Ibn Abee Qohafa! Who said to Ibn Abee Qohafa that there is person who worships 'Mohammed'; according to his expression? Was there among the attendees who worships 'Mohammed' or Ibn Abee Qohafa was ignorant of the faith of Muslims? Why does Ibn Abee Qohafa mention the official name of the prophet(swp) 'Mohammed' and deprives it from its Godly and Nabawi characteristics and does not pray on him and on his Itra? Does not this saying of Ibn Abee Qohafa resemble the saying of Ibn Sohak about the prophet(swp), "The man is departing consciousness"?[6] Is it in this way the so-called 'senior Sahaba' were respecting the prophet(swp)? Why did Ibn Abee Qohafa disappear while the prophet(swp) was martyring just like the disappearing of the murderer from the site of the crime and he appears later on?! Or does the late coming of Ibn Abee Qohafa and Ibn Sohak resembles the late appearance of culprits in the scene of the crime?! Where is the so-called companionship of Ibn Abee Qohafa and Ibn Sohak to the prophet(swp) and his marital relation with them? Why did the poles of Saqeefa leave the body of the prophet(swp) stretched on the bed and they went out, stealthily, towards Al Saqeefa? Where is the alleged nobility, faithfulness, fellowship and companionship of Ibn Abee Qohafa by which the misled priests of pulpits, the stupid teachers of schools and the misled and misleading media made headache for us? What kind of humans are those? Where is the claim of the priests of Saqeefa court about the love of Ibn Abee Qohafa to the prophet(swp)? Where is the grieve of Ibn Abee Qohafa for the departure of the prophet(swp)? Or did the ousting of Ibn Abee Qohafa from leading people in prayer make him opt for his last option; going to his couch in Al Sonh area, nursing a suspicious intention and returning from it nursing a strange intention also after he had left the task of 'ledding' (pouring 'medicine' in the mouth) of the proph-

et(swp) to Aaesha and Hafsa although the prophet(swp) commanded Aaesha and Hafsa not to do so?!!!! O, reader! Look deep into the events to discover the serious and annihilating sins. The human being knows Allah(swt) by intellect and not only by the text! Or is the address of Ibn Abee Qohafa to the people is an attempt from him to fabricate a propaganda pulpit, hijack the event and speak from the position of who is standing on the pulpit of leading which the prophet(swt) had deprived him from it two times and deprived him also from any future recommendation when the prophet(swt) said to him, with regard to guaranteeing paradise to the martyrs of Ohod, that he does not know what they will do after him?!! Was in the saying of Ibn Abee Qohafa, "Whoever was worshiping Mohammed, Mohammed has died" a preface to eradicate the prophethood and the heritage of 'Mohammed', with all its aspects, such as Quran, Tibyan and Hadiths and distance Ahlulbeit(as) from their legal right, torture them and torture whoever stands beside them? This has become clearly evident from their rushing towards Al Saqeefa even before they participate in burying the purged body of the prophet(swt).

We see the manifestations of coup against the prophet(swt) and conspiracy against Islam in the non-attending of Ibn Abee Qohafa, Ibn Sohak and Abu Obaida to the procession of praying for the prophet(swt) and their absence from the procession of burying his purged body. In fact, it seems that the day of the martyrdom of the prophet(swt) was a day of happiness and celebration for the poles of Saqeefa because, on that day, they have held the session of tribal bargaining over power and its usurping which produced the Falta "unexpected outcome" as Ibn Sohak himself has described it and we will see its Falta nature and dispersing evil later on. Ibn Abee Qohafa, Ibn Sohak and Abu Obaida left the prophet(swt) embed on the bed and ran towards Al Saqeefa. Their

suspicious running and trailing each other like wild dogs behind their prey indicates the practical beginning of the enforcement of their hypocritical agenda which was a coalition between Satan and those who are haunted by Satan. We see also the manifestation of the coup as they did not make the Masjid of the prophet(swp) a place for their alleged Shura (consultation). It was Al Saqeefa where they held their tribal power-sharing meeting which was dyed by a blatant tribal dyeing so that the Saqeefa becomes a symbol of the domination of tribalism, hypocrisy and the darkness of the Jahili and tribal misleading after the prophet(swp) had struggled to eradicate the darkness of the Jahili and tribal misguiding and worked to clarify the light of the ship of his Itra(as) for the people, but far it is for the Jahilia to submit to the light of Allah(swt).

References:

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Infiltration of the Poles of Saqeefa to Al Saqeefa

As we have mentioned earlier, Ibn Abee Qohafa, Ibn Sohak and Abu Obaida did not attend the burial of the prophet(swp) because they infiltrated to Saqeefa Bani Sa'ida whereas the prophet(swp) was buried before they come back! It is mentioned in Tabaqat Ibn Sa'ad, "When the prophet(swp) shifted to the Highest Companion, the Ansar conducted a meeting in Saqeefa Bani Sa'ida' and they were followed by a group of Muhajireen and no one remained around the prophet(swp) except his relatives who bathed and coffined him. They were: Ali, Al Abbas and his two sons Al Fadhl, Qothom, Osama bin Zaid, Salih; servant of the prophet and Aws Ibn Khawli Al Ansari."[1] Thus, this indicates for us that while Ahlulbeit(as) were busy preparing the prophet(swp) for burial, Ibn Abee Qohafa, Ibn Sohak and Abu Obaida withdrew and rather infiltrated from around the house of the prophet(swp) and his Masjid. They set off towards Al Saqeefa so as to usurp the succession and make it a bowl which is pulled back and forth by the liars, the betrayals, the coup perpetrators, the oath-breakers and the oppressors although those who were gathering around the house of the prophet(swp), were knowing well, that the legal successor was Ameer Almo'mineen Imam Ali(as) and that Ameer Almo'mineen Imam Ali(as) does not need a new pledge of allegiance because all Muslims, including Ibn Sohak and others, were from those who attended Gadeer Khum; who were more than a hundred thousand, had declared their pledge of loyalty for Ameer Almo'mineen Imam Ali(as) as a curator over all people and the successor after the prophet(swp).

The prophet(swp) commanded the attendees to convey that declaration of the pledge of loyalty to the absent people so that the order of the task of conveying the pledge of Gadeer Khum remains among people till the Judgment Day and hence he withdrew the mat from under every greedy and dresser of succession till the Judgment Day.

Here, everyone who searched and came to know about the details of the legal succession as stipulated by Quran and Sunna shall ask: Why did Ibn Abee Qohafa, Ibn Sohak and Abu Obaida leave the purged body of the prophet(swp) without participating in praying for it and burying it and run towards Al Saqeefa, just like those who go into hiding by night or infiltrating by day time, to dispute over succession which Quran and Sunna had the final word about it and they know that it is the right of Ameer Al-mo'mineen Imam Ali(as)? Who had prepared and arranged that Satanic Falta and that suspicious meeting which gathered the Samarians, perpetrators of coup and people of the world, betraying, pledge-violation, injustice and the dressers of the right of others?

To show that Saqeefa meeting came as a surprise to the Quraishi poles of Saqeefa, the priests of Saqeefa court claim that a group of Ansar told Ibn Sohak about the meeting of Al Saqeefa! Consequently, Ibn Abee Qohafa and Ibn Sohak rushed, galloping together, towards Al Saqeefa. However, they did not tell anybody about the meeting of Al Saqeefa as if they wanted to hide the matter from the rest of those who gathered around the house of the prophet(swp) till the matter gets accomplished abruptly. How does somebody inform Ibn Sohak about the meeting of Ansar in Al Saqeefa without informing the rest of the people? What was behind the matter? Who is Ibn Sohak so that the person informs him about such a meeting? Is there is no more important than Ibn Sohak among people? Why did that person select Ibn Sohak and Ibn

Abee Qohafa only from among the Sahaba to inform them about the matter while there were Ahlulbeit(as), the believing forerunners and senior sincere Sahaba such as Ammar, Abee Thar, Al Miqdad, Salman and Jabir(ra)? Did not the poles of Saqeefa know that there is no pledge of allegiance after the pledge of loyalty of Gadeer Khum or are there locks upon their hearts? Was that who ran, longing, towards Al Saqeefa, coveting and usurping more deserving succession or that who stood beside the purged body of the prophet(swp) preparing it for praying for it and burying it?

Moreover, the forged and fabricated history claims that Abu Obaida met Ibn Abee Qohafa and Ibn Sohak on the way and accompanied them! Indeed, this is something a strange thing, suspicious scenario and eccentric chance! How does Abu Obaida accompany them from the way, if he was not having an arrangement with them? Because the history did not explain to which direction was Abu Obaida intending? Is it to the procession of burying the purged body of the prophet(swp) or to Al Saqeefa and coup? How did Abu Obaida agree with them and accompany them without thinking about the sadness of Ahlulbeit(as) and without heading for attending the funeral of the prophet(swp) to his final resting place? Is Al Saqeefa meeting important for Abu Obaida or preparing the prophet(swp), praying for him, having a last look at him and burying him? The close examiner of the event realizes that their meeting with Abu Obaida was not a chance, but with by a pre-arrangement and pre-planning because, later on, Abu Obaida was having an important Saqeefi address in Al Saqeefa meeting and Abu Obaida was having a special position in the heart of Ibn Abee Qohafa, Ibn Sohak and Aaesha as well. It should be noted that Abu Obaida has returned with Ibn Sohak from Al Jorf to find the prophet(swp) releasing his purged soul! Moreover, Abu Obaida was one of the participants in the gruesome attack on the house of the

Lady of the Women of the Worlds Fatima Al Zahraa(as) and, later on, Ibn Sohak wished if Abu Obaida were alive to make him his successor! This indicates the credibility which Abu Obaida enjoyed in the hearts of, both, Ibn Abee Qohafa and Ibn Sohak and their participation in a pre-arrangement for a coup that usurps succession from Ahlulbeit(as) after they had tricked the Ansar by offers that promise them with a share in the matter so as to distance Ansar from supporting Ahlulbeit(as) and allure them in succession and power-sharing with Muhajireen. It is clear that Abu Obaida was similar to them because Ibn Abee Qohafa nominated either Ibn Sohak or Abu Obaida for succession and what a luck of Abu Obaida who met them 'by chance' and accompanied them to Al Saqeefa meeting! However, both, Ibn Sohak and Abu Obaida nominate Ibn Abee Qohafa for succession and what a luck of Ibn Abee Qohafa who met Abu Obaida on the way 'by chance' and he became his supporter along with Ibn Sohak! Does the distorted history laugh at beards or those who wrote it consider that all people are animals and lunatics like uncivil nomad Arabs who do not have intellects? If the matter of succession was not settled, why did not Ameer Almo'mineen Imam Ali (as), and those who were with him, go to Al Saqeefa? As the matter of succession is settled, why was that Qohafian and Sohakian ignoble and plotting rushing towards Al Saqeefa so as to rob the heritage of prophethood and distort it? Who are Ibn Abee Qohafa and Ibn Sohak in the structure of the Godly leadership of the Islamic religion so that they interfere in the matter of managing the affairs of Muslims; whether religiously or worldly? Was not Ibn Abee Qohafa ousted from the task of conveying Surat Bara' and from the task of leading people in prayer? Was not Ibn Sohak expelled from the housed of the prophet(swp) at the last moments of his honorable life? Do not that ousting and that expelling put Ibn Abee Qohafa

and Ibn Sohak at the last rows of Muslims? Do not all of us know that Ibn Abee Qohafa and Ibn Sohak were struck by the anger of the prophet(swp) at the last moments of his life? If anybody claims that Ibn Abee Qohafa was the companion of the prophet(swp) in the cave, does that mere companionship, in which Allah(swt) deprived 'the companion'; if he were really Ibn Abee Qohafa, from the sense of tranquility, qualifies him to usurp and steal the heritage of prophethood from its real owners? Did not Allah(swt) descend His tranquility upon the prophet(swp) only and not upon that 'companion'; if he were really Ibn Abee Qohafa, who was in need of tranquility more than the prophet(swp)? Allah(swt) says, ﴿And Allah made His tranquility descend upon him, and supported him with forces you did not see.﴾[2] Why did not Allah(swt) descend His tranquility upon that 'companion'? Since Allah(swt) did not descend His tranquility upon that 'companion'; if he were really Ibn Abee Qohafa, did Allah(swt) consider that 'companion' a believer? Does Allah(swt) descend His tranquility upon every Tom Dick and Harry or He descends it upon believers only? Does not Allah(swt) descend His tranquility upon believers only? Did not Allah(swt) say in another position in Quran, ﴿Then Allah sent down His serenity upon His Messenger, and upon the believers; and He sent down troops you did not see; and He punished those who disbelieved. Such is the recompense of the disbelievers﴾?[3] Did Ibn Abee Qohafa argue those who had attended the Falta of Saqeefa by something from that companionship in the cave or even did it come to his memory if he were really a companion in the cave? Did he keep silent and did not refer to it because Allah(swt) exposed him and showed his disbelieving?!! Did not Ibn Abee Qohafa worship idols? Is not this an injustice for the self? Do the unjust people receive the pledge of Allah(swt)? Does not the succession an Imama that represents the pledge of Allah(swt) and Allah(swt) said to Ibraheem(as) that

the unjust people do not receive His pledge? Then, who is the qualified for succession; Ibn Abee Qohafa who worshipped idols in the past or Ameer Almo'mineen Imam Ali(as) about whom the prophet(swp) said, "The Da'wa ended up to me and to Ali, neither of us had prostrated to an idol at all. I was selected as a prophet and Ali was selected as a curator."?[4]

References:

1. Tabaqat Ibn Sa'ad, Kanz Al Ommal, Al Aqd Al Fareed, Al Thahabi in his Tareekh
2. Surat Al Tawba: 40
3. Surat Al Tawba: 26
4. Al Hakim Al Hasakani in Shawahid Al Tanzeel, Ibn Al Maghazli Al Shafi'e in Al Managhib.

The Events of the Coup of Al Saqeefa and the Claimed Shura (Consultation)

Let's handle the drama which happened in Al Saqeefa and which shows the coup which took place against Allah(swt), His messenger(swp) and His curator(as). The Quraishi poles of Saqeefa rushed to their secret meeting in Saqeefa Bani Sa'ida so as to coil around the Hadith of the prophet(swp) which says, "If it is pledged to two successors, kill the last of them."[1] Their motive was to take over the power firstly and quickly and devote the text to serve their interest and take recourse to killing people of Allah(swt) through using the same legal text. They know or do not know that this Nabawi text was issued after the appointment of Ameer Almo'mineen Imam Ali(as) as a successor and no one was deserving killing except the dressers of succession, the betrayers, the oath breakers and unjust people. Ibn Abee Qohafa, Ibn Sohak and Abu Obaida joined a group of Ansar such as Sa'ad ibn Obada and all of them were from the oath breakers and betrayers of Allah(swt) and His prophet(swp).

The priest of Saqeefa poles claim that the Ansars were in a meeting to elect a successor from among them. However, it is clear that there was a general trend among the so-called Sahaba, whether Ansar or Muhajireen, to take over succession or creating a tribal power-sharing agreement as a minimum roof for an agreement which deprives Ahlulbeit(as) from their legal rights. Such a trend emerged among Ansar after they realized that the vast majority of Muhajireen are against the succession of Ameer Almo'mineen Imam Ali(as). Moreover, the leaders of Ansar were not believing in all that is said or done by the prophet(swp) as it happened in Honain battle when they objected to the initiative of

the prophet(swp) to reconcile the hearts of the leaders of Quraish. They parted between Allah(swt) and His messenger(swp) when they said if what the prophet(swp) did, giving some money to the leaders of Quraish to reconcile their hearts, was from Allah(swt), they are accepting it, but if it was from the prophet(swp), they are objecting it! Moreover, the level of the faith of Ansar, at then, was not up to mark and this has been manifested in their readiness to fight and kill each other in the Masjid of the prophet(swp) and in front of the prophet(swp) himself! Is it possible to depend upon such those people to protect the structure of the administration of religion and people's affairs as it was commanded by Allah(swt) and His messenger(swp)?

The Ansar gathered together in Saqeefa Bani Sa'ida. They took Sa'ad ibn Obada out to the tent. He was ill or pretending to be ill. They have not attended the funeral of the prophet(swp) and they did not bother about his departure. They rather met in Al Saqeefa to turn against the Godly directives and commands of the prophet(swp) and dispute with the Muhajireen over succession. It was a dispute that was characterized with a lot of inclinations of Jahilia butting and disagreeing, issuing Fatwas of killing and personal offending which make us resemble it with the current parliaments which do not represent people at all as its members clash against each other like the clash of beasts over their prey. Sa'ad Ibn Obada; the top of Al Khazraj tribe, was ambitious of taking over succession, so was Osaid Ibn Hodhair; the top of Aws tribe, ambitious of taking over succession. He was envying Sa'ad ibn Obada over his attempt to take over succession and did not want him to succeed in that attempt. This shows the sparks of conflict which were buried under the ash between the types which had been addressed by Quran not to say 'we believed', but to say 'we became Muslims'. Those sparks of dispute may blaze at any

time although the prophet(swp) struggled to extinguish them and remove their traces, but the tribal nature of nomad Arabs was always dominant and relapsing into what is nasty and full of evil. We see that till to-date specially in the annihilation Kingdom of Aal Sa'ood and its misled, misleading and Talmudic priests. Indeed, those buried sparks of conflict came out from under the ash and the old Jahilia competition and envy floated to the surface. Their outwardly declaration of Islam and dressing its gown had hidden that envying and detesting each other, but it did not disappear entirely. Sa'ad Ibn Obada addressed the Ansar, traded by their forerunning in religion, their virtues in Islam and their support to it. He tried to employ them in a trade which the prophet(swp) had not given it more than his saying, "Act kindly towards Ansar." This means that the Ansar will remain under the patronage of the top of the pyramid of the Alawi succession and they will never be on its top. However, Sa'ad Ibn Obada tried to employ that 'forerunning' to defame the Muhajireen and take over the top itself. What did the 'forerunning' do to people like Abdullah Ibn Jahsh who apostatized from Islam in Al Habasha (Ethiopia) and became a Christian although he was from the forerunners as per the incompetent understanding of the meaning of 'forerunning' which is enshrined by Sa'ad ibn Obada and whoever carries his understanding from the stupid contemporary priests and their moron followers? The address of Sa'ad of ibn Obada is a tribal and Jahili addressing that defames others and overlooks the truth. Sa'ad Ibn Obada said, "O, folk of Ansar! You have a forerunning in religion and a virtue in Islam which no Arab tribe has. The prophet stayed among his people for more than ten years calling them to worship the Merciful and discard idols, but no one believed in him except a few…till Allah wanted the virtue to be for you, He drove the dignity to you and endowed it by boon

and sustained you with believing in it and in its messenger, protecting him and his companions, honoring His religion and struggling against its enemies- to his saying: and Arabs submitted to it by your swords and Allah passed him away while he was pleased with you; happy, therefore, you have to harden your fist upon it (succession) as you are the most deserving of it and having the priority for it over others."[2] This is a strange and suspicious addressing as if Sa'ad had not heard about the Godly and Nabawi texts which crown Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp)! Sa'ad continued his tribal and one-eyed propaganda to mobilize the Ansar by saying, "Dominate this matter before people"[3] as if Islam means domination! They replied him with a tribal stupidity, "You have succeeded in saying the right opinion, saying the right saying and we will not transcend what you said. We appoint you on this matter."[4] They started deliberating about the issue among themselves and worrying appeared among them. One of them said that what will they do if the Muhajirs of Quraish say, "We are the Muhajireen and the first companions of the messenger of Allah and we are his relatives and his nears. Why do you dispute us on this matter after him?"[5] Another replied by suggesting an opinion while others considered it a rift in the wall of Ansar's endeavor to take over the matter. He said, "We say then: a leader from us and a leader you."[6] However, Sa'ad Ibn Obada did not accept this power-sharing and waivering trend and he considered it, "the outset of weakness."[7] Certainly, it was the beginning of weakness and the onset of their retreating and submission to the caravan of the Quraishi tribal coup which was awaiting not only Ahlulbeit(as), but also the Ansar. It terribly affected the Ansar, later on in Al Harra battle. That mushy blood was part of the outputs of their betrayal to the prophet(swp) and Ahlulbeit(as) and gave favorable chance to

Jahili and tribalists to control over the people, deprive religion from its guiding people and drive people to the path of astray which has been selected for people by Ibn Sohak and those who were with him on the day of Razeyat Al Khamees!

The examiner of the address of the senior of Ansar; Sa'ad Ibn Obada, and the sayings of those who were with him, does not find a trace of the name of Ameer Almo'mineen Imam Ali(as) or to his succession which has been stipulated by the prophet(swp) through many authentic and repeated Nabawi texts from the beginning of the Islamic Da'wa till its end. This indicates that the majority of people had determined to stage a coup against the choice of Allah(swt) and His prophet(swp). This clearly indicates that a strong secret movement, which denies the right of Ahlulbeit(as) to be the successors, was dominating in the society even before the martyrdom of the prophet(swp) and it led to this major religious deviation which was not taking attention, in its address and sayings, to the priority of Ahlulbeit(as) in succession nor to the clear Godly and Nabawi texts in this regard. It also shows that the Ansar were like the Muhajireen; had never accepted the succession of Ameer Almo'mineen Imam Ali(as) after the prophet(swp). Strangely, mere collective forerunning in declaring Islam and pretending it without possessing true believing and knowledge in religion have become one of the qualifications which lead people to dispute over the Nabawi Khilapha and try to take control over it! The examiner of the texts of the prophet(swp), pertaining to the succession and the scrutinizer of the sayings of Sa'ad Ibn Obada, "harden your fist upon it (succession) as you are the most deserving of it and having the priority of it over others" and his saying, "Dominate this matter before people", reaches to the fact that the majority of Ansar were from the stagers of the coup against Allah(swt) and His messenger(swp) and the insisters on

a tribal and Jahilia formula of ruling that deprives religion from its blessing and mercy. We will see this later on in the reaction of Ansar when Ameer Almo'mineen Imam Ali(as) and Fatima Al Zahraa(as) asked for support from them!

Moreover, the saying of Sa'ad ibn Obada, "no one believed in him except a few" shows the realization of Ansar to the obstinate nature of the Quraishi people which refused Islam at the beginning and opposed the prophet(swp) while the Ansar try to make their mere declaration of Islam a favor over people! This shows that believing has not been deep rooted in the hearts of the majority of people as Quran says, ﴿The Desert-Arabs say, "We have believed." Say, "You have not believed; but say, 'We have submitted,' for faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not diminish any of your deeds. Allah is Forgiving and Merciful * The believers are those who believe in God and His Messenger, and then have not doubted, and strive for Allah's cause with their wealth and their persons. These are the sincere * Say, "Are you going to teach Allah about your religion, when Allah knows everything in the heavens and the earth, and Allah is aware of all things?" * They regarded it a favor to you that they have submitted. Say, "Do not consider your submission a favor to me; it is Allah who has done you a favor by guiding you to the faith, if you are sincere."﴾[8] The Saqeefa meeting shows the complete absence of their obedience to Allah(swt) and the prophet(swp)! In addition to that, the Ansar were feeling the danger of monopolizing the succession by authorities who will oppress them and oppress their subsequent generations because Ansars consider themselves to have killed a large number from Quraish and other tribes so as to defend the prophet(swp) and Islam. Strangely, the Ansar worried that somebody may come to power and oppress them, but they closed the eye from

supporting Ameer Almo'mineen Imam Ali(as) and his purged offspring(as) who would have become a protection for them and their subsequent generations against oppression. Strangely also, the Ansar worried about somebody may come to power and oppress them, but they closed the eye from the oppression which fell upon Fatima Al Zahraa(as)! This was because the Ansar had not accepted the Islamic formula of ruling and whoever opposes the deed of the prophet(swp) while he is alive, he would not be able to obey his will while he is dead! Therefore, taking over succession was one of the important agenda of Ansar. However, they were from those whom you would think they are united, but their hearts are diverse. The internal envy and competition among the Ansar themselves floated to the surface. It is said that the envy of the Ansar among themselves and their rejection of the ambition of the Khazraji Sa'ad ibn Obada to be a successor of the prophet(swp) made two persons from Aws tribe; they are Mo'n ibn Odai and Owaim ibn Sa'ida, deliver the news about Saqeefa meeting to Ibn Abee Qohafa and Ibn Sohak. But this saying seems to be fabricated to exonerate Ibn Abee Qohafa and Ibn Sohak from the charge that they were part of a pre-planned conspiracy with Ansar to overthrow Ameer Almo'mineen Imam Ali(as). Because the suspicious address of Ibn Sohak to people near the house of the prophet(swp) and later on the suspicious address of Ibn Abee Qohafa proved that their psyches were disturbed by a suspicious matter and their quick departure from around the house of the prophet(swp) towards Saqeefa of Bani Sa'ida indicate that they were part of a pre-arrangement with Ansar. It seems that all of them have meth and agreed upon staging a coup against the Godly and Nabawi choice.

Al Saqeefa was a butting confrontation between people whose chests were full of betraying, oath-breaking and tribal in-

clination as if they had never accompanied the prophet(swp) for even a single moment of their life nor had they learned any value from him. That situation reflects the real coup which Allah(swt) had warned people against falling into it by His saying, ﴿Muhammad is no more than a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn on your heels? He who turns on his heels will not harm Allah in any way. And Allah will reward the appreciative﴾. But how far their sayings, intellects, hearts and whatever nursed in their chests are from realizing this Godly warning and how near they are from indulging into the depth of Jahili coup whatever the results consequent upon that may be. Look at the Jahilia language which dominated between them in Al Saqeefa meeting. The three Muhajireen; namely Ibn Abee Qohafa, Ibn Sohak and Abu Obaida, reached and tried to impose themselves as speakers on behalf of those whom they have left around the house of the prophet(swp). However, before the Muhajireen speak, Sa'ad Ibn Obada spoke and appreciated the role of Ansar in Islam. He said, "Having said that, we are the Ansar of Allah and the battalion of Islam and you are the folk of Muhajireen a group of your people came to us, but they want to skip us from our root and to deprive us from the matter."[9] This saying of Sa'ad ibn Obada indicates that the hearts, for a long time, have been nursing an arrangement which they will conflict about it. Sa'ad degrades the status of Muhajireen by considering them just a 'group' and reveals his realization of their plans to deprive Al Ansar from any share in the matter. Here, the researcher in history realizes the nature of beastly and fierce conflict on the succession which they have killed and started to pull its ends so that each side may cut his desolate share from it. Ibn Sohak tried to reply Sa'ad ibn Obada, but Ibn Abee Qohafa stopped Ibn Sohak so that he may not mix up the papers for him by his moron and uncon-

trolled language and explode the situation in such a way that Ibn Abee Qohafa can't control over it. Ibn Abee Qohafa repeated his previous saying which he had said to Ibn Sohak, while he was babbling near the Masjid of the prophet(swp). He said to Ibn Sohak, "Calm down." Here also Ibn Sohak obeyed Ibn Abee Qohafa! Thus, we find that Ibn Sohak obeys Ibn Abee Qohafa more than his obedience to the prophet(swp). In many situations, Ibn Sohak opposed the prophet(swp) and disobeyed him, but he was smoothly galloping with Ibn Abee Qohafa just like the galloping of the foal and the mare with all harmony and coordination. This is an evidence that Ibn Sohak was not giving any value to the status of the prophet(swp) and later on we will see more evidences of the same. Rather, the status of Ibn Abee Qohafa for him was higher than the status of the prophet(swp). Ibn Abee Qohafa spoke and brought about the advantages and virtues for Muhajireen which do not qualify any of them, except Ameer Almo'mineen Imam Ali(as) for Succession. Thus, both sides indulged in a disgusting highlighting of self. Ibn Abee Qohafa claim that the Muhajireen "are the first to worship Allah on earth and believed in the messenger and they are his relatives and clan and the most deserving of this matter (succession) after him and no one, except an unjust, will disputes this with them."[10] By this addressing, which hijacks the tongue of Ahlulbeit(as) and speaks in their name with words such as 'relatives' and 'clan', Ibn Abee Qohafa argued with the Ansar. He claimed also that general people are the followers of Muhajireen! He says that the Ansar have embraced Islam after the Muhajireen so as to fabricate an advantage for the Muhajireen and belittle the ambitions of Ansar in succession. It seems that the priests of the court of Saqeefa have used this claim and framed it with forerunning, which is mentioned in Quran, to distort the Godly meaning of forerunning that does not, in any way, mean the wrong inten-

tion of the priests of Saqeefa court. Rather, the Godly meaning of forerunning is the believing which is fixed on the promise and pledge of allegiance, obedience and following, crowned by the good end of life and racing for a paradise of which width is as wide as the heavens and earth without any violation of the pledge or promise, breaking away from them or chasing the world offer. Because, as we have seen earlier, there is a forerunner who apostatized and there is the hypocrite, the Muslim and the non-believer. Ibn Abee Qohafa brought about statements for which Allah(swt) sent down no authority. They do not support his argument for taking over succession. Arguing by his tribal bent of mind, Ibn Abee Qohafa says to Al Ansar, "In addition to that, we are the pivot of Arabs with regard to genealogy. There is no a tribe of Arab, but Quraish has a born in it and you are also, by Allah, who protected and supported (the prophet)."[11] What Quraishi does Ibn Abee Qohafa speak about while Quraish is that which tortured the prophet(swp) and was about to kill him. Quraish forced him to migrate after only less than two hundred persons from Quraish believed in Islam in a period which extended for about thirteen years of Islamic Da'wa during which the prophet(swp) suffered from Quraish and not from another tribe? The events of Saqeefa indicate that religion has not got implanted in the hearts of the majority of people, rather, they have not completed graduating from the school of prophethood nor have they possessed loyalty to it or to its promises and pledges which they have forwarded under the tree, in Al Aqaba and in Gadeer Khum and they have not remembered what they had heard many times of the Nabawi texts which made Ameer Almo'mineen Imam Ali(as) in the status of the prophet(swp); a guardian over all of them. Moreover, Ibn Abee Qohafa did not forget to play on the string of emotion and using the tuning of saying, in a quack way, by mentioning the virtue of Ansar

in Islam so as to appeal to Ansar and allure them to give pledging to Muhajireen. Ibn Abee Qohafa speaks with a quackery, tuned and honied saying such as, "There is nobody, after the first Muhajireen, of your status for us."[12] He gestured with a false promise for the Ansar by saying, "You are our ministers in religion and the ministers of the prophet."[13] Strangely, Ibn Abee Qohafa tried to appear in the appearance of the warner against disagreement. He warned the Ansar not to be a cause of disagreement although his rushing with Ibn Sohak to Al Saqeefa does not represent anything except disagreement itself. Ibn Abee Qohafa said to the Ansar, "You are more entitled people that the disagreement on this matter shall not be caused by you and you are far from envying your brothers on a boon that Allah; the Almighty, has driven it to them, therefore, I call you to declare pledge to Abu Obaida or Omar and I accept for you both of them and both are qualified for it."[14] Look at the language of Ibn Abee Qohafa by which he hijacked the tongue of Ahlulbeit(as) and appointed the few Muhajireen who attended Al Saqeefa to be relatives of the prophet(swp) so that Ibn Abee Qohafa may monopolize succession on the false claim that they are the relatives of the prophet(swp) and withdraw the mat from under the feet of Ahlulbeit(as) who are more nearer to the prophet(swp) than him, Ibn Sohak and Abu Obaida. He also wanted to marginalize the Ansar through a clannish and tribal formula which accepts such this psychopathic and crooked logic. This, clearly, shows that Ibn Abee Qohafa has exploited the old clannish, tribal and Jahilia reality and activated it although the prophet(swp) struggled to extinguish it and remove it, however, the opportunistic situation of Ibn Abee Qohafa was needing such a reversing employment and exploitation which is characterized by the tribal, arrivistic and gelatinous inclination which employs, despicably and maliciously, everything against Allah(swt) and His

messenger(swp) for the sake of realizing personal and Jahilia interests. When Ibn Abee Qohafa offered the Ansar to give pledge of allegiance either to Ibn Sohak or to Abu Obaid, as an attempt from him to show his non-desire for succession while he knows that those; Ibn Sohak or to Abu Obaid, will not accept that, at then, Ibn Sohak said to Ibn Abee Qohafa, "Rather we give pledge of allegiance to you, you are our master and the best of us and the most loved of us for the messenger of Allah."[15] Here, in this Sohaki phrasing which has 'Bukhari' way of producing, we find many gestures which show that the whole matter was preplanned among the attendees from Muhajireen in a historical cooking that targeted the Islamic religion, its blessing and its crystal and pure existence. When was Ibn Abee Qohafa a master on Ibn Sohak and others? Who made him a master? When was Ibn Abee Qohafa the most of them loved by the prophet(swp)? Did not Aaesha admit, as she was raising her voice against the prophet(swp) in a clear violation of the commands of Quran, that Ameer Almo'mineen Imam Ali as) and Fatima Al Zahraa(as) are the most loved people to him more than she and her father; Ibn Abee Qohafa? What is this quackery and why is that Sohaki and priestly forgery in phrasing for the sake of organizing a dirty propaganda campaign which justified the use of every forged expression so as to reach, in a foxy and despicable way, to personal and tribal ends or justify them? At then, Al Habbab ibn Al Monthir; one of the senior Ansar and from the wing which supports the appointment of Sa'ad Ibn Obada as a successor of the prophet(swp), stood up and said to the Muhajireen, "We do not envy you on a boon that Allah has driven it to you…but we are afraid for what will happen after today, and we fear that this matter may be taken over by somebody who is neither from us nor from you."[16] However, by confirmation upon clanishism, Ibn Abee Qohafa told the Ansar, frankly and clearly,

that the matter can't be assigned to Al Ansar because he considered them as ministers only. This was a belittling to Ansar as Ibn Abee Qohafa forwarded a false verbal promise for them, unfortunately, the Ansar drank from it deeply and nothing of it came true later on, rather, what the Ansar worried about it has occurred and that was in the Al Harra incident and other incidents in which the Quraishis revenged against Ansar and desecrated their honors, blood and property, consequently, the Ansar paid a mushy blood due to their silence on the attack of the house of Fatima Al Zahraa(as) and their silence on the usurping and dressing the succession by the Quraishis. This was from the long-range repercussions of Al Saqeefa and the Ansar could not avert it, rather, they paid its price, heavily, later and they tasted the injustice which Quraishis had produced.

Al Habbab continued addressing the Ansar and warning them against disagreeing and squandering the opportunity. He said, "O, folk of Ansar, have control over your matter. People are in your booty and under your shade. No one would dare against what you decide. Do not disagree otherwise your matter would get spoilt and become against you. If those (Muhajireen) refuse except what you heard, then a leader from us and a leader from them. If you appoint today a man from them and a man from you, we would give pledge of allegiance and accept. If our man dies, we select another from Ansar and if that of Muhajireen dies we select from Muhajireen so long as this nation remains."[17] However, this power-sharing formula did not appeal to the greedy Muhajireen who want to take over the whole matter. The buzz became much and the voices got raised. Ibn Sohak stood up, rode the back of clannism, claimed the kinship of the prophet(swp) and attempted to employ it in the interest of the Muhajireen in response to the saying of Al Habbab Ibn Al Monthir, "a leader from

us and a leader from them", Ibn Sohak says, "Far it is, two swords come together in a single sheathing! It is, by Allah, Arabs will not accept to make you a leader while its prophet is from other than you. But Arabs should not appoint on this matter except those where prophethood was from them and the authority (guardian) is from them and thus we have the clear evidence and manifest authority against the Arabs who oppose us. Who disputes us on the authority of Mohammed and his heritage while we are his relatives and kinship except a producer of false, intender for a sin or involved in annihilation."[18] Here we observe the confronting and the threatening language against Ansar from Ibn Sohak in which he tried to compel Ansar to take off any thinking about succession, leadership or power-sharing from their minds. Thus, Ibn Sohak gave succession a blatant tribal dying which takes the efforts of the prophet(swp) years back and puts the matter in a sheer Jahilia frame which restores grudges, envying and conflicting which had been dominant before the dawn of Islam. Thus, it can be said that Al Saqeefa has contributed to resurrecting what the prophet(swp) struggled to make it die; tribal and racial motives in the hearts of people, so as to distance them from fire which they were on its brink, but Allah(swt) saved them by the virtue of His generous prophet(swp) and His civilized and lenient message which soars above tribalism, racialism, regionalism and all colors of the Jahilia differentiations among people. The Saqeefa was a tribal, Jahilia and racial trend that opposes the civilized teachings of the prophet(swp) in the nation. The Saqeefa started demolishing the pillars of Islam, its corners, its human values and it civilized trend in which tribalism and racism do not find a place. But unfortunately, the poles of Saqeefa conducted their tribal meeting, dyed it with all colors of Jahilia culture and made it the constitution which governs people after the prophet(swp). In this context, every re-

searcher in Islamic history should ask: Who had put Ibn Abee Qohafa, Ibn Sohak and Abu Obaida in the list of the kinship and clans of the prophet(swp)? Does the mere marital affinity between the prophet(swp) and Ibn Abee Qohafa and Ibn Sohak make both of them from the clan of the prophet(swp)? What is about more than seven of those the prophet(swp) had marital affinity with them in addition to Ibn Abee Qohafa and Ibn Sohak? Was the clan, at all, a pivot in Islamic Da'wa? If the kinship and clanship were sources of argument in order to take over the succession, then Ahlulbeit(as) are more deserving than Ibn Abee Qohafa, Ibn Sohak!

In response to the language of Ibn Sohak that refused compromises and as a prove of the capability of the Ansar to confront, Al Habbab Ibn Al Monthir warned the Ansar against waiving. He waved with power and threatened with confrontation against Muhajireen by saying, "O, folks of Ansar, harden your fist upon your matter (succession) and don't hear the saying of this ignorant and his companions otherwise they may take your share in this matter. If they refuse your offer, expel them from your country and take over this matter from them. You, by Allah, more deserving for this matter than them because those who were not submitting to this matter, submitted to it by our swords. (I am the still rooted log of the tree on which the mangy camel rubs its skin to get healed and the building-support of the generous palm to protect it from falling: means, depend on me and my opinion). By Allah, if you want, we will reverse it into a log. By Allah, if anybody replies against me, I will destroy his nose by sword."[19] Ibn Sohak replied him, in a shivering and frightened language, "Then Allah kills you."[20] Here, we observe that Ibn Sohak did not threaten Al Habbab that he would kill him. He rather threatened him that Allah(swt) will kill him as if Allah(swt) justifies the coup of the poles of Muhajireen against religion and the prophet(swp) and

works for the interest of the poles of Muhajireen! Al Habbab ibn Al Monthir replied against Ibn Sohak by saying to him, "Rather, He kills you."[21] Scrutinize into this semi-bloody confrontation which had been held in Al Saqeefa, but the priests of Saqeefa court called it Shura (democratic consultation)! What kind of Shura is this? Do they laugh at the beard of the morons? We observe that Al Habbab described Ibn Sohak and his two companions (Ibn Abee Qohafa and Abu Obaida) as ignorant, usurpers, robbers and thieves through his saying, "don't hear the saying of this ignorant and his companions otherwise they may take your share in this matter." Such statements, arguments, conflicts, oppositions and threats among those who attended Al Saqeefa, its deliberations and its comic nature indicate that people have relapse to their first Jahilia and that they are ready to do everything for the sake of robbing the heritage of prophethood. Look, O, reader, to the kind of debased language among those who are called Sahaba and in a meeting which was called Shura, but it was not a Shura. It was rather a coup-conflict over power! Al Habbab Ibn Al Monthir insults Ibn Sohak and his two companions and threatens to destroy their noses! In this way, Al Saqeefa took those who are called 'Sahaba' to the edge of fighting and destroying the noses with swords! Indeed, they fell into what the prophet(swp) warned them against relapsing into it; namely, becoming atheists and cutting the necks of each other. Al Habbab insists on power-sharing, otherwise, he threatens to force out Muhajireen from Al Madeena and flame the land under their feet while Muhajireen insist on monopolizing the whole matter. Such was the condition of the so-called Sahaba just moments after the martyrdom of the prophet(swp) and such was the condition of what the 'alleged scholars of Sunna' call it Shura. When Abu Obaida saw the danger of the situation and the probability of going out of control, he played on

the string of religious sentiment and spoke in tuned language about the good past of Ansar towards religion. He succeeded to demolish, by his coated and tuned language, the remaining fragile cohesion between the two Ansari tribes; Aws and Khazraj. Playing with the tuned language to benumb the Ansar, Abu Obaida says, "O, folk of Ansar, you were the first to support and assist, don't be the first to alternate and change."[22] Strangely, Abu Obaida speaks about alternating and changing and warns Ansar against them whereas the poles of Muhajireen left the body of the prophet(swp) on the bed, did not participate in burying the purged body and they rushed to Al Saqeefa to rob the heritage of the prophethood. All those behaviors and deeds prove that those Muhajireen also were the masters 'alternating', 'changing' and 'forging' religion.

The tuned saying of Abu Obaida created a crack in the wall of Ansar who failed to hold up even to that level of waivering; power-sharing which is based on the principle of "a leader from us and a leader from them" after they had faced the objection of Ibn Sohak and the exploitation of Muhajireen of their alleged kinship with the prophet(swp) to justify their deserving of succession over the Ansar. The Ansar themselves were two wings which envy, detest and contradict each other, therefore, their determination declined and their ability to resist Muhajireen collapsed. There was also envying, detesting and destructive competition within the frame of the single wing. Therefore, this envying, detesting and destructive competition affected their unity and demolished their firmness in front of the Muhajireen, consequently, a crack and partition took place between the Ansar which sprang from the desire of a wing of Ansar to appease and flatter the Muhajireen. That wing of Ansar thought that this may bring for them a share in power later on and make the other wing goes out of the birthday celebration without getting even a chick-pea. When

Basheer Ibn Sa'ad Al Khazraji; a rival of Sa'ad Ibn Obada, saw the desire of Khazraj to appoint the son of his uncle; Sa'ad Ibn Obada, he envied his counterpart in the tribe and therefore he stood up and said, "O, folk of Ansar, by Allah, though we had been people of virtue in fighting polytheists, and forerunning in this religion, we had not wanted anything for it except the pleasing of our Lord, obeying our prophet and struggling for ourselves, therefore, we shall not boast upon people by that and we shall not desire goods from the world as Allah is the possessor of boon and the Richest. Hence, Allah will never see me dispute them (Muhajireen) on this matter, therefore, be conscious of Allah and don't oppose them and don't dispute them."[23] Thus, Basheer Ibn Sa'ad Al Khazraji declared his secession from the front of Khazraj in particular and the front of Ansar in general, showed his support for Muhajireen and expressed his readiness to give pledge of allegiance to one of them. At then, Abu Obaida claimed, "O, folk of Ansar, even if you were of virtue, there is no one among you like Abee Bakr, Omar and Ali."[24] Here, we observe that Abu Obaida includes, in a foxy way, the name of Ameer Almo'mineen Imam Ali(as) so as to appear to the Ansar that Muhajireen who are in Saqeefa do not have anything against Ameer Almo'mineen Imam Ali(as) and that they are not digesting his rights. When Al Monthir Ibn Al Arqam heard this, he stood up and said a saying that shocked and frightened the Muhajireen. Al Monthir ibn Al Arqam said, "We do not deny the virtue of whom you mentioned (Ibn Abee Qohafa, Ibn Sohak and Ali), but there is a man among them if he asks for this matter, no one will dispute him"[25]; he means Ameer Almo'mineen Imam Ali(as). This is a text that rallies around the fact in a misleading and foxy way as it uses, "if he asks for this matter" as if the 'matter' had not been finalized by the prophet(swp). As the pivot and essence of the deliberation of the Muhaji-

reen centered around hijacking the tongue of Ahlulbeit(as) and the commercial use of the claim of kinship to the prophet(swp) so as to take over the post of succession, some Ansar paid attention to the kinship to the prophet(swp) which Ameer Almo'mineen Imam Ali(as) enjoys against that kinship which is claimed by Ibn Abee Qohafa and Ibn Sohak to the prophet(swp) and which had been very much exploited and chewed by the Muhajireen to convince Ansar. Those few Ansar said, "We will not give pledge of allegiance except to Ali"[26] because they realized that the matter has come out of the hands of Ansar in general and therefore they preferred to give pledge of allegiance to Ameer Almo'mineen Imam Ali(as) and not to give pledge of allegiance to any of the Muhajireen who are attendant in Al Saqeefa since the standards for occupying the post of succession had depended on the claim of kinship to the prophet(swp). Here, this declaration to give allegiance to Ameer Almo'mineen Imam Ali(as) only descended as a shock and stunning to those foxy Muhajireen who came rushing and hiding by day time so as to usurp the right from its legal owners and dress it under the claim of being relative of the prophet(swp). Clamor soared after the Muhajireen heard some Ansar say, "We will not give pledge of allegiance except to Ali." The Muhajireen felt that the matter may dart off from their hands due to the divisions among Ansar and some of them paid attention to the fruits which is on the tree; Ahlulbeit(as) and they disregarded the branches of the tree on which Muhajireen hang in a desperate and wretched way. Thus, the argument of kinship to the prophet(swp) became a disaster upon the Muhajireen when some Ansar said, "We will not give pledge of allegiance except to Ali." That group of Ansar, finally, remembered Ameer Almo'mineen Imam Ali(as) and decided to give pledge of allegiance to him only and not to another person. Ibn Abee Qohafa moved, in foxy and ignoble way, to avert the

impact of Ansar's remembering of the name of Ameer Al-mo'mineen Imam Ali(as) during that situation which the Muhaji-reen have originally created to marginalize and distance Ameer Almo'mineen Imam Ali(as) and deprive him from his Godly and Nabawi right. In bewilderment and panic, Ibn Abee Qohafa said to Ansar, "This is Omar and this is Abu Obaida, you give pledge of allegiance to whoever you like."[27] Ibn Sohak said to Ibn Abee Qohafa, "By Allah, we will not occupy this matter over you…stretch you hand so as I give my pledge of allegiance to you."[28] Ibn Abee Qohafa stretched his hand. Ibn Sohak gave his pledge of allegiance to him. At then, Basheer Ibn Sa'ad Al Khazraji stood up hurriedly and gave his pledge of allegiance to Ibn Abee Qohafa so as to enrage Sa'ad ibn Obada. It seems that Basheer Ibn Sa'ad Al Khazraji was having a pre-plan with Ibn Abee Qohafa because, later on, he was one of those who attacked the house of Fatima Al Zahraa(as). The piety which Basheer Ibn Sa'ad Al Khazraji tried to display through his speaking in Al Saqeefa meeting contradicts his attitude while he was attacking the house of Fatima Al Zahraa(as). A person who is truly faithful and pious will never attack the house of Fatima Al Zahraa(as) whatever the pretext may be. Al Habbab Ibn Al Monthir, con-demningly, said to Basheer Ibn Sa'ad Al Khazraji, "You envied your uncle's son on leadership?"[29] By that, he means the teasing of Basheer Ibn Sa'ad Al Khazraji to Sa'ad ibn Obada. Another narration says that Al Habbab Ibn Al Monthir said, "O, Basheer Ibn Sa'ad, you made a colossal disobedience. You thwarted your uncle's son post of leadership?"[30] Basheer Ibn Sa'ad Al Khazraji swears denying that by saying, "No, by Allah, but I disliked to dispute a nation over a right that Allah made it for them."[31] In-deed, it is a strange thing! How did Basheer Ibn Sa'ad Al Khazraji come to know that Allah(swt) had made that right to this usurping

group of Muhajireen? Contemplate, O readers! These are the senior Sahaba about whom the priests of the Saqeefa court, falsely, claimed that the prophet(swp) said "My companions are like stars, whichever of them you use as a guide, you will be rightly guided" according to the lies of the priests; the spokesmen for Satan!! Those are the senior Sahaba who did not understand religion or refused to understand it as it is revealed by Allah(swt) and they did not understand the choice of Allah(swt) and His messenger(swp) or refused it and they did not understand the right about which they speak nor did they know its owner or they denied all that. Since envying, detesting and conflicting is rooted and rampant in all of them, it is impossible for them to remember or understand a matter about which Allah(swt) and His messenger(swp) had said their saying although those Saqeefis themselves have heard about that Godly and Nabawi sayings in many situations, the last of which was Gadeer Khum, and all of them crowned Ameer Almo'mineen Imam Ali(as) as a successor over all Muslims and even they have also given their pledge of allegiance to Ameer Almo'mineen Imam Ali(as) and they know very well about the religious leadership and personal virtues of Ameer Almo'mineen Imam Ali(as) which have been declared by the prophet(swp), now and then, to explain to them his merit for succession after him. However, the Quraishi poles of Saqeefa claimed that they are the 'Awliyaa' (the deserving heirs) of the prophet(swp); that Godly and Nabawi word which the Quran and the prophet(swp) have explained its meaning, but the priests waded into its meaning by fabrication, alteration and distortion. The priests of Saqeefa court have surrounded the term 'Wali' by circumventions and misleading interpretations so as to mislead people and drive them away from truth and the people of truth, however, the coup stagers fixed its Godly meaning and Nabawi meaning after the power came into their hands and

tried to fit themselves into its mold. It is important to remember that envy was one of the reasons of Quraish rejection of the prophethood of the prophet(swp). Envy was also one of the reasons behind the rejection of the succession of Ameer Almo'mineen Imam Ali(as) as it has been stated by Ibn Abbas to Ibn Sohak and we have seen the dialogue between them. Envy was also a reason behind the crumbling of the front of Ansar and their loss of everything; succession and the goodness which the prophet(swp) advised people towards the Ansar. Look into the depth of breaking away and crumbling among the Ansar themselves which was dormant at the time of the life of the prophet(swp). Rather, it was about to explode inside the Masjid of the prophet(swp) in the form of killing and blood shedding in front of the prophet(swp), but he was controlling it by his clemency, mercy, gratitude and knowledge of what the Ansar have given to Islam and his hope for them to get reformed. However, man has been like that since the old time; he goes two steps forwards in faith and retreats a step backward and he does not care about good end. He rather boasts of his gain in the past and makes it the source of the complete goodness even if he descends to the lowest later on. This is a conformation of saying of Allah(swt), ﴿We created man in the best design * Then reduced him to the lowest of the low.﴾[32] Allah(swt) exempted those who believed and did good deeds; they are those who stood beside Ahlulbeit(as) and concluded their lives in that fixed faith without a coup, break of oath, betrayal or injustice.

When Aws tribe saw what Basheer Ibn Sa'ad Al Khazraji had done, Osaid Ibn Hodhair, the leader of Aws tribe, strived to consolidate and deepen the crack among Ansar and he gave the pledge of allegiance to Ibn Abee Qohafa out of envying for their leader of Khazraj Sa'ad ibn Obada and out of following the step of Basheer Ibn Sa'ad Al Khazraji which teases Sa'ad Ibn Obada.

Thus, Ibn Abee Qohafa and Abu Obaida invested in the potentials of conflict between Al Aws and Al Khazraj and employed it in the interest of monopolizing the succession by Muhajireen and betrayed the Ansar in spite of the arrangement that seemed to have been existing between them to hold that meeting. Thus, the playing of Ibn Abee Qohafa and Abu Obaida on the string of Aws/Khazraj partition gave its fruits which made the Awsi Osaid ibn Hodhair address the group of Aws and say, frankly and in front of the eyes and ears of Khazraj, "If you appoint Sa'ad to it (succession), they will have a continuous virtue above you and they will not make a share for you in it at all. Stand up and give your pledge to Abu Bakr."[33] Aws went and gave their pledge of allegiance to Ibn Abee Qohafa. Thus, the Ansar worried about the injustice of each other later on as they have worried of the injustice of the Muhajireen later on. These are the repercussions of rejecting the Wilaya of Ahlulbeit(as) and depending on narrow political calculations which are loaded with worldly desires and settling of scores. In this way, the matter went to Ibn Abee Qohafa through a fabricated Falta (an event of unexpected outcome) in an environment which was loaded by the spirit of coup, breaking of oath, betraying, envying, detesting, tribalism and first Jahilia. Unfortunately, it was, falsely, called by the priests of Saqeefa court; the spokesmen for Satan, Shura (Democratic Consultation)! Is it possible that the political and religious outcome of such a contradictory, quarrelsome and conflicting conference to be beneficial to Islam or has any relation with Islam at all? This is what we will see later on from the decrees and decision which have been issued by the first usurper of succession; Ibn Abee Qohafa.

Al Habbab Ibn Al Monthir and Sa'ad ibn Obada refused to give pledge to Ibn Abee Qohafa. Sa'ad Ibn Obada tried to prevent people from giving their pledge to Ibn Abee Qohafa, but he was

pushed down to the ground and they were about to go over him. Sa'ad Ibn Obada cried, "You killed me."[34] Some people; friends of Sa'ad Ibn Obada, said, "Avoid Sa'ad, do not tread on him."[35] Ibn Sohak said, "Kill him, may Allah kill him."[36] Thus, Ibn Sohak was the first who issued, under the shade of Saqeefa, the Fatwa and decree of killing and blood shedding after the martyrdom of the prophet(swp) and he decreed to kill one of the major 'Sahaba' only because he refused that Falta pledging which betrayed not only Sa'ad Ibn Obada and those who were desiring in it from among Ansar, but also betrayed the legal succession which has been fixed by the prophet(swp) to Ameer Almo'mineen Imam Ali(as) and he took the pledge for him in Ghadeer Khum, supported it through many authentic texts which have been produced by the prophet(swp) right from the beginning of the Islamic Da'wa till the last moments of his honorable life. Then, Ibn Sohak stood up near the head of Sa'ad and said, "I was about to tread on you till your organ parts each other."[37] Does not this threatening indicate that the Quraishi poles were nursing a deep malevolence towards Ansar? Was this because of their support to the prophet(swp) when he had migrated to them? In spite of all this, the priests of the Saqeefa court; the spokesmen for Satan, falsely, named Saqeefa as Shura! My goodness! Does the Shura process get completed in this way? Does the Shura process get completed through terming others as ignorant, threatening to destroy noses, reversing it into a log or decreeing to kill others? Nevertheless, the priests of Saqeefa court; the spokesmen for Satan, defend all Sahaba and they claim that all Sahaba were 'stern against the disbelievers, yet compassionate amongst themselves'! Does this state of affairs indicate the existence of an atom's weight of mercy among such 'Sahaba' who were flocking together in Al Saqeefa? Is what has been dominating among them springs from the behavior of the

kneelers and prostrators which are meant by the Quranic verse which says, ﴿Muhammad; the Messenger of Allah and those with him are stern against the disbelievers, yet compassionate amongst themselves﴾?[38] Did the kneeling and prostration of the poles of Saqeefa produced mercy among them or they were just physical kneeling and prostration without possessing any spirit? Is this the behavior of those who want a virtue from Allah(swt)? Is there a virtue from Allah(swt) that is better than taking the guidance of Ameer Almo'mineen Imam Ali(as) and his Itra(as)? Is that behavior of the poles of Saqeefa reflects the Godly and Nabawi nearness which is referred to by the above Quranic verse for those who really with the prophet(swp)? Is it possible that Quran means the physical nearness which includes even the hypocrites or it is the nearness of piety, believing, steadfastness to the pledge of Allah(swt) and abiding by pledges which have been made in front of the prophet(swp) and not to break away from them until achieving a good ending? O, reader, take this as measure on which you measure all the events subsequent to the ominous Saqeefa till to day to realize that Al Saqeefa was one of the pillars of misleading from which we suffer till the present day! When Qais Ibn Sa'ad ibn Obada heard the threat of Ibn Sohak to his father, he held the beard of Ibn Sohak and said to him, "By Allah, if you pluck out a single hair from him, you will not return except that there nothing is clear in your mouth."[39] Thus, Qais Ibn Sa'ad Ibn Obada threatened the face of Ibn Sohak with destruction and disfiguring and sending Ibn Sohak back to his family lacking, both, the features of his face and teeth! Ibn Abee Qohafa interfered and averted the flaming situation by the foxiness of the robber, the dodgery of the quack, the cunningness of the deceiver and the ignobility of the concerned about the dummy and unexpected pledge which he got and which he knows that it was not for him and it may slip away

from him; there itself. In an attempt to control over the worsening situation, Ibn Abee Qohafa said, “Hey, Omar, now, leniency is wiser.” Ibn Sohak; the Arwa (the mountainous she-goat,), found in the words of Ibn Abee Qohafa an out let to avoid the hostility of Qais Ibn Sa’ad ibn Obada. Therefore, Ibn Sohak avoided Qais ibn Sa’ad ibn Obada. At then Sa’ad Ibn Obada, angrily and in a threatening tone, said to Ibn Sohak and his companions, “By Allah, if I have energy to give me strength to stand up, I would have made whoever in this country and its roads hear a roaring that terrifies you and your companions.”[41] Sa’ad Ibn Obada mocked Ibn Sohak by saying, “By Allah, I will send you back to a folk where you have been an affiliate and not a chief”[42]; reminding Ibn Sohak of his true tribal, racial and family attributes!!! Expressing his dislike of the outcomes of that Falta, intriguing and overthrowing meeting, Sa’ad ibn Obada added, “Carry me out of this place.”[43] The reader may imagine such a conflicting gathering which has been fabricated in Al Saqeefa. It was a gathering that was abuzz with clamor, conflict, disagreement, threat and menace and its first decrees were the Fatwas of killing a senior Sahabi! What kind of religious and political reality can come out of such an afflicting and Faltawi meeting?

Sa’ad Ibn Obada continued boycotting the usurpers till the reign of Ibn Sohak. As a result of his dislike for Ibn Sohak, he decided to leave Al Madeena and go to Al Sham. Just before departing to Al Sham, he said to Ibn Sohak, “I became a detester of your neighborhood.”[44] The reader may imagine the degree of mutual detest among those who are called major Sahaba, however, there is no major over the truth or after the truth. The priests who are the spokesmen with the tongue of Satan said that all the Sahaba are fair and all of them are merciful towards each other! The priests who are the spokesmen of Satan failed to realize that who-

ever rejects truth is stray. Quran says, ﴿What is there, beyond the truth, except falsehood?﴾[45] References of history say that Sa'ad Ibn Obada has been assassinated, treacherously, in in Al Sham by "Jinn"! Do you know what is Jinn who got employed by dictators, betrayers, coup-stagers, oath-breakers, unjust people and assassins and started accomplishing for them their dirty tasks. In this way was the end of Sa'ad ibn Obada who became one of the victims of opposing Saqeefa and its poles. He was assassinated by the Saqeefi bloody liquidation squads.

In her own way, Aaesha tried to justify how the matter came to Ibn Abee Qohafa. She claims that the crucial factor in giving the pledge to her father was not the envying of Ansar to each other, rather, it was the address of Ibn Abee Qohafa and Ibn Sohak. However, this is a clear lie from Aaesha. We have seen that the speech of Ibn Abee Qohafa did not bring any convincing to Ansar. It was hijacking the tongue of Ahlulbeit(as), exploiting the claim of kinship to the prophet(swp) and playing on the string of parting between Aws and Khazraj tribes. Moreover, Ibn Abee Qohafa or his followers have never argued against Ansar with narrations which have been created, later on, by the politics and which falsely claim that the prophet(swp) had said, 'Allah forbids that the believers disagree on Abu Bakr.' If such a narration were authentic, Ibn Abee Qohafa would make a good use of it to gobble the post of succession. But, Ibn Abee Qohafa was not knowing it. It was later on fabricated by Aaesha in order to justify what had happened in the past and the priests of the Saqeefa court have circulated it later on to support the weak, shaken and rather lost legacy of Ibn Abee Qohafa and those who came after him from the Saqeefa line. Aaesha also says that Ibn Sohak "scared people who were having hypocrisy, therefore, Allah deterred them by that (sacring)."[46] Thus, Aaesha says that there was hypocrisy

among those who attended Al Saqeefa meeting so as to exonerate her father, Ibn Sohak and Abu Obaida from hypocrisy whereas the substantial standards of reading the events and subjecting them to Quran and the authentic Hadith prove that the conducts of all of them were conducts of hypocrites. Will the priests of Saqeefa court accept the accusation of Aaesha to senior Sahaba such as Sa'ad Ibn Obada and others who were meeting in Al Saqeefa and those who were kicked in the streets of Al Madeena and those who have been taken out from the house of Fatima Al Zahraa(as) and led, by force, to give pledge to Ibn Abee Qohafa, as hypocrites or they will play with the text narrated by Aaesha and modify the word 'hypocrisy' to 'piety'?! Imagine, O, intelligent reader, the kind of political transformation which will result from hypocrisy and scaring! What kind of a nation is that which selects who will lead it under scaring and threats? To which religion will he guide people he who scares and forces them to give a pledge which they do not accept? Did that nation understand the methodology of leadership which had been clearly clarified by the prophet(swp) for all of them? Did Ameer Almo'mineen Imam Ali(as) scare Abdullah Ibn Omar; the hypocrite, when he refused to give pledge to Did Ameer Almo'mineen Imam Ali(as) after the annihilation of Ibn Affan? Did Ameer Almo'mineen Imam Ali(as) scare Sa'ad Ibn Abee Waqqas; the hypocrite, when he refused to give pledge to Did Ameer Almo'mineen Imam Ali(as) after the annihilation of Ibn Affan? Moreover, Ibn Sohak can't scare the Ansar as he was used to running away from battles of wars, taking out an arrow in a duel and he did nothing to Al Habbab Ibn Al Monthir who described him as 'ignorant' and he found a narrow escape when Qais Ibn Sa'ad ibn Obada threatened to destroy the features of his face and send him back to his family without teeth, nevertheless, Ibn Sohak did not reply him! How does Aaesha claim that Ibn Sohak scared

them? The circumventions which claim that Ibn Sohak scared the people, is not more than a Saqeefa propaganda for the sake of creating a hero from an Arwa (she-goat) of Ohod mountain!

If we accept, just for argument and compromise, there was a scaring, the scaring and hypocrisy can't, in any way, produce pure and correct Islamic outputs and this has been proved by the subsequent days, years and centuries. Moreover, Aaesha accuses those who opposed the outputs of Al Saqeefa of hypocrisy and thus she accuses Sahaba who were having a good image and status in the heart of the prophet(swp) such Ammar(ra), Abee Thar(ra), Al Miqdad(ra), Jabir Ibn Abdillah(ra), Malik ibn Nowaira(ra) and Khalid Ibn Saeed ibn Al Aas(ra) with hypocrisy because they have opposed the outputs of Saqeefa and supported the Alawi Welaya. However, this is the habit of Aaesha in targeting Ameer Al-mo'mineen Imam Ali(as) and those who are loyal to him! In fact, Al Saqeefa staged a coup against religion, cracked the Islamic body which the prophet(swp) had struggled to build and distorted religion. Saqeefi distortion of religion is apparent till to-date.

Unfortunately, the liar priests called Al Saqeefa meeting as Shura (democratic consultation) in spite of its repletion with quarrelling, conflicting and threat to each other! In spite of what we have seen in the meeting of Al Saqeefa such as butting, insulting, conflicting, killing decrees and threats to eradicate the features of faces, unfortunately, our liar, misled and misleading educational courses which do not teach except historical cheating and lies, told us that it was a Shura meeting! We were also hearing the bray of the lunatics on the clerical pulpit, who croak by the tongue of Satan; the educational waste who have hypocrite, metamorphosed and dirty beard and 'hanged Gallabeyas' who claim that they are the followers of Sunna, that the Saqeefa was a Shura meeting!! Moreover, the lunatic official media, which is run by

the educational and moral waste for the interest of governments of bandits, war criminals, ignorant sectarianism and the scum of the so-called Islamic Brothers which is anchoring in the coast of the stale bond of Wahhabism, claim that the meeting of Saqeefa was conducted in an atmosphere dominated by Shura while the authentic history, as we have seen, narrates a reality which does not have any relation with Shura. As if the misled and misleading circles think that the media blackout which they have imposed upon the nomad-Arabs, mobbish and savage intellect would continue forever and it will not be ravaged by the enlightening media which opened intellects to material which was forbidden to reach people, consequently, they came to know the truth about the alleged Shura. Where are the simplest values of the rational argument in the tribal, conspiring, discording, betraying and oath-breaking Saqeefa? Where is the Shura by which the crows of the clerical pulpit croak and by which the Imams of misleading bray so as to laugh at the beard of brainless educational waste and pseud-educated people who had not read a single specialized book of religion throughout their life. Can Shura be accomplished in a Saqeefa; shade, far away from the rest of Muslims? Does not the incident seem to be as if it was an incident of robbing in day time? What kind of a Shura is it in a meeting which was dominated by mobbish, nomad, discording, savage, barbaric and tribal language texts? What kind of a Shura is that which does not respect the legislation which had been brought by the prophet(swp)? What kind of a Shura is that which demolishes the Godly and Nabawi legislation that crowned the succession of Ahlulbeit(as) and that crowning has been heard by the poles of the Saqeefa themselves and they also witnessed the Godly crowning of Ameer Almo'mineen Imam Ali(as) in Gadeer Khum where they gave their pledge of allegiance to him and they heard, before and after that, a lot of Nabawi and

Quranic texts about Ahlulbeit(as) which purify Ahlulbeit(as) and appoint them as guardians of Muslims and successors of the prophet(swp)? What is the necessity for a Shura in the presence of uncountable Nabawi texts which appoint Ameer Almo'mineen Imam Ali (as) as a successor over Muslims so as he undertakes the religious and administrative position of the prophet(swp) in the nation with the exception of prophethood? What kind of Shura is that which has not been attended by the gate of the city of knowledge of the prophet(swp), the Supreme Farooq, the Supreme Siddiq, the leader of believers with lighted-foreheads and lighted-foot and the triumphant lion of Allah(swt) Ameer Almo'mineen Imam Ali(as)? What kind of Shura is that in which the poles of Saqeefa exploit the seeds of tribal crack and use financial and employment attraction so as to collect people around them and procure their pledge? In other words, where is the Shura in the way of dragging people and kicking them to force them to give pledge to Ibn Abee Qohafa? What kind of a legacy has been fabricated by the priests of Saqeefa court to the poles of Saqeefa; those do not have legacy, who forced people to give pledge under the threat of swords? Where is Shura in all this?

Throughout the human history, Shura had never produced who guides people to the path of Allah(swp) because the majority of people dislike truth and therefore they will never come together for selecting who adheres to truth. Moreover, the attempt to employ the method of Shura to select the successor of the prophet(swp) does not differ from the methods which have created disagreement after the previous messengers, consequently, people deviated from their religions, distorted and altered them. What had happened in Al Saqeefa can't be called, by a wise person, as 'Shura' unless he desired to donkey people, mule those who do not have intellects and fool those who are susceptible to fooling.

The Saqeefa and its nips and tucks, emulations, contradictions and oppositions which took place among its poles do not represent Islam in any form and it was not a Shura in any shape. It was, rather, a band of bandits which went out hiding during day-time to usurp the rights of others, dress them and take what is not theirs in spite of the existence of clear Quranic and Nabawi texts about the Alawi succession, but due to the conflict of Quraishi, nomad-Arabs and Jahilia motives which are rooted in their conscience, they abnegated those Godly, Nabawi and civilized texts, paid no attention to them and selected whom Allah(swt) and His messenger(swp) had not selected. Therefore, as we have seen, the Saqeefa was not a Shura. I was rather a fence for butting, disputing and conflicting and a meeting like this can't produce the guide for truth. Can those expressions that insult and threaten and angry which we have seen among those who flocked together in Al Saqeefa produce Shura or produce Shura outcomes that protect religion, people of religion and believers in religion? Does he who truly drank from the ethics of the prophet(swp) or graduated from his Nabawi school utter such that tribal, Jahili and discording language? Is it possible that whoever got civilized by the civilizing dye of Islam, which roots out the Jahilia, tribal, racial and clannish diseases from the hearts of the people, descends to that low, base and ignoble level or was Jahilia, in all its dimensions, still consolidated in them?

If the hearts of those who flocked in Al Saqeefa had been on religion, why did not they hold their meeting in the Masjid of the prophet(swp) after they had prayed for him and attended the burial of his purged body? Why did they infiltrate and run like the wild dogs to out of Al Madeena? To justify that betraying deed which was committed by the Quraishi poles of Saqeefa, the priests of Saqeefa court fabricated the (phobia) of Fitnah (discord)

and they claimed that the poles of Saqeefa were worried of Fitnah after the martyrdom of the prophet(swp). What is this stupid justification which is not accepted except by a brainless? Did the act of poles of Saqeefa avert that alleged Fitnah (discord)? Which Fitnah is bigger than leaving the body of the prophet(swp) on the bed and running, breathless, to dispute the position of the prophet(swp) for which they are not qualified? In fact, if the Quraishi poles of Saqeefa had attended the burial of the purged body of the prophet(swp) there would have not been discords which are bigger than those which have been caused by their infiltration to Al Saqeefa. In this context, we have to Ask: Why do the priests of Saqeefa court claim that the Sahaba were susceptible to Fitnah if the Quraishi poles of Saqeefa did not move to their Falta? Do not the priests of Saqeefa court claim that the Sahaba are Odool (fair and never fall in wrong doing)? Does the fair go against what is commanded by Allah(swt) and His prophet(swp)? If the Sahaba, as the priests Saqeefa court claim, were Odool 'fair', was there who dares to create a Fitnah in that solemn atmosphere which the true faithful and fair person dyes its atmosphere with sadness for the departure of his prophet(swp)? Who first initiated Fitnah during the first days after the martyrdom of the prophet(swp) except the poles of Saqeefa themselves? It was the duty of the so-called senior Sahaba to participate in the burial of the prophet(swp) or at least remain present near the house and Masjid of the prophet(swp). Even if there were apostates from Islam and they moved against it, was not it possible to deter them by an army under the leadership of Ameer Almo'mineen Imam Ali(as)? Where is the fairness of the poles of Saqeefa and can we call such treacherouses fair? What kind of fairness is this? Where is the proper conscience in leaving the prophet(swp) on the bed and running to chase the posts? Where is morality, civility, faithfulness and propriety in dealing with that

solemn situation with which all worldly affairs lose their value? Where is the alleged love and sincerity of companionship by which the priests, hypocritically, lick their tongues and deafen the ears of others? If the so-called senior Sahaba have taken a moral position as Ameer Almo'mineen Imam Ali(as) and the faithful companions had done during those sad moments of the departure of the prophet(swp), no one would have dared to indulge in a Fitnah, Falta, apostasy, prophesy or rejection to pay alms. Even if a rebel rebelled, that rebellion would have not had those seismic effects on Islam as the rebellion of the poles of Saqeefa had against the prophet(swp) and his commands. Because all Muslims were knowing who is the legal successor as admitted by Ibn Sohak. If Ibn Sohak; the disobedient to the prophet(swp) and the opposer of the directives and commands of the prophethood, was knowing very well who is the legal successors and admitting it, this means that the matter was clear to all people. Rather, there was among them who was ready to consolidate the legal succession through fighting as Al Zubair ibn Al Awwam had done during the days of the purity of his believing and before his corruption. We know that Al Zubair ibn Al Awwam unsheathed his sword and said, "I will not sheath it till Ali is given the pledge of allegiance."[47] He declared that confrontation in the face of the Saqeefa poles, but they controlled over him by a stone which was thrown on the back of his head by Khalid Ibn Al Waleed, consequently, he lost consciousness and they broke his sword against a stone.

Moreover, if the conduct (infiltrating to Al Saqeefa) by Quraishi poles of Saqeefa was correct and right, why did not Ameer Almo'mineen Imam Ali(as) do it while the prophet(swp) had said about Ameer Almo'mineen Imam Ali(as), "Ali is with the truth and the truth is with Ali, truth turns with him wherever he

turns"? Where was the position of those who conducted a meeting in Al Saqeefa from truth? Did not the pole of Saqeefa know that Allah(swt) and His messenger(swp) had put clear standards for truth so that the subsequent generations know the truth and those generations will condemn and renounce them till the judgment day? In fact, the Saqeefa and its outcomes did not represent except those who attended it; the coup-stagers, the oath-breakers and the betrayers who arranged not only to stage a coup against the prophet(swp) and his curator(as), but also against the whole religion. The imperative outcomes of the Falta of Saqeefa were distorting religion and falsifying it as we will see later on.

The tragedy is that even Aaesha herself did not know about the procession of burying the purged body of the prophet(swp) although she and Hafsa made 'ledding' (pouring 'medicine' in the mouth) for the prophet(swp) in spite of his objection and his command to them to take from the same 'ledding' material which they have put into his honored mouth!! Aaesha says, "We did not know that the prophet(swp) had been buried till we heard about the sound of the burying tools at the depth of the night of Wednesday"![48] This indicates that the poles of Saqeefa, along with their families, were busy with dangerous conspiracies which arrange for them the process of usurping power and dressing up it and their concern was not at all the burial of the purged body of the prophet(swp). It seems that the enemies of Ahlulbeit(as) rejoiced the departure of the prophet(swp). After the martyrdom of the prophet(swp), they felt that they are free and they can betray the pledges, promises and charters, indulge in a declared conspiracy against religion and the people of religion and stage a coup against both of them.

The news about Al Saqeefa outcomes came to Ameer Al-mo'mineen Imam Ali(as). He came to know also that Ibn Abee

Qohafa and Ibn Sohak, in their argument with Ansar, pleaded by their belonging to the clan of the prophet(swp) and claimed their kinship to him so as to take over the post of succession. Ameer Almo'mineen Imam Ali(as), sarcastically, commented, "They pled by the tree and squandered the fruit."[49] Somebody said about this, commenting and refuting Ibn Abee Qohafa for holding Al Saqeefa in the absence of the owners of the right and alleging the kinship from the prophet(swp):

If by Shura you possessed their affairs
How it comes while the consulted are absent
If by kinship you argued their opponents
Other than you are worthier of prophet and nearer[50]

Who are the Quraishi poles of Saqeefa to plead by kinship to the prophet(swp) so as to steal and rob the rights from the owners of the right? What is the extent of blood-relation that links Ibn Abee Qohafa and Ibn Sohak with the prophet(swp) so as they plead by kinship in order to usurp the rights of the actual inheritors; Ahlulbeit(as)? Did Ibn Abee Qohafa and Ibn Sohak forward themselves because the prophet(swp) married their daughters? Had not the prophet(swp) married other seven wives from seven families? In other words, the prophet(swp) was married to nine wives from nine families, did other than Ibn Abee Qohafa and Ibn Sohak claim that he is from the clan of the prophet(swp) so as to take over the succession and dress it? Did the prophet(swp) use to marry so as to form a clan or one of his aims from this was to soften the hearts of people to religion so that they may embrace it? If Ibn Abee Qohafa and Ibn Sohak were forerunners in Islam, are they forerunners to Islam more than Ameer Almo'mineen Imam Ali(as) and a group of not less than fifty men who embraced Islam before Ibn

Abee Qohafa and Ibn Sohak as per the declaration of Sa'ad Ibn Abee Waqqas[51] to his son? Were the Godly and Nabawi appointments in leadership responsibilities based on the priority of embracing Islam or on Godly standards decided by Allah(swt) and His prophet(swp)? This is what Ibn Abee Qohafa and Ibn Sohak did not know or they rejected it though they had been knowing it. When Ibn Abee Qohafa heard Some Ansar say, "We will not give pledge of allegiance except to Ali", why did Ibn Abee Qohafa and the Muhajireen who were with him get embarrassed? Why did he hurry to forward Ibn Sohak or Abu Obaida and ask the Ansar to give the pledge to one of them? Was not this for the sake of taking out Ameer Almo'mineen Imam Ali(as) from the memory of who pronounced his name and refused to give pledge of allegiance to other than him so long as the matter is based on pleading by the kinship of the prophet(swp)? Why did not the Quraishi; Ibn Abee Qohafa, Ibn Sohak or Abu Obaida, support the group of Ansar who said, "We will not give pledge of allegiance except to Ali", and move all together to the Masjid to give the pledge of allegiance once again to Ameer Almo'mineen Imam Ali(as) or the essence of the presence of Quraishis; Ibn Abee Qohafa, Ibn Sohak and Abu Obaida, in Al Saqeefa had been to oust Ameer Almo'mineen Imam Ali(as) from his legal position?

Who made Ibn Abee Qohafa, Ibn Sohak or Abu Obaida in Al Saqeefa representatives of Muhajireen and the close relatives of the prophet(swp)? Who approved for them to decide on the matter of succession of the prophet(swp)? Is not the presence of Ibn Abee Qohafa, Ibn Sohak and Abu Obaida in Al Madeena and their refusal to join the army of Osama a disobedience to the prophet(swp)? Did not the prophet(swp) command all of them to join the army of Osama and he cursed whoever stayed behind it? Had not been Ibn Abee Qohafa, Ibn Sohak and Abu Obaida ordinary sol-

diers in the army of Osama and under the commandership of Osama? Did not the prophet(swp) expel Ibn Sohak from his house and oust Ibn Abee Qohafa from leading people in prayer in the last moments of his life? What made them to stay behind an army that the prophet(swp) had cursed whoever stayed behind it? Does not this indicate that they have been part of a planned conspiracy even since before the martyrdom of the prophet(swp) so as to stage a coup on the Godly and Nabawi choice which appointed Ameer Almo'mineen Imam Ali(as) upon it? Moreover, if Ibn Abee Qohafa, Ibn Sohak and Abu Obaida were representing the Quraishi Muhajireen, as the forged and liar books of history claim, then, they are who prevented Abdullah Ibn Amr from writing the Hadith of the prophet(swp) as against the Nabawi trend which was ordering people, in general, to write and document what the prophet(swp) says because he says nothing except truth. Actually, the poles of Saqeefa did the same thing after the martyrdom of the prophet(swp). After they had usurped the succession, they banned circulating the Nabawi Sunna without which it is impossible to understand Quran or to know correct Islam. Is not their trend in banning the circulation of the Nabawi Sunna is identical with the books of the Saqeefa priests which said that who had prevented Abdullah Ibn Amr from writing the Hadith of the prophet(swp) was Quraish?!! Then, who are Quraish if they were not it poles; Ibn Abee Qohafa, Ibn Sohak, Abu Obaida and others behind the curtain?!! In fact, the poles of Saqeefa enforced, openly and clearly, the banning of circulating the Nabawi Sunna after they had usurped the Nabawi heritage in Al Saqeefa. Does not this prove that Ibn Abee Qohafa and Ibn Sohak were fighting religion in general and Nabawi Sunna in particular even before the martyrdom of the prophet(swp)?

The sudden and hurried arrangement of that pre-planned meeting by the poles of Saqeefa was for the sake of preventing the natural and smooth transfer of power to its legal owner Ameer Almo'mineen Imam Ali(as) on which has been crowned when Allah(swt) addressed the prophet(swp) by saying, ﴿O Messenger, convey what was revealed to you from your Lord. But if you do not, then you would not have delivered His message. And Allah will protect you from the people. Allah does not guide the disbelieving people﴾. At then only, the prophet(swp) declared, to all people in Gadeer Khum, that Ameer Almo'mineen Imam Ali(as) is like him; curator over every believer. The prophet(swp) held the hand of Ameer Almo'mineen Imam Ali(as) highly and crowned him a guardian over all people. All the attendees gave their pledge of allegiance to Ameer Almo'mineen Imam Ali(as) including the poles of Quraish such as Ibn Sohak and others. By the crowning of Ameer Almo'mineen Imam Ali(as) as a successor and guardian, Allah(swt) completed the blessing over people, the religion of Islam became complete, Allah(swt) accepted it and at then only the Quranic verse which says, ﴿Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you﴾ descended upon the prophet(swp).

In spite of the misleading of the priests of Saqeefa court, the whole right, materially and spiritually, is for Ahlulbeit(as) as per the Godly and Nabawi commandments. All people were knowing this as they know their fathers and mothers and we see this clearly when Al Barra ibn Aazib came, after the Falta of Saqeefa, knocked the door of Bani Hashim and said, "O, group of Bani Hashim, Abu Bakr has been given the pledge of allegiance."[52] Some of Bani Hashim said, "Muslims will never hold an event from which we are absent and we are worthier of Mo-

hammed."[53] Then, is who fabricated the Falta of Saqeefa 'Muslims' as per what has been pronounced by Ahlulbeit(as)? If Ibn Abee Qohafa was really a successor, why did a lot of Muslims refuse to pay the alms to him and considered him a usurper of what was not his right? However, as part of the heap of lies generated by the priests of Saqeefa court, they called the Muslims who opposed the coup of Ibn Abee Qohafa and refused to pay Zakat for him as apostates and they justified their killing by Ibn Abee Qohafa while they were the supporters of the legitimate succession of Ahlulbeit(as) and they refused to recognized the succession of any other person except that of Ahlulbeit(as).

In spite of all the justifications which have been forwarded by the poles of Quraish in Al Saqeefa meeting to usurp the succession, the circumventions, weak justifications, false polishing and lies by which the priests of the Saqeefa court have surrounded the course of events and the repercussions of Al Saqeefa outcomes, Ibn Sohak himself has dropped the stock exchange of Al Saqeefa and considered it a Falta (an event of unexpected outcome) that was full of evil. Ibn Sohak says, "Verily, the pledge for Abee Bakr was a Falta and succeeded, verily, it was so, but Allah safeguarded against its evil."[54] Thus, by this confessional statement, Ibn Sohak deprived Ibn Abee Qohafa from any legacy to succeed the prophet(swp). Did Allah(swt) safeguard against the evil of that Falta or its evils got consolidated and dispersed in all directions? In fact, the Saqeefa Falta had put the foundations of deviation and coup against religion, therefore, people are still facing its fatal repercussions till to date? Did not the so-called 'senior Sahaba' pave the way for hypocrites, Tolaqa (those whom the prophet(swp) has pardoned after the victory of Mecca without asking them to embrace Islam) and the cursed to ascend the pulpit of

the prophet(swp) and leapt on it in spite of the warning of the prophet(swp) against that?

This history which speaks about the Saqeefa and what had happened in it is full of lie, fabrication, falsification and unacceptable justification. Every owner of a researching intellect feels that there are hideous and horrible incidents which have not been mentioned by the priests of Saqeefa courts and rather they have buried and therefore people do not know anything about them. Throughout history, the priests of Saqeefa court recounted that forged history and added the spices on it so as to polish the ugly and overturned image to justify, in their own way, what had happened. Whoever, examines, carefully, the incidents and deliberations of Al Saqeefa meeting realizes that Ibn Abee Qohafa and Ibn Sohak were not surprised by the meeting of Al Saqeefa as the priests of the Saqeefa court claim. Rather, there was an in-advance arrangement for that meeting. The incidents and deliberations indicate that Ibn Abee Qohafa, Ibn Sohak and Abu Obaida were part of those who arranged for this meeting in coordination with Ansar during the last period of the life of the prophet(swp). Moreover, the Ansar were knowing, since a long time, the opposition of Muhajireen to the succession of Ameer Almo'mineen Imam Ali(as) although the prophet(swp) had taken pledge of allegiance from all of them to Ameer Almo'mineen Imam Ali(as). Muhajireen lean upon the Jahilia saying, "prophethood and succession do not come together in Bani Hashim" and therefore they preferred to go back to a system which is near to the Jahilia system in administration through which the cadres of the annexed tribes (tribes which were not originally Arabs) such as Taym and Adey are given leading posts whereas the poles of the major tribes such as Bani Omayya are distanced from it for the time being. Their apparent declaration of Islam was nursing the instinct for

running behind power even if the matter costs selling off the religion for the sake of the world. Even the Ansar seems to have adopted the idea which has been presented by Bani Aamir tribe to the prophet(swp). It is narrated in Ibn Hisham's Seera that when the prophet(swp) called Bani Aamir tribe to Islam, when they came for Haj in Mecca, their chief said, "If we give you our pledge of loyalty and then Allah gave you victory over who opposed you, will the matter be for us after you? The prophet said: 'The matter is for Allah, He puts it wherever He wants.'"[55] The Nabawi text, clearly, indicates that the matter 'succession' is a matter of Allah(swt). It is neither a matter of Shura among people nor is it a subject of tribal pre-conditions. Allah(swt) clarifies it through the prophet(swp). It seems that the Ansar have adopted that 'Aamiri' demand which has been rejected by the prophet(swp), but it has fermented in their hearts, therefore, they made it part of Saqeefa agenda. This proves that there was a strong opposition against the succession of Ameer Almo'mineen Imam Ali(as) not only from the side of Muhajireen, but also from the side of Ansar. All of them adopted the 'Aamiri' vision with regard to Nabawi succession. Therefore, it seems that the Muhajireen and Ansar have secretly agreed, even before the martyrdom of the prophet(swp) upon a power sharing that insists on distancing Ameer Almo'mineen Imam Ali(as) from succession. However, the Muhajireen betrayed the Ansar by playing on the claim of family, clannish and tribal kinship to the prophet(swp). The Ansar insisted on power-sharing whereas the Muhajireen insisted on monopolizing the whole matter for themselves with a false promise to make Ansar ministers. Unfortunately, the name of Ameer Almo'mineen Imam Ali(as) has not come except as a swindle from the side of some Ansar to the Muhajireen who hung upon the claim of kinship to prophet(swp) after the Ansar had lost the hope to monopolize the matter or get a

fair power-sharing. Thus, the Saqeefa and its events had been planned between those persons from Muhajireen and Ansar in Al Saqeefa even before the martyrdom of the prophet(swp). However, a coup was staged by the Muhajireen against the plan agreed upon with the Ansar. Thus, it can be said that the Saqeefa was a coup within coup. This reality has been projected through the Quranic verse which says, ﴿will you turn on your heels?﴾ which indicates that the coup was general and most of the so-called 'Sahaba' participated in it. Those Muhajireen did not only betray the prophet(swp) and Ameer Almo'mineen Imam Ali(as), but also betrayed the Ansar by following the political dupe and the false allurement of power-sharing initially. Then they depended on argument based on the claim of kinship to the prophet(swp). In this way, Muhajireen employed Jahilia clannism and false promises, consequently, they controlled over the sensitive situation and procured a fragile, fabricated and compulsive pledge of allegiance which was characterized by a lot of conflicts and seeds of division and revenge. Muhajireen poles of Saqeefa did not only divide Ansar, but also planted and watered the seeds of conflict among Muslims, raised the sword and threat of killing, burning and capturing in the face of whoever stood against them. They brought, with a pre-coordination, the mob of nomad Arabs from Bani Aslam to accomplish the dirty task and confront all probabilities of resistance such as the movement of Ansar, Osama army or Ahlulbeit(as) against them. They compelled people to give pledge of allegiance, kicked whoever procrastinated, attacked the pure house of the prophethood and brought out whoever was against that Falta so as to force him to give pledge of allegiance to the coup-stagers.

Thus, the outcomes of Saqeefa took the Muslims back to the first Jahili circle which caused the migration of the prophet(swp) from Mecca to Al Madeena. However, the people of hypoc-

risy and polytheism continued to chase genuine Islam wherever it settled. The poles of Saqeefa have migrated from Mecca to Al Madeena not as migrator to Allah(swt), but to be Quraishi fore-fronts and a close circle that sits around the prophet(swp), circles the religion in the migration land, pierces it and arranges to take it back to the first squire. To complete the agenda of Saqeefa coup, the Saqeefi leaders wrapped themselves in the gown of Islam so as to deceit and camouflage the common people and avoid the rise of Ansar again to support Ahlulbeit(as) with the same spirit by which they had supported the prophet(swp) before. The poles of Saqeefa were worried that the Muhajireen and Ansar who are sincere to the prophet(swp) may gather together around Ahlulbeit(as) to confront the coup-stagers. However, the foxiness which is knitted and cooked by the Muhajireen poles of Saqeefa wrapped itself by religion and started alluring those who are around Ahlulbeit(as) in many ways such as death threat, material offers and posts. It also hurried to approach Tolaqa' by offering them posts, not because they threat the posts of the poles of Saqeefa, but because they are the future accomplishers of distorting religion. As all of us know, the Tolaqa' are the mortal enemies of Ahlulbeit(as) and they are not at all expected to support Ahlulbeit(as). Therefore, Ibn Abee Qohafa and Ibn Sohak hurriedly to appoint Yazeed Ibn Abee Sufian on Al Sham so as to pave the way for Bani Omayya to bury Islam. This is clear from the flocking of Ibn Abee Qohafa and Ibn Sohak at the door of the cursed Abu Sufian and the sayings of Ibn Sohak which glorify him and his cursed son; the buttocked. They also tried to dismantle the Hashimi house by offering a share of power to the usurious Al Abbas and make it for his descendants. Indeed, we see the interest of Ibn Sohak in Abdullah Ibn Abbas and making him his companion and mate were from the fruits of that piercing.

It can be said that Al Saqeefa forced genuine Islam to move in the path of a second migration after which it will come back with the waited Mahdi(as). Therefore, the line of Saqeefa became parallel to the line of Ahlulbeit(as) and they never meet together at all till the Day of Judgment. While the poles of Saqeefa were busy robbing the heritage of prophethood, Ameer Almo'mineen Imam Ali(as) was busy with a noble and holy task; preparing the prophet(swp) for the burial as per the will of the prophet(swp) to Ameer Almo'mineen Imam Ali(as), "O, Ali, no one shall bath and coffin me except you."[56] Thus, prophet(swp) made a set of historical pivots to convey the matter of Welaya and control the behavior of Muslims as per the Alawi Welaya. Some of those historical pivots were making the task of preparing the prophet(swp) for burial to Ameer Almo'mineen Imam Ali(as) so that he becomes a leader of the last procession of the prophethood presence and the first procession of post of that holy presence. Therefore, was not it from the duty on the poles of Saqeefa to take position, at least around the Masjid of the prophet(swp) and his house till the burial gets completed? Does not everyone who has a live conscience wonder from that disgraceful position in which those who were meeting in Al Saqeefa betrayed the least proper human and moral requirements which are enjoined by companionship and faithfulness? The liar priests of Saqeefa court claim that the poles of Saqeefa hurried to Al Saqeefa because they were worried of Fitnah (discord)! Who were actually in the position of Fitnah; the poles of Saqeefa or those who gathered around the house of the prophet(swp) to pray for him and bury him? Which Fitnah does Ibn Abee Qohafa claim to have avoided while Muslims who were gathering together around the Masjid and near the house of the prophet(swp) were in solemnity and sadness due to the burial of the best creature of Allah(swt) after he had parted with their world

while Ibn Abee Qohafa, Ibn Sohak and Abu Obaida rushed, dragging each other, to Al Saqeefa to assault on truth and betray the people of truth? Was there a wise person who will speak about succession before burying the honored body of the prophet(swp)? Does not the position of those who attended the burial of the prophet(swp) show that Muslims, in general, were knowing about the succession of Ameer Almo'mineen Imam Ali(as) to the prophet(swp) and that the Saqeefa was a theft committed by those who gathered together there to deprive the owners of the right from their rights? Ameer Almo'mineen Imam Ali(as) said about this, "I endured although there was a sore in the eye and grief in the throat as I see my heritage being robbed till the first one went his way, but he handed over the succession to so after him…"[57] The poles of Saqeefa are robbers as Ameer Almo'mineen Imam Ali(as) described them. They are rather from the shrewd of Faltawi theft and robbery. They plundered the heritage of Ameer Almo'mineen Imam Ali(as). The legal succession is the house of religion and the house of religion is Ahlulbeit(as) because they are the smaller Thaql (weight) and they are tied to the bigger Thaql; Quran, and their destination of, both, is the pond. However, the poles of Saqeefa did not enter to the matter of succession through its legal gate. Who, other than the thief, enters the houses through other than their doors? Ameer Almo'mineen Imam Ali(as) says, "We are the emblem, the companion, the treasury of knowledge and the doors. Houses are not entered except through their gates. Whoever enters them from other than their gates, is called a thief."[58] Thus, Ameer Almo'mineen Imam Ali(as) considered the poles of Saqeefa as robbers because they have taken what was not theirs and indulged in corruption and the history, clearly, proved this.

Whoever kept silent towards the outcomes of Saqeefa has done this either out of fear from the Poles of Saqeefa or for greed

to what was in their hands or due to envy to Ahlulbeit(as) while the majority who rebelled against Saqeefa, their rebellion was due to their objection to the usurpation of succession by Ibn Abee Qohafa, but the priests of the court of Saqeefa, falsely and misleadingly, called them as apostates. Malik Ibn Nowaira(ra), Khalid Ibn Saeed Ibn Al Aas(ra) and Salman Al Farisi(ra) were from those who said a clear saying to Ibn Abee Qohafa in this regard and asked him to hand over the right to its owners. Moreover, the majority of those who had been killed in those battles were from those who were loyal to Ameer Almo'mineen Imam Ali(as), but the priests of the Saqeefa court called all of the apostates while the apostates were minority. Moreover, even as far as apostasy is concerned, Islam has never commanded to fight an apostate if he does not fight Islam and Muslims. However, the poles of Saqeefa committed murdering, torturing and capturing. They also burned people and buried them in mass graves. All that was part of the Saqeefa agenda which targeted not only the believers in the succession of Ameer Almo'mineen Imam Ali(as), but also those who were called apostates because the main motive of the poles of Saqeefa was to subjugate people to the power of their coup and the remaining of people in religion was not a priority for the poles of Saqeefa. In fact, what Muawiya Ibn Abu Sufian (Al Taleeq Ibn Al Taleeq) has said later on, after more than two and half decades, was part of the agenda of Al Saqeefa. After taking over power, Muawiya Ibn Abu Sufian said, "By Allah, I have not fought you to make you pray nor to fast, rather, I fought you to command over you and Allah gave me that though you are unwilling."[59] Such an attitude towards religion and people had been dominant in the hearts of the poles of Saqeefa also, but they could not declare it, frankly, as the Taleeq Muawiya Ibn Abu Sufian has done although they had manifested it through their behavior and deed

in people and religion. Indeed, religion has been either neglected or distorted as it has been admitted by Anas Ibn Malik when he has been in Al Sham. Distorting prayer means distorting a main duty in religion. How will the prayer of Muslims be correct while Ibn Sohak ruled them for ten years although he was not knowing the rule of purification from post-discharge in the absence of water. Then, we can imagine the extent of ignorance of the poles of Saqeefa, nevertheless, they usurped power and ruled Muslims. Thus, the poles of Saqeefa themselves were part of the conspiracy which targets the religion itself. Distorting religion was part of the main agenda of the poles of Saqeefa, but they were planning to produce that distortion in their own way and under their power which was rebelling against Allah(swt) and his messenger(swp).

When the prophet(swp) martyred, religion was fresh and new and only the side of conveying has been completed, but the side of Ta'weel (multi-layer interpretation) and rooting remained. Therefore, the prophet(swp) appointed twelve Imam from his purged offspring as his successors so that they undertake the task of rooting and consolidating religion conscientiously, culturally, socially and economically in the society under a Godly leadership which does not leave a trace of Jahilia in the society. Did not the poles of Saqeefa know about the succession of Ameer Al-mo'mineen Imam Ali(as) and the purged Imams(as) after him? Did not Ibn Sohak give the pledge of allegiance to Ameer Al-mo'mineen Imam Ali(as) as a guardian over every believer? If the priests of Saqeefa court claim that the matter of succession was controversial, did the poles of Saqeefa presented it before Ameer Almo'mineen Imam Ali(as) as per the Haith of the prophet(swp) which says to Ameer Almo'mineen Imam Ali(as), "You are the one who clarifies to my nation about what they differ about after me."?[60] No, never! They have not done that because they have

snatched and usurped it from Ameer Almo'mineen Imam Ali(as). How could they obey the prophet(swp) and present the matter of succession before Ameer Almo'mineen Imam Ali(as)? Did not the poles of Saqeefa hear the Hadith of the prophet(swp) which says, "Whoever appoints a person upon people and he knows that there is the more knowledgeable than him, he betrayed Allah, His messenger and all believers."?[61] Does Allah(swt) guide the scheming of betrayers? Did not the outcomes of Saqeefa produce a reality which is far away from the Godly and Nabawi guidance? If the matter of succession is a matter of ruling and judiciary, why did not Ibn Sohak and the poles of Saqeefa introduce Ameer Almo'mineen Imam Ali(as) for succession? Did not they hear the prophet(swp) say, "The best in judiciary among you is Ali"?[62] Did not Ibn Sohak himself admit that by saying, "The best in judiciary among us is Ali"?[63] The best in judiciary means the most knowledgeable in Quran, Sunna and all the laws of Sharee'a, its provisions and interpretations, thus, Ameer Almo'mineen Imam Ali(as) becomes the most qualified to undertake the affairs of people. Why did not Ibn Abee Qohafa and Ibn Sohak make way for Ameer Almo'mineen Imam Ali(as) to undertake the task on which Allah(swt) and His messenger(swp) had appointed him and a lot of Godly and Nabawi texts had referred to it? Why did the poles of Saqeefa anteceded Ameer Almo'mineen Imam Ali(as) although they were ignorant in religion in general and judiciary in particular? Did not the prophet(swp) warn people against anteceding Quran and his purged Itra(as) by saying, "Don't antecede them otherwise you will get annihilated. Don't fail to support them otherwise you will get annihilated. They are more knowledgeable than you"? Although the poles of Saqeefa usurped succession from Ameer Almo'mineen Imam Ali(as), nevertheless, they were referring to him when they face jurisprudential dilemma in front of

which they were standing helpless because they were ignorant in religion, but they sat on a post which was not theirs. Who introduced them to that post which is not suitable with whoever is ignorant of religion and its provisions?

Thus, we can say that the Saqeefa was a coup and a conference of hypocrites who demolished religion and produced deviation and distortion in religion, concealed the truth and disseminated false which negatively affected the life of people till today. Ibn Abee Qohafa, Ibn Sohak and who were with them clutched to the outcomes of Al Saqeefa so as to resurrect the Jahilia into a second Jahilia and activate it to create distortion in religion and corruption on earth. All this has happened although the prophet(swp) had warned the so-called Sahaba by saying, "Verily, you would follow the norms of who had been before you; a hand's span by a hand's span and an arm's span by an arm's span and even if they enter into a hole of a lizard, you will follow them into that." The Saqeefa is a symbol of the coup of the majority of Muhajireen and Ansar against religion, their greed in power and their neglection of the saying of the prophet(swp), "Religion would continue to be mighty and immune till twelve successors" who have been appointed by the prophet(swp) from his offspring and named them by their names. Whoever attended Al Saqeefa or succumbed to it was a denier of the Godly and Nabawi arrangement with regard to succession and thus he is opposer of the clear Godly and Nabawi texts. In fact, the poles of Saqeefa used to opposing the prophet(swp) in all the Godly arrangements and they started enforcing their coup agenda even before the martyrdom of the prophet(swp). All this happened because of the domination of the hypocrisy movement and conflict of Quraishi, nomad Arabs and Jahilia motives.

Arrival of the Saqeefi Thieves to the Masjid

After the poles of Saqeefa had been absent from the procession of the burial of the honored body of the prophet(swp) as they have rushed to Al Saqeefa and robbed the heritage of the prophet(swp) which was the right of Ahlulbeit(as), they arrived with the fuss and the stolen heritage to the honored Nabawi Masjid whereas whoever opposed the Saqeefa and its outcomes remained in the house of the Lady Fatima Al Zahraa(as). Around the Masjid, a divided tribal reality was dominating and this gave a grim picture to an ominous Quraishi, tribal and nomad Arab future. Bani Omayya were gathering together around Ibn Affan and Bani Zohra around Sa'ad Ibn Abee Waqas and Abdulrahman Ibn Oaf. This indicates that there was a set of tribal arrangements which were ready for other options if those who were meeting in Al Saqeefa failed. The scrutinizer researcher observes the picture of the moment of the arrival of the thieves of Saqeefa to the Masjid and the tribal dye of the tribal gatherings of those who were around the Masjid and all this suggests a fossilized gathering which did not benefit from its accompaniment to the bouquet of civilized Nabawi values that soar above tribalism. Those fossilized tribal gathering did not learn from the prophet(swp) how to upgrade to the level of true religious brotherhood even during those sad days which followed the martyrdom of the prophet(swp).

In this coup situation, Ibn Sohak, again, gave himself and his deed a pulpit value and an executive role. Ibn Sohak says to those who were gathering, "Stand up and give pledge of allegiance to Abu Bakr. I gave my pledge of allegiance to him and the Ansar gave their pledge of their allegiance to him."**64** The Nawasib* such as Ibn Affan, Sa'ad Ibn Abee Waqqas and Abdulrahman Ibn Oaf stood up and gave the pledge of allegiance. It is said that Ibn Sohak was carrying a stalk of palm tree by which he threats

people till they give their pledge of allegiance. Here the researcher in history realizes that treatment of the poles of Saqeefa to people as if they were a cattle livestock so as to force them to accept the outcomes of the Saqeefa and enter its barn which conspires against Islam and dresses up the succession after usurping it from its legal owners. In order to ensure the success of the coup, the poles of Saqeefa brought in the tribe of Aslam which was fully armed so as to neutralize any resistance which tries to support Ahlulbeit(as), ensure the control over the situation in the first days and force people to submit to the coup which the poles of Saqeefa have imposed on them. It seems that it they were pre-planned military arrangements to confront Ahlulbeit(as) and their supporters if they move against the poles of Saqeefa. This becomes clear from the armed entering of the tribe of Aslam to support the outcomes of Al Saqeefa and also the divided tribal situation which was gathering; each one gathers around a pole of the tribe to which it belongs.

Thus, it can be said that the opposition of the holder of Quraishi, hypocritical, Jahilia and nomad Arabs motives to Ameer Almo'mineen Imam Ali(as) was clear, apparent and has historical roots. It can be also said that the Saqeefa was a crowning of that opposition to Allah(swt) and His messenger(swp); rather it was a disobedience to Godly and Nabawi commandment pertaining to Alawi Welaya. How does a person such as Ibn Abee Qohafa occupy the position of the prophet(swp) who said to him, "I do not know what you will do after me"?**[65]** The prophet(swp) prayed to martyrs of Ohod. Ibn Abee Qohafa demanded a prayer similar to that, but the prophet(swp) refused and said, "But those have not eaten anything from their remunerations."**[66]** Thus, the prophet(swp) deprived Ibn Abee Qohafa from any assurance of paradise and said to Ibn Abee Qohafa that the martyrs of Ohod obeyed the

Godly and Nabawi commands, sacrificed their lives for religion and thy did not eat up their remunerations in the worldly life! Thus, how do come to the power the ignorant, those who have ambiguous future deeds and the disobedient to revelation? Did not the poles of Saqeefa know that revelation needs certain and definitive interpretation, consolidation and rooting which are not undertaken except by those who are firmly rooted in knowledge? Do those who are ignorant of religion or its enemy undertake the task of certain and definitive interpretation of Quran and the Sunna of the prophet(swp)? Did not the prophet(swp) assign this task to Ameer Almo'mineen Imam Ali(as) when he said to Ameer Almo'mineen Imam Ali(as), "You fight for interpretation (the meaning of the Quran) as I have fought for revelation"? Whereas Quran confined this task for the rooted in knowledge when it said, ﴿But none knows its interpretation except Allah and those firmly rooted in knowledge.﴾ Whom, from those who were contemporary to him, the prophet(swp) praised the abundance of his knowledge except Ameer Almo'mineen Imam Ali(as) when he said, "I am the city of knowledge and Ali is its gate"? Does not this clearly indicate that Ameer Almo'mineen Imam Ali(as) and the rest of Itra(as) are those to whom the above Quranic verse refers? Who made Ibn Abee Qohafa to ascend the pulpit of the prophet(swp)? How does he become a successor of the prophet(swp) he who wishes if he were a hair on the body of a servant believer and it was Ibn Abee Qohafa who wished to be so? We have to link this with that who said, "I wish I were a dung"![67] How does he become a successor of the prophet(swp) he who regrets for not knowing the Abba (green grass) and the heritage of the grandmother? Does such a person have anything in his intellect, if any intellect was there at all? How does he become a successor of the prophet(swp) he who regrets, while he was on the bed of death, about his attack on the

house of Ahlulbeit(as) and it was Ibn Abee Qohafa who did this and pretended to be regretting when it was too late to regret? How does he become a successor of the prophet(swp) he who burns people alive and it was Ibn Abee Qohafa who did so when he burnt Al Foja'a Al Salami alive and pretended to be regretting for that while he was on the bed of death, when it was too late to regret? How does he become a successor of the prophet(swp) he who killed Muslims, burnt them and buried them in mass graves and it was Ibn Abee Qohafa who did so by giving the green light to the terrorist and debauchee Khalid Ibn Al Waleed and the criminal Ikrima ibn Abee Jahl to kill, burn, torture, take in captivity and fornicate? How does he become a successor of the prophet(swp) he who wishes if he asked the prophet(swp) about the fate of Ansar as if he did not understand the status of Ansar through the saying of the prophet(swp), "Act kindly towards Ansar"? If the prophet(swp) had commanded to act kindly to Ansar, does not this indicate that the Ansar are affiliated to the legal Alawi succession although they were who supported religion more than the majority of Muhajireen, particularly, Ibn Abee Qohafa and Ibn Sohak? Even if we suppose that the Ansar have a share in the matter, who had got Ibn Abee Qohafa and Ibn Sohak so as to succeed the prophet(swp) and distance Ansar who had a bigger gain in supporting this religion than the majority of the Muhajireen, particularly, Ibn Abee Qohafa and Ibn Sohak? It is the sword of Ansar which contributed to the support of Islam and we have never seen any sword of Ibn Abee Qohafa and Ibn Sohak! It is clear that the Saqeefa was a callosal coup. Ibn Abee Qohafa, in his character and gain, was not suitable at all as a successor of a prophet(swp)! He who is haunted by Satan shall not climb the pulpit of the prophet(swp) or stand in his position. Therefore, he was ousted by the prophet(swp) from the task of conveying Surat Bara' and he was ousted also from the task of

leading people in prayer and thus he was deprived from any religious task. The prophet(swp) did so because he was knowing their greed and desire to usurp power. The prophet(swp) was knowing that Quraish and whoever is loyal to it were rejecting the succession of Ameer Almo'mineen Imam Ali(as) although Quran had said a lot of virtues about Ameer Almo'mineen Imam Ali(as) and his progeny(as) so also the prophet(swp) had said a lot of virtues about Ameer Almo'mineen Imam Ali(as) and his progeny(as) and he crowned all this by taking the pledge of allegiance to Ameer Almo'mineen Imam Ali(as) in Gadeer Khum, however, Quraish and its poles insisted on their rejection of the Godly Welaya which has been appointed by the prophet(swp). What is there, beyond the truth, except falsehood? The result of that was their heading to that Saqeefi coup while the prophet(swp) had not yet been buried. They relapsed, turned on the teachings of Islam and turned the society of the prophet(swp) to an aperture of the conflict of false god, juggernaut, tribe and race and this has produced bloody wars in which tens of thousands were killed in wars which they have falsely called apostasy wars and also the wars of Camel, Al Nahrwan, Siffeen, Al Harra, etc., and thus those who claim that they belong to Islam fell into what the prophet(swp) had warned them against; they should not relapse after him into disbelievers cutting the necks of each other. Thus, the had Saqeefa put the foundation of tribal, racial and religious dispute because it fought the legal successor of the prophet(swp); Ameer Almo'mineen Imam Ali(as). The forged Saqeefi Islam continued to mislead people to our present day through one-eyes creeds marketed by priests who are the tongues of devils.

References:

* The quotations and citations pertaining to the incidents of Al Saqeefa are from different references such as Tareekh Al Tabari, Ibn Katheer in Al Bidaya wal Nihaya, Mosnad Al Farooq, Ibn Abee Al Hadeed in Sharh Nahj Al Balaqa, etc.

* Nawasib are those who harbor antagonism and detestation to the prophet(swp) and Ahlulbeit(as).

1. Muslim
2. Ibn Quteyba in Al Imama wal Seyasa
3. Tareekh Al Tabari, Al Kamil fi Al Tareekh, Tareekh Al Kholafa' by Ibn Qoteyba, Ibn Al Atheer, Abu Bakr Al Jawhari in Al Saqeefa
4. Ibid
5. Ibid
6. Ibid
7. Ibid
8. Surat Al Hojrat: 14-17
9. Al Bokhari, Al Tabari, Ibn Kahtheer fi Al Bidaya wal Nihaya, Al Beyhaqi fi Al Sunan Al Kobra
10. Al Kamil fi Al Tareekh by Ibn Al Atheer
11. Ibn Qotaeyba fi Al Imama wal Seyasa
12. Al Aqd Al Fareed, Tareekh Al Ya'qoobi, Al Isaba by Ibn Hajar, Mosnad Ahmed, Al Sonan Al Kubra by Al Beyhaqi, Sharh Nahj Al Balaqa, Al Hakim fi Al Mustadrak, Al Bukhari
13. Ibn Qotaeyba fi Al Imama wal Seyasa
14. Ibid
15. Al Bukhari
16. Ibn Qotaeyba fi Al Imama wal Seyasa
17. Ibid
18. Ibid

19. Ibid
20. Tareekh Al Tabari
21. Ibid
22. Sharh Nahj Al Balaqa, Tareekh Al Tabari, Tareekh Al Rosol wal Molook
23. Tareekh Al tabari, Tareekh Al Rosol wal Molook, Bedran fi Tahtheeb Tareekh Damascus, Ibn A'tham fi Al Totooh, Ibn Al Atheer fi Al Kamil
24. Tareekh Al Ya'qoobi, Al Mowafaqeyat lil Zubair Ibn Bakkar
25. Ibid
26. Al Kamil fi Al Tareekh, Traeekh Al Tabari, Ibn Atheer
27. Tareekh Al Tabari
28. Ibid
29. Al Imama wal Seyasa by Ibn Qoteyba
30. Tareekh Al Tabari
31. Ibid
32. Surat Al Teen:4-5
33. Tareekh Al Tabri, Al Kamil fi Al Tareekh
34. Tareekh Al Tabari, Ibn Qoteyba fi Al Imama wal Seyasa
35. Tareekh Al Tabari, Ibn Qoteyba fi Al Imama wal Seyasa
36. Tareekh Al Tabri
37. Tareekh Al Tabari, Ibn Qoteyba fi Al Imama wal Seyasa
38. Morooj Al Thahab, Ibn Qoteyba fi Al Imama wal Seyasa, Tareekh Al Ya'qoobi
39. Surat Al Fat'h: 29
40. Morooj Al Thahab by Al Mas'oodi, Ibn Qoteyba fi Al Imama wal Seyasa, Tareekh Al Ya'qoobi
41. Tareekh Al Tabari
42. Tareekh Al Tabari, Al Bukhari
43. Ibid
44. Ibid

45. Tabaqat Ibn Sa’ad, Tareekh Ibn Asakir, Kanz Al Ommal by Al Mottaqi Al Hindi
46. Surat Yonos: 32
47. Al Bukhari
48. Tareekh Al Tabari, Mosnad Ahmed Ibn Hanbal
49. Nahj Al Balaqa
50. Sharh Nahj Al Balaqa by Ibn Abee Al Hadeed
51. Al Bidaya wal Nihaya by Ibn Katheer
52. Tareekh Al Ya’qoobi
53. Ibid
54. Al Bukhari
55. Al Seera Al Naqbaweya by Ibn Hisham, Al Kamil fi Al Tareekh, Tareekh Al Tabari, Al Seera Al Halabeyya, Al Seera Al Nabaweyya by Ibn Katheer
56. Bihar Al Anwar by Al Majlisi
57. Nahj Al Balaqa
58. Ibid
59. Ibn Abee Shaiba in Al Montasaf, Ibn Katheer in Al Bidaya wal Nihaya, Abu Al faraj Al Asfahani in Maqatil Al Talibeyeen, Al Qadhi Al No’man Al Maqribi in Sharh Al Akhbar, Ibn Abee Al Hadeed in Sharh Nahj Al Balaqa, Ibn Asakir if Tareekh Madeenat Damascus, Al Shahrastani in Wadho Al Nabi, Al Thahabi in Seyar A’lam Al Nobala’
60. Al Mostadrak by Al Thahabi
61. Al Hakim in his Mostdarak
62. Al Zarqani fi Mokhtasar Al maqasid, Blooq Al Moram by Ibn Baz, Ibn Maja, Al jami’
63. Al Bukhari, Mosnad Ahmed Ibn Hanbal
64. Al Imama wal Seyasa by Ibn Qotaiba
65. Mowata’ Malik in the book of Jihad

66. Sharh Nahj Al balaqa by Al Mo'tazili, Maqazi Al Waqidi, Al Mosannaf by Al San'ani, Kitab Al Mowata' by Malik, Al Imam Ali Ibn Abee Talib by Al Hamadani, Al Tamheed, Al Istithkar by Ibn Abdul Bar, Folk Al Najah, Al Tohfa Al Asjdaeya
67. Kanz Al Ommal by Al Mottaqi Al Hindi

The Denial of Al Saqeefa Poles to the Guardianship and Succession of Ameer Al Mo'mineen Al Imam Ali(as)

The matter of Khilapha is a matter of religion and it is not undertaken except by the people of religion; the infallibles, who had not worshipped an idol nor had they committed injustice to themselves or to another person. Moreover, the true Nabawi successor is not haunted by Satan. Therefore, Allah(swt) said to the prophet(swp) that no one should undertake the task of conveying from him except a man from him. As per the Quranic verse, ﴿And if anyone disputes with you about him, after the knowledge that has come to you, say, "Come, let us call our children and your children, and our women and your women, and ourselves and yourselves, and let us invoke Allah's curse on the liars﴾ Ameer Almo'mineen Imam Ali(as) is the soul of the prophet(swp). The prophet(swp) enforced the command of Allah(swt), ousted Ibn Abee Qohafa from the task of conveying Surat Bara' and assigned the task of conveying it Ameer Almo'mineen Imam Ali(as). Moreover, the prophet(swp) has finalized the matter of succession after him by a lot of texts which he had produced throughout the period of Islamic Da'wa; from its beginning up to its end, and just before his martyrdom when he took pledge of allegiance to Ameer Almo'mineen Imam Ali(as) in Gadeer Khum.

However, the poles of Saqeefa denied the Godly and Nabawi choice and falsely claimed that the prophet(swp) had left this serious matter which touches the religion of people and their fate in the world and Hereafter to the people, but in fact the prophet(swp) did not depart this world except after he had conveyed the

complete message with its Book which contains Quran and the Nabawi explanation and then he completed it, on the day of Gadeer Khum, by the boon of Alawi succession, consequently, Allah(swt) accepted Islam as a religion to people. Thus, how do the poles of Saqeefa claim that the prophet(swp) had neglected something which even a person like Ibn Abee Qohafa who was not knowing the heritage of the grandmother paid attention to it by appointing Ibn Sohak as his successor? How do the poles of Saqeefa claim that the prophet(swp) had neglected something which even a person like Ibn Sohak who was not knowing the meaning of Al Kalala (the inheritance of who died and he/she does not have offspring 'inheritors') and who said that all people, even the women in their household, are better in religious knowledge than him paid attention to it by fabricating the so-called Shura of six persons so as to select his successor? How does the prophet(swp) neglect a matter which even Aaesha bint Ibn Abee Qohafa, who continued in conspiring against the prophet(swp) and Ahlulbeit(as) and she was condemned and threatened by Quran through the Sura of Tahreem, nevertheless, she advised Ibn Sohak to appoint a successor and not to leave what she called 'the nation of Mohammed' neglected? Is it possible that the prophet(swp) neglects the matter of succession while the prophet(swp) is supported in every matter by Allah(swt) and the matter of succession itself is a matter of religion which came from Allah(swt)? Does Allah(swt) neglect something which He made in a fixed Godly norm in succeeding messengers by successors and curators? Is the prophet Mohammed(swp) different from other messengers? Does a Muslim in whose heart faith has entered claim this? Rather does a human who has a bit of intellect claim this? Since the dawn of history and till today, a ruler appoints a successor. This happens even in the Republics of Banana (the most failure countries) today! How

does the prophet(swp) neglect it? Did not Quran command the prophet(swp) to say, ﴿I am not different from the other messengers﴾?[1] As we have seen, there were clear Quranic and Nabawi texts pertaining to the matter of succession and even the poles of Saqeefa themselves admitted them later on. How did the priests of Saqeefa court try to wash their hands of the clear meanings of those Nabawi texts related to who will succeed the prophet(swp) although they are as clear as the clarity of the sun in the clear sky? During the period of his milking of the udder of Al Saqeefa, Ibn Sohak himself admitted the right of Ahlulbeit(as) in succession while Ibn Abee Qohafa and the misleading history concealed them as if they do not know anything about them so as to dim the consciousness, mislead the public and distance people from thinking correctly about this matter.

Who has selected Ibn Abee Qohafa as a 'successor' over people? The fabricated narrations which are falsely attributed to the prophet(swp) and claim that the succession of Ibn Abee Qohafa was a Nabawi stipulation are nothing more than isolated (Aahad) narrations which have been fabricated by Aaesha only or narrated from her while Aaesha lied to the prophet(swp) many times during the life of the prophet(swp) as it had happened in the narration of Maqafeer and she admitted it. Even she lied about the prophet(swp) and caused the divorce of one of the wives of the prophet(swp). She lied about the prophet(swp) after his martyrdom by narrating fabricated narrations which oppose Quran so as to justify her deviant deeds. Then, how does a believer believe in Aaesha after that? Every believer knows that whoever lies about the prophet(swp), he should be ready to have his chair in the hell. When Aaesha was asked about whom would have the prophet(swp) selected as a successor if he had selected? She lied about the prophet(swp) and said, "'Abu Bakr', then she was asked: Then who would be after Abu

Bakr? She said, 'Omar', then she was asked: Then who would be after Omar? She said, 'Abu Obaida Ibn Al Jarrah', she ended to this."[2] What would be the destiny of Ibn Affan and his position since Aaesha ends to Abee Obaida? It seems that such a narration has been fabricated by Aaesha during the reign of Ibn Abee Qohafa or at the beginning of the reign of Ibn Sohak. Moreover, Aaesha falsely claimed that the prophet(swp) said to her during his last illness, "Call for me Abu Bakr and your brother so as I write a document, I am worried that somebody would wish and say: I am worthier, but Allah and the believers do not accept except Abu Bakr."[3] Thus, Aaesha fabricated narrations, forged them and falsely attributed them to the prophet(swp). There are also narrations attributed to the prophet(swp) claim that he said to a woman, "If you come and do not find me, go to Abu Bakr; the successor after me."[4] How does the prophet(swp) say to the woman to go to Ibn Abee Qohafa after him while the prophet(swp) had ousted him from the task of conveying Surat Bara' and he ousted him also from leading people in prayer? How does the prophet(swp) say to the woman to go to Ibn Abee Qohafa after him while the prophet(swp) said to him that he does not know what Ibn Abee Qohafa would do after him? Would the prophet(swp) assign the affairs of people to a person who contradicts with the method of the prophet(swp) after his departure? The signs of lie in the narration of Aaesha is that Ibn Abee Qohafa had never argued by this narration in Al Saqeefa so as to monopolize power which he usurped and dressed. If the prophet(swp) had really said such a saying, it would have become a strong paper in the hands of the Quraishi poles of Saqeefa, but they have never referred to it or argue by it against Ansar. The sources of their argument were the tribal and clannish frames to which they clung to convince the Ansar about the merit of Quraish to succession. Moreover, there is also a fabricated narra-

tion which says, “After me, there would be twelve successors, Abu Bakr, but he would not last except for a short period.”[5] When the researcher follows up the names of the twelve successors as per the understanding and listing of the successors of the Saqeefa line by the priests of the Saqeefa court, he finds the masters of hypocrisy, unjust rulers, sin bearers, Tolaqa and criminals are among them. Will such a text be correct? There is also a fabricated narration which says, “I do not know till when I will be remaining among you, you take the examples of those who are after me, Abu Bakr and Omar.”[6] How does the prophet(swp) command people to follow the example of Ibn Abee Qohafa and Ibn Sohak while he deprives them from any task except the task of being ordinary soldiers in the army of Osama and even he expels Ibn Sohak from his house in the last days of his life? Did not the prophet(swp) oust Ibn Abee Qohafa from the task of conveying Surat Bara’ and leading people in prayer? Did not the prophet(swp) say to Ibn Abee Qohafa that he does not know what they will do after him? Was the behavior of Ibn Abee Qohafa and Ibn Sohak during the last days of the prophet(swp) indicating that they are examples to be followed by people? Did not Ameer Almo’mineen Imam Ali(as) refuse to follow the ruling practices (the line of conduct) of Ibn Abee Qohafa and Ibn Sohak when Abdulrahman Ibn Awf made them part of the conditions to occupy the post of succession after the annihilation of Ibn Sohak? If the above narrative were authentic, can we claim that Ameer Almo’mineen Imam Ali(as) disobeyed the prophet(swp)? There is also a fabricated narration which was attributed to Ameer Almo’mineen Imam Ali(as) and it claimed that he said, “When the messenger of Allah passed away, we found that the messenger of Allah had forwarded Abu Bakr in prayer, then we have accepted for our worldly life what the messenger of Allah had accepted him for our religion, therefore, we

forwarded Abu Bakr for succession."[7] Do not the priests of Saqeefa court feel ashamed of fabricating such narrations which make even the bereaved mother, of a dead child, laugh? When did the prophet(swp) forward Ibn Abee Qohafa to lead people in prayer? Did the prophet(swp) introduce him to lead people in prayer or ousted him, humiliatingly, from leading people in prayer? If such a fabricated narration which is attributed to Ameer Almo'mineen Imam Ali(as) correct, why did Ameer Almo'mineen Imam Ali(as) refuse to give the pledge of allegiance to Ibn Abee Qohafa? Did Ibn Abee Qohafa argue by such a claim in Al Saqeefa? All those narrations make even the bereaved mother, of a dead child, laugh and Ibn Abee Qohafa himself did not use them in his argument to justify his usurping and dressing up of succession. All the arguments of Ibn Abee Qohafa against Ansar on the day of Al Saqeefa were tribal and clannish arguments and if those narrations were true, Ibn Abee Qohafa would not overlook mentioning them on the day of Al Saqeefa. Even Ibn Sohak, who admitted that the arrival of Ibn Abee Qohafa to the chair of succession was a Falta (an event of unexpected outcome), had never mentioned them and thus Ibn Sohak has stated what contradicts, completely, those fabricated narrations. Even what exposes the fabricated nature of those narrations is that Ibn Abee Qohafa himself had wished, while he was dying, if he had asked the prophet(swp) for whom was succession so that no disputer shall dispute its owner and this is an admission from him that he had disputed over the matter and it is a clear proof that those Aaeshia and priestly narrations are fabricated narrations which have been fabricated later on to support the course of history which imposed itself on people. Do the liar, quack and fraudulent priests of Saqeefa think that there would not be resources of history other than their falsified and liar lines which are full of contradictions? How does the prophet(swp) say

such those texts while the prophet(swp) commanded Ibn Abee Qohafa and Ibn Sohak to join the army of Osama and march towards Al Sham and he did not leave except Ameer Almo'mineen Imam Ali(as) near him? If the prophet(swp) had pronounced such Aaeshia and priestly narrations, would have Ibn Abee Qohafa secluded himself in the house of his wife at Al Sonh area while the prophet(swp) was martyring? Thus, how can Ibn Abee Qohafa be a target of the nomination by the prophet(swp) as a successor on Muslim while he was just a soldier in the army of Osama and under the commandership of Osama. We have to remember that the prophet(swp) had cursed whoever stayed behind that army. Ibn Abee Qohafa, Ibn Sohak and Abu Obaida were from those who stayed behind it and therefore, the prophet(swp) had cursed them? Moreover, how does the informing of the prophet(swp) about the matter of succession remain confined only to Aaesha while it is a matter that pertains all Muslims? Why does Aaesha claim that there was a document which the prophet(swp) wanted to write to Ibn Abe Qohafa and his son while Ibn Sohak himself admits to Ibn Abbas that the prophet(swp) wanted to write the name of Ameer Almo'mineen Imam Ali(as) in that document? In whom shall we believe; Aaesha or Ibn Sohak? Whom shall we consider as a liar; Aaesha or Ibn Sohak? What are these contradictions in the so-called Sunna creed? Did not Ibn Sohak say to Ibn Abba, "…he wanted to state his name, but I prevented him from doing so out of care and caution to Islam"? Whose name did the prophet(swp) want to mention; the name of Ameer Almo'mineen Imam Ali(as) or the name of Ibn Abee Qohafa? If the prophet(swp) had wanted to mention the name of Ibn Abee Qohafa, would Ibn Sohak have prevented him from doing so? Is it not clear that Aaesha tried to hijack the document of the prophet(swp) and rather she did that and lied about him? What are those contradictions with which the ref-

erences of the priestly line of Saqeefa are loaded? Why did Ibn Abee Qohafa go to Al Saqeefa if really the prophet(swp) wanted to write his name in the document of Razeyat Al Khamees? If such those narrations are authentic, why did not Ibn Abee Qohafa and his followers argue by them against those who had debated them in Al Saqeefa? Why did not Ibn Sohak or Abu Obaida mention them to avoid that butting language which they have pelted and exchanged with the Ansar and was about to ignite a fight between them. Why did not any one from Ansar mention them during the moments of controversial dispute which got ignited among the Ansar themselves? Why did not the Ansar mention it when some of them finally submitted to Muhajireen? Why did some Ansar say, "We will not give pledge of allegiance except to Ali"? It Ameer Almo'mineen Imam Ali(as) who was the only absent man whose name was mentioned and he was having supporters who wanted to give him their pledge of allegiance. If the prophet(swp) had appointed Ibn Abee Qohafa as his successor, why did Ibn Abee Qohafa infiltrate to Al Sonh area, claiming that he wants to visit his wife, and he secluded himself there, came out of that burrow only after the martyrdom of the prophet(swp), uttered strange and suspicious saying, infiltrated, again and hurriedly, towards Al Saqeefa and did not participate in the burial procession of the honored body of the prophet(swp)? The prophet(swp) was issuing clear texts pertaining to the succession of Ameer Almo'mineen Imam Ali(as) right from the beginning of Islamic Da'wa and till its end. How does the prophet(swp) appoint a person with whom those text do not have a connection in any way? Will the prophet Ameer Almo'mineen Imam Ali(as) contradict himself or this is a trump up against Allah(swt) and His prophet(swp) from Aaesha and the priests of Saqeefa court? How does a person such as Ibn Abee Qohafa become an example to be followed while he describes the inquirer

who came to learn about religion as the son of the Lakhna'[8] (the son of whose vagina is nasty)? Is this base language deserved by he who came to understand religion? How does the prophet(swp) say to people, "you shall take the examples of those who are after me; Abu Bakr and Omar" while, in another situation, the prophet(swp) refuses to pray to Ibn Abee Qohafa and he says that he does not know what they will do after him? Will the prophet(swp) assign the task of succession to Ibn Abee Qohafa while the prophet(swp) tells him that he does not know his future conducts and behaviors? When the prophet(swp) prayed to the martyrs of Ohod, did not the prophet(swp) refuse to offer the same prayer to Ibn Abee Qohafa and said to him, "I do not know what you will fabricate after me"?[9] Will the prophet(swp) appoint for the task of succession somebody who he does not know his future conduct or he will assign the task of succession to Ameer Almo'mineen Imam Ali(as) who is the most knowledgeable, the best in judiciary, the most fair and the guide by whom people get guided? Will the prophet(swp) assign the matter to Ibn Abee Qohafa while the prophet(swp) had rebuked him and Ibn Sohak when they proposed to Fatima(as), but the prophet(swp) rejected their proposals, however, when Ameer Almo'mineen Imam Ali(as), proposed to marry Fatima(as), he accepted and said to Ameer Almo'mineen Imam Ali(as), "She is for you, O, Ali, you are not a quack."[10] Every scientific researcher understands that the context classified Ibn Abee Qohafa and Ibn Sohak as quacks and the events, later on, proved their incarnation of quackery. The prophet(swp) said a lot of texts about the virtues of when Ameer Almo'mineen Imam Ali(as) which indicate that the prophet(swp) was not only knowing the Godly behavior and conduct of Ameer Almo'mineen Imam Ali(as), but also he made him his brother in the world and in Hereafter.[11] This is a Nabawi glorification to the deed, saying and the implicit approval of Ameer

Almo'mineen Imam Ali(as) throughout his life. The prophet(swp) confirms to the companions about the straightforwardness and guided quality of Ameer Almo'mineen Imam Ali(as) when he says to the companions, "If you make Ali your leader, though I do not see that you will do so, you will find him a guided guide who takes you to the straight path." The prophet(swp) says to Ammar Ibn Yasir also(ra), "O, Ammar, if you see Ali goes along a valley and people go a long another valley, go a long with Ali and leave the people as he will not direct you to annihilation nor will he take you out of guidance." Then, after all these clear Nabawi texts about the Imama and leadership of Ameer Almo'mineen Imam Ali(as) and his succession, what did make the poles of Saqeefa to dress up something which they were not qualified for? What did make the priests of Saqeefa court fabricate, later on, texts which Ibn Abee Qohafa himself was not knowing? All those fabricated claims of Aaesha and the priests of Saqeefa court pertaining to dressing up of the succession by Ibn Abee Qohafa indicate their admitting that the prophet(swp) had decided about the matter of succession and made it to Ameer Almo'mineen Imam Ali(as), however, Aaesha and the priests of Saqeefa conspired to fabricated those narrations to justify the coup which took place. The evidence that those narrations are not authentic is that Ibn Abee Qohafa himself did not argue by them in Al Saqeefa. Rather, Ibn Abee Qohafa, during the illness of his annihilation, said what contradicts them and this an evidence that those Aaeshia and priestly narrations were made by politics later on; the politics which supports the deviatory line of Al Saqeefa.

The priests of the Saqeefa court claim that the Saqeefa was a meeting of people of loosening and knotting (qualified people who appoint and oust the leader)! From where did the priests of Saqeefa court bring this mechanism to make it a means to select

the successor of the prophet(swp) while Allah(swt) is He Who appoints the messengers and successors? Did not they hear the saying of the prophet(swp) "Whenever Allah sent a prophet or appointed a successor, the prophet or the successor has, always, two retinues: A retinue that commands him to do good and encourages him on it and a retinue that commands him to do evil and encourages him on it"?[12] Thus, is the matter of appointing the successors of prophets and messengers a Godly or human task? Which group of loosening and knotting do the poles of Saqeefa represent so that the successor of the prophet(swp) is appointed through them? Who are those loosening and knotting people who can appoint the person who undertakes the Godly, explanatory and interpretational post of the successor which is undertaken by the rooted in knowledge only while, all, Ibn Abee Qohafa, Ibn Sohak, Abu Obaida and all those who were meeting with them in Al Saqeefa were drowned in religious ignorance? Rather, did the people of Saqeefa create a mutual understanding among themselves or avoided the dispute among themselves? Their meeting indicates that they were a group of treacherouses and criminals who staged a coup against religion, its teachings, blessing and completeness. Unfortunately, the priests of Saqeefa court have justified what had happened in Saqeefa and made the deed of the coup perpetrators a Godly legislation and consequently they got mislead and misled people and put the Islamic society on a path of a callosal misleading. Even they have approved conquering and subjugating so as to take over this Godly task. They failed to realize or evaded realizing that appointing the successor or Imama is Godly norm in the previous prophets and our prophet Mohammed(swp) is not different from messengers, therefore, the post of succession is stipulated from Allah(swt) through the tongue of his prophet Mohammed(swp) as we have seen in the previous texts. The rightful succession has

been stipulated by Allah(swt) and His prophet(swp) through the clearest and most authenticated evidences and the frankest expressions and it is embodied in Ameer Almo'mineen Imam Ali(as) who is the first of legal successor then the purged Imams from Ahlulbeit(as) come after him. The succession and Imama do not go out of the progeny of the prophet(swt) to the end of time and the last of them is Imam Mohammed Al Mahdi Al Montadhar; *May Allah speed up his honorable appearance*.

References:

1. Surat Al Ahqaf: 9
2. Muslim, Al Hakim fi Al Mostadrak
3. Kitab Al Sunan, Al Mo'jam Al Awsat, Muslim, Mosnad Ahmed
4. Al Rehadh Al Nadhira fi Manaqib Al Ashara by Al Mohib Al Tabari
5. Ibn Hajar Al Haithami fi Al Sawa'eq Al Mohriqa
6. Ibid
7. Ibn Al Jawzi fi Safwat Al Safwa
8. Tareekh Al Kholafa' by Al Seyooti
9. Sharh Nahj Al Balaqa by Al Mo'tazili, Maghazi Al Waqidi, Al Mosannaf by Al San'aani, Kitab Al Mo'watta' by Malik, Al Imam Ali Ibn Abee Talib by Al Hamadani, Al Tamheed, Al Istithkar by Ibn Abdul Bir, Folok Al Najat, Al Tohfa Al Asjadeyya
10. Ibn Sa'ad fi Al Tabaqat Al Kubra
11. Mostadrak Al Hakim, Al Tirmizi
12. Al Bukhari

Jahilia Movements to Settle Accounts with the Itra(as)

Ahlulbeit(as) were the first to get burnt by the spark of the fire of Al Saqeefa discord and its evil Falta. Evil that represents the Quraishi malevolence, wrath and detestation got poured on them from all sides. In addition to the attacks which the house of prophethood got subjected to from the poles of Saqeefa and their followers which we will handle later on, they have been also targeted, in a malicious way, by Abu Sofian. After Abu Sofian had been assured that his hypocrite Quraishi forefronts have controlled over the matter, he started moving the situation towards war so as to get rid of Islam and the people of Islam. Therefore, Abu Sofian tried to drag Ameer Almo'mineen Imam Ali(as) towards a military confrontation against the poles of Saqeefa so as to convert the reality into a fierce war through which the Taleeq Abo Sofian reaches to his Jahilia motives which he had hidden by his apparent declaration of Islam while he was nursing polytheism and first Jahilia. Pretending to look down upon Ibn Abee Qohafa and his tribe, Abo Sofian said to Ameer Almo'mineen Imam Ali(as), "'Why this matter (succession) has been controlled by the most inferior tribe in Quraish?'…'By Allah, I see a dust that is not extinguished except by blood, O, progeny of Abd Monaf, who had appointed Abo Bakr upon your affairs? Where are the two weak persons; Ali and Al Abbas?' Abo Sofian said: 'Aba Hasan (meaning Ali), stretch your hands so as I give my pledge to you and if you want I will mobile horses and men and close the entire region upon them.'"[1] Thus, leaning upon a tribal and Jahilia idea as the poles of Saqeefa did before and raising a slogan of unity that brings together his ancestors with the

Hashimis although he was one of those who, mercilessly, blockaded them in the past and forced the prophet(swp) to migrate from Mecca, the Taleeq Ibn Sofian went to Ameer Almo'mineen Imam Ali(as). The Taleeq Ibn Sofian pretended raising the slogan of coalition with Ameer Almo'mineen Imam Ali(as) on the basis of his joint tribal lineage with Ameer Almo'mineen Imam Ali(as) at 'Abd Monaf'. Abo Sofian, hypocritically, tried to cheer by this lineage so as to attract Ameer Almo'mineen Imam Ali(as) and drag him for a military confrontation against the poles of Saqeefa so that he may incite and even help the poles of Saqeefa to exterminate Ahlulbeit(as) and the whole religion. The motive of Abo Sofian has never been to support Ameer Almo'mineen Imam Ali(as), but his motive was to betray Ameer Almo'mineen Imam Ali(as), betray the genuine Islam and eradicate it early in the wake of the departure of the prophet(swp). Abo Sofian was planning to establish a coalition with the poles of Saqeefa at the end because he was knowing that the poles of Saqeefa are not less malevolent than him towards religion and the people of religion, but he was knowing that people, in the seat of Ansar, will not accept that Bani Omayya (Abo Sofian's tribe) alone takes over power, therefore, he sought of supporting the poles of Saqeefa so as to accomplish their agenda which does not differ a lot from his agenda. Abo Sofian was knowing that the imperative result of such a confrontation is the extermination of Ahlulbeit(as) and the Hashimis, therefore, he pretended to support Ameer Almo'mineen Imam Ali(as). However, Ameer Almo'mineen Imam Ali(as) understood the cunning intention of the Taleeq and hypocrite Abo Sofian and realized the depth of the conspiracy against religion which started forming in many ways such as the outcomes of Saqeefa and the movement of Abo Sofian pretending antagonism towards the poles of Saqeefa. Ameer Almo'mineen Imam Ali(as)

refused the 'Sofiani' offer which wanted to fabricate a confrontation in circumstances in which Islam was still weak so as to demolish it while people were rejecting the Godly guidance, but they are accepting Quran in its form. Ameer Almo'mineen Imam Ali(as) replied to the viciousness of Abo Sofian by saying, "These are words by which you wanted nothing except discord…You always designed evils against Islam. We do not want your advice."[2]

Thus, Ameer Almo'mineen Imam Ali(as) sent back the evil-design of Abo Sofian into his throat. However, Abo Sofian got from Ibn Abee Qohafa what he would have never found from Ameer Almo'mineen Imam Ali(as). As the Quraishi poles of Saqeefa were the forefronts of hypocrite Quraishi aide that was surrounding the prophet(swp) and as the agenda of Saqeefa was not different from the agenda of Tolaqa' such as Abo Sofian, and in order to avoid the tribal evil of Abo Sofian, Ibn Abee Qohafa gave a share from Saqeefa cake to Abo Sofian by appointing his son Yazeed on Al Sham. Thus, Ibn Abee Qohafa founded for a subsequent discord which is bigger than the discord of Saqeefa that has been neutralized by Ameer Almo'mineen Imam Ali(as) through the advices of the prophet(swp) for him and his wisdom. In fact, Abo Sofian had never embraced Islam at all. When he was circled by Islam and it became an accomplished fact that can't be defeated, he pretended to be Muslim. Once he admitted by saying, "Allah forcibly brought Islam into my heart"![3] Here we see the lie of Abo Sofian about Allah(swt) and His messenger(swp). Did not Allah(swt) say, ﴿Do We compel you to accept it, even though you dislike it?﴾? Did the prophet(swp) compel anyone of Mecca people, after he had conquered it, including Abo Sofian himself, to embrace Islam or he said to all of them, "go, you are free"?[4] Allah(swt) and His prophet(swp) do not compel anyone to embrace

religion. If there had been wars between the prophet(swp) and the enemies of Islam, they were because the enemies of the religion were standing in the way of the dissemination of religion, organizing wars against the prophet(swp), preventing people from embracing the religion and torturing those who embraced it while the prophet(swp) was demanding from the enemy to stop confronting religion and the people of religion. If Abo Sofian was objecting to usurping of power by 'the most inferior tribe in Quraish', he was also preferring that Bani Hashim should not take over power and thus his position is not different from the position of Ibn Sohak who said that prophethood and succession should not be monopolized in Bani Hashim. Rather, Abo Sofian wanted it to be for Bani Omayya as he admitted this later on during the reign of Ibn Affan. However, the motive of Abo Sofian was to ignite a war by pretending to be raising the slogan that unites the grandchildren of 'Abd Monaf' against the Quraishi poles of Saqeefa, but in fact he was exploiting the slogan of 'Abd Monaf' to get rid of Bani Hashim in general and Ahlulbeit(as) in particular and then restore his domination over Quraish. If Abo Sofian was faithful in raising the slogan of 'Abd Monaf' and joining with Ameer Almo'mineen Imam Ali(as), why did he fight Bani Hashim and the prophet(swp) from the beginning of the Islamic Da'wa and until he was circled during conquering of Mecca. Had not Bani Hashim, at then, been from 'Abd Monaf'? When Ameer Almo'mineen Imam Ali(as) replied to the offer of alleged loyalty from Abo Sofian by saying to him, "These are words by which you wanted nothing except discord…You always designed evils against Islam. We do not want your advice." Why did not Abo Sofian go to ignite the war against the poles of Saqeefa alone? Why did he keep silent and his silence increased when he got his share from the tribal power-sharing which emerged from Al

Saqeefa and which resulted in the appointment of Yazeed Ibn Abee Sofian as a ruler over the Al Sham? The appointment of Yazeed on Al Sham was for the sake of consolidating the distancing of Ahlulbeit(as) from undertaking the affairs of people. The poles of Saqeefa, along with Tolaqa people such as Abo Sofian, entered into that power-sharing process which has been pre-planned through a conspiracy that has its roots in the Quraish antagonism towards Islam. This was part of the process of completing the pillars of the Saqeefi and Quraishi coup and bringing back the matter as a Jahili as it has been before Islam, but in the gown of a distorted religion. By that power-sharing, Ibn Abee Qohafa wanted to return the favor to Quraish; the Nasibi, get rid of the evil-design of the Taleeq and hypocrite Abo Sofian and his hypocrite sons and send them far away from him because he was knowing that, at the end, they will play a role which is not different from the agenda of Al Saqeefa which is implemented by Ibn Abee Qohafa himself. This was a tribal power-sharing that gave the Tolaqa and hypocrites what they do not have right in it.

Thus, the Omayyad monopolized the rich state of Al Sham with all its revenues for themselves and started, early, to put the foundations of their hegemonic and unjust kingdom. The deep reading to the events of history shows that the Quraishi poles of Saqeefa and their followers were representing the political and intelligence wing of Quraish and they were surrounding the prophet(swp) for long years. In fact, they were the forefronts of those who excelled in hiding their hypocrisy until they got the chance and dressed up the succession.

References:

1. Tareekh Al Tabari
2. Ibid

3. Al Bukhari, Fat’h Al Bari, Al Sunan Al Kobra by Al Baihaqi, Jami’ Al Masaneed
4. Surat Hood: 28
5. Al Sunan Al Kobra by Al Baihaqi
6. Ibn Al Atheer fi Al Kamil fi Al Tareekh

The Poles of Saqeefa and their Attack on the House of Itra(as)

After the arrival of the poles of Saqeefa to the Masjid of the prophet(swp) and forcing people to give the pledge of allegiance to Ibn Abee Qohafa; the usurper, Ibn Abee Qohafa did not accept the presence of those who opposed his coup in the house of Ameer Almo'mineen Imam Ali(as). Ibn Abee Qohafa started his movement to force them to give their pledge of allegiance to him. He sent Ibn Sohak to the house of prophethood and said to him, "If they refuse, fight them."[1] Here, the serial of atrocious and barbaric crimes which have been committed by Ibn Abee Qohafa and Ibn Sohak against Ahlulbeit(as) starts. Ibn Qutaiba, in his history, say, "Abo Bakr…found a group of people stayed behind in the house of Ali and Fatima, did not give their pledge of allegiance to him and refused to come out."[2] In an unmatched barbarism, Ibn Sohak called for bringing wood. He wanted from Ahlulbeit(as) and those who are with them either to give the pledge of allegiance to Ibn Abee Qohafa or to face mass burning. In a criminal disposition, Ibn Sohak said, "By Him in Whose hand is the life of Omar, you should either come out or I will burn it down with whoever in it."[3] A person tested him by saying, "O, the father of Hafsa, Fatima is in it."[4] Ibn Sohak, in recklessness, wrath and detestation toward Ahlulbeit(as), replied, "Even if"! Here, everyone who has intellect should examine the saying of Ibn Sohak, "Even if" when he was told that Fatima Al Zahraa(as) is in the house, and do you know who is Fatima Al Zahraa(as)?! The Godly and sacred creature who Allah(swt) gets pleased by her pleasing and gets angry by her anger. In the saying of Ibn Sohak, "Even if", we observe the peak of disparagement of sancti-

ty, honor and kinship of prophethood and a threat to the personal safety of Ahlulbeit(as). All this exposes a disdaining of religion and a criminal inclination that exposed itself to show its malevolence, wrath and detestation to the prophet(swp) through releasing that malevolence, wrath and detestation on the part and remaining of the prophet(swp); Fatima Al Zahraa(as) although the prophet(swp) repeatedly commanded the so-called companions to take care of his progeny. Do not threatening to kill and burn considered a barbaric and brutal crime which is not approved by any worldly teaching; not to mention the Godly teachings which are explained in Quran and the Nabawi Sunna? Whoever possesses a bit of respect and reverence to the prophet(swp) and knows the Godly status of Fatima Al Zahraa(as) and the rest of Ahlulbeit(as), he will never do what Ibn Abee Qohafa and Ibn Sohak have done to Ahlulbeit(as) nor will he say what Ibn Sohak has said. In fact, what Ibn Sohak has said and done exposes that he does not give consideration even to Allah(swt) who raised the status of Ahlulbeit(as) high and made them guardians over all Muslims. Did Ibn Abee Qohafa and Ibn Sohak forget the saying of the prophet(swp) to his purged progeny, "Your war is my war and your peace is my peace"?[5] Is not what Ibn Abee Qohafa and Ibn Sohak have done, considered corruption on earth? On the day of the attack on the house of Itra(as), Ibn Abee Qohafa and Ibn Sohak were in an act of war not only against the purged Ahlulbeit(as), but also they were in a war against Allah(swt) and His prophet(swp). Rather, Ibn Abee Qohafa and Ibn Sohak disobeyed the saying of Allah(swt), ﴿The punishment for those who fight Allah and His Messenger, and strive to spread corruption on earth, is that they be killed, or crucified, or have their hands and feet cut off on opposite sides, or be banished from the land. That is to disgrace them in this life; and in the Hereafter they will have a terrible punishment﴾[6] Burning people alive in

their houses is the peak of criminality and corruption on earth and how about if the burnt people are the kinships of the prophet(swp) whom the prophet(swp) asked people to love and not to burn. The disparaging and criminal conduct of Ibn Abee Qohafa and Ibn Sohak against Ahlulbeit(as) indicates their recklessness towards the souls of Ahlulbeit(as) and a disobedience to Allah(swt) and the prophet(swp) who asked for affection to his purged kinship, made it the remuneration of the message and without it the person does not become a Muslim. What do you know about the affection of the kinship of the prophet(swp) which was not understood by Ibn Abee Qohafa and Ibn Sohak and whoever is loyal to them while the priests of the Saqeefa court understood it as only an apparent expression of love without following their method, supporting them and renouncing their enemies?! Whoever, threats to burn Ahlulbeit(as) can't claim to have a bit of affection for them, rather, he is a criminal, sinner, aggressor and unfair the unjust is cursed in Quran.

Then, the criminal Ibn Sohak attacked the door of the house of Fatima Al Zahraa(as). Look! O, reader the rest of the incidents which increase the bleeding of the heart of every believer. When Fatima(as) heard their voices, she stood at her door and said, "O, Ibn Al Khattab, are you going to burn my door?"[7] Ibn Sohak, with all bragging, insolence, barbarism and criminal inclination, said, "Yes, or you enter in what the nation has entered"[8] Here, everyone who has intellect shall ask: In what did the nation has entered as Ibn Sohak claims? Did the whole nation enter under the dressed gown of Ibn Abee Qohafa; the usurper of the succession and its dresser? If the claim of Ibn Sohak was correct, why were all those wars against the Muslims who refused the alleged succession of Ibn Abee Qohafa? Moreover, why does Ibn Sohak threat to burn the house of Itra(as) if those who have been in it do

not come out to give the pledge of allegiance to Ibn Abee Qohafa? How did Ibn Abee Qohafa anteceded the Itra(as) so that he demands from Itra(as) to give pledge of allegiance for him? Who is Ibn Abee Qohafa so that the Itra(as); the rooted in knowledge, give their pledge of allegiance for him? By what legacy does Ibn Sohak threat to attack and burn a Nabawi and purged house which even the angels were entering it after taking permission and with all well-mannerism and respect? By that criminal saying, "By Him in Whose hand is the life of Omar, you should either come out or I will burn it down with whoever in it" Ibn Sohak reflects his barbarism and criminality against Ahlulbeit(as) who are purged from abominations, praised by Quran which raised their status and lauded by Nabawi texts which connected them with the heaven. Unfortunately, the power mania has made Ibn Sohak carless towards the souls of the Badha'; (Fatima(as)), of the prophet(swp), his Asbat; (purged sons), and his soul; (Ameer Almo'mineen Imam Ali(as)), who are the best of the creatures after the prophet(swp). Suffering from targeting her house by the poles of Saqeefa, Fatima(as) said an expression that makes every believer cry out in grief. Calling for her martyred father(swp), the mother of her father (Fatima)(as) said, "O, my father, O, the messenger of Allah! What have we found after you from Ibn Al Khattab and Ibn Abee Qohafa?"[9] Indeed, it is a call that makes the believer cry out of grieve, bleeds his heart and shakes the live conscience through times! When the audience heard her voice and crying, they went away crying while Ibn Sohak and his criminal followers remained, obstinately, intending to commit the worst. The conscious reader wonders why did not Ibn Sohak and his criminal gang get affected by the words of Fatima(as), "O, my father, O, the messenger of Allah! What have we found after you…?" by which the heart of the true believer ruptures?! Thus, the criminal gang,

which has been instigated by Satan, did not care for the call of Fatima Al Zahraa(as) for her father(swp) or for her anger. Ibn Sohak kicked the door by his leg while Fatima(as) was behind it. They pressed her between the door and the wall, consequently, they hit her abdomen while she was pregnant for six months and they stormed into the house of the purged Itra. Indeed, it is the Pharaohnism in its all its Jibti and Taqooti arrogance and tyranny manifestations. Thus, Ibn Sohak caused the miscarriage of her fetus 'Mohassin'(as), the grandson of the prophet(swp). Ameer Almo'mineen Imam Ali(as) called for helping the Badha' of the prophet(swp) by saying, "O, Fodha (the maid of Fatima), provide her womanly help. Laboring came as a result of kicking and pushing of the door. She aborted Mohassin."[10] Ameer Almo'mineen Imam Ali(as) said about "Mohassin"(as), the murdered infant, that he is, "reaching his grandfather the messenger of Allah and he will complain to him."[11] The criminal gang, under the leadership of Ibn Sohak, stormed into the house of Itra(as) by force after they had harmed Fatima(as) and murdered her unborn child.

Thus, is not what Ibn Abee Qohafa and Ibn Sohak have done a crime against Allah(swt), the prophet(swp) and the purged Itra(as)? What kind of human were Ibn Abee Qohafa and Ibn Sohak? What kind of hearts were in their chests? Why was all that wrath, malevolence and detestation from Ibn Abee Qohafa and Ibn Sohak towards Ahlulbeit(as)? How do Ibn Abee Qohafa and Ibn Sohak enter the houses of the prophet(swp) without being permitted? Did not Ibn Abee Qohafa and Ibn Sohak hear the commandment of Allah(swt), ﴿O you who believe! Do not enter the homes of the Prophet, unless you are given permission﴾?[12] If Allah(swt) forbade people from entering the houses of the prophet(swp) except by a permission, what about those who entered them as aggressors and stormers, threatened to burn them, kicked Fati-

ma(as), pressed her between the door and the wall and dropped (aborted) her unborn child? Were Ibn Abee Qohafa and Ibn Sohak knowing the Quranic verse which says, ﴿O you who believe! Do not enter homes other than your own, until you have asked permission and greeted their occupants. That is better for you, that you may be aware﴾?[13] What was that which Ibn Abee Qohafa and Ibn Sohak had done against Ahlulbeit(as)? What is this which has been committed by these who claim that they are the companions of the prophet(swp)? By what right does Ibn Abee Qohafa order his criminal gang to attack the house of Itra(as)? Does a man who has magnanimity and nobility attack an ordinary house not to mention the house of prophethood and Itra? Are not Ibn Abee Qohafa and Ibn Sohak from the masters of hypocrites, the criminals, the unjust and the breakers of oaths? Are not Ibn Abee Qohafa and Ibn Sohak from the masters of devils and the followers of devils? Do Ibn Abee Qohafa and Ibn Sohak have a bit of magnanimity, nobility and shame? Are not Ibn Abee Qohafa and Ibn Sohak criminals by disposition and chromosomes? Does a person reply to the saying, “Fatima is in it” by saying “Even if” except he was malevolent towards not only Ahlulbeit(as), but also their grandfather; the prophet Mohammed(swp)? Did not Ibn Sohak, who was not bold except on women and the companions before whom he was feeling assured of their reaction, know that the prophet(swp) had said, “Fatima is piece of me, whoever harms her, he harmed me, whoever angers her, he angered me and whoever angers me, he angered Allah”?[14] As per the above authentic Nabawi text, did not Ibn Abee Qohafa and Ibn Sohak harm and anger the prophet(swp) by attacking the house of Itra(as)? As per the above authentic Nabawi text, did not Ibn Abee Qohafa and Ibn Sohak anger Allah(swt) by their angering of the prophet(swp)?

The priests of Saqeefa court tried to protect the poles of Saqeefa and hide the barbaric crime which caused the murdering of the unborn child of Fatima(as), however, other writers write about the crime of murdering Mohassin(as). Al Tabari and Ibn Al Atheer say, "It is mentioned that (the Imam Ali) was having from her (Fatima) another son called Mohassin and he died while he was little."[15] Yonos says, "I heard Ibn Is'haq says: Fatima born for Ali Hasan, Hosain and Mohassin. Mohassin went while he was little."[16] O, reader, scrutinize the word 'went' in the text of Ibn Is'haq which is mentioned by Yonos!! Ibn Is'haq says, "Fatima born for Ali Hasan, Hosain. Mohassin died while he was little."[17] Ibn Hazm Al Andalosi says, "Fatima got married to Ali, she born to him Al Hasan, Al Hosain and Al Mohassin. Al Mohassin died while he was little"! When did Al Mohassin(as) died? Can the priests of the Saqeefa court explain this? Or they will hide the matter by words such as 'went' and 'died'? It is mentioned in Taj Al Aroos and Lisan Al Arab, "Shibr, Shobair and Mishbar, they are the sons of Haroon and Ali named his sons by them, means Hasan, Hosain and Mohassin."[18] Al Mas'oodi exposes the crime of Ibn Abee Qohafa and Ibn Sohak by saying, "They pressed Lady of Women by the door till she dropped (miscarriaged) Mohassin."[19] In the Book of Al Milal wal Nihal by Al Shahristani, "Ibraheem Ibn Sayyar Ibn Hani Al Nizam said that Ibn Sohak hit the abdomen of Fatima till she dropped the child from her womb and he (Ibn Sohak) was shouting: Burn her house with whoever in it."[20] Look, O, owners of intellect and O, you who love the prophet(swp) and his Itra(as); a genuine and sincere love that soars to the level of supporting and defending them whatever the cost may be and renouncing their enemies whoever they may be! All the above quotations indicate that the two poles of Saqeefa had murdered the third sibt (grandson) of the prophet(swp) and thus they have

killed an innocent soul that did not see the world. This is a barbaric behavior committed against the prophet(swp) and it is not committed by he who has a bit of faith or nobility. It caused the illness of Fatima(as) and her martyrdom. Therefore, Fatima Al Zahraa(as) has all the right in boycotting Ibn Abee Qohafa and Ibn Sohak, cursing them and preventing them from attending the procession of her burial. Surely, this would have been the position of the prophet(swp) if he had been alive because he had ordered the killing of Habbar Ibn Al Aswad who caused the miscarriage of Zainab(as); the daughter of the prophet(swp) while she was migrating. If the prophet(swp) had been alive, what would he have done to Ibn Abee Qohafa and Ibn Sohak who were behind the killing of Mohasin(as)? We can assert that whoever does not follow the attitude of Fatima Al Zahraa(as) towards Ibn Abee Qohafa and Ibn Sohak, he is with the poles of Saqeefa and against Ahlulbeit(as). Unfortunately, the priests of misleading pulpit do not mention these disasters and tragedies which the Itra(as) had faced, thus, the priests of the pulpit have turned into a team that conceals the truth made the ignorant public loyal to the hypocrite poles of Saqeefa. The priests of Saqeefa court; the protectors of the usurpers and aggressors, thought that history would lose sight of those crimes which had been committed by Ibn Abee Qohafa and Ibn Sohak and that people would remain donkeyed, hinnied and fooled, but they forgot that Allah(swt) said in His Book, ﴿but Allah was to expose what you were hiding﴾[21] so that facts sneak to the people from between the hands and eyes of the Jibti and Taqooti supervisor; the concealer of truth and the misleader of people. The tragedies of Fatima Al Zahraa(as) and her suffering are spoken by the purged Itra(as). Imam Ja'far ibn Mohammed Al Sadiq(as); the grandson of Fatima Al Zahraa says(as), "No day is like the day of our tribulation in Karbila' even though the day of Saqeefa and the igniting of fire on the

door of Ameerul Mo'mineen, Al Hasan, Al Hosain, Fatima, Zainab, Um Kolthoom and Fodha and the murder of Mohassin by kicking were far more ominous."[22] Unfortunately, we did not know about the tribulation of Ahlulbeit(as) till we read about it by ourselves. Why is this hiding of the injustice which has been showered on Ahlulbeit(as)? Why is this neglection to their suffering and tribulations? Is this the affection which the prophet(swt) demanded it from us towards his Itra(as)?

After they had stormed into the house of Itra(as), kicked Fatima Al Zahraa(as), pressed her between the door and the wall, murdered her unborn child and broken her rib, Ibn Sohak and his criminal gang shouted at the opposers of the outcomes of Al Saqeefa who were with Ameer Almo'mineen Imam Ali(as) and asked them to go out and give the pledge of allegiance to the dresser of the succession. Al Zubair moved forward pointing his sword in the face of Ibn Sohak and his criminal gang. However, the lecher Khalid Ibn Al Waleed hit the head of Al Zubair by a stone from behind, consequently, he fell unconscious. Then, Ibn Sohak took the sword, hit it against a stone and broke it. Where is the so-called fairness of companions here? Who is wrong and who is right? Where are even the symptoms of Shura (consultation) here? Where the allegation of the priests of Saqeefa that the so-called companions were merciful among themselves? Is it possible to do he who was truly 'with' the prophet Mohammed(swp) as per the Quranic verse which says, ﴿Muhammad; the Messenger of Allah and those with him are stern against the disbelievers, yet compassionate amongst themselves﴾ what the attackers did with the house of Itra(as) and the Sahaba who were in it? Did the priests of Saqeefa court understand the meaning of 'Muhammad; the Messenger of Allah and those with him'? Did the priests of Saqeefa court understand the meaning of 'being with' meant in

the Quranic verse? Does the meaning of 'those with him' mean just the physical nearness or the complete believing nearness that follows the prophet(swp), obeys his commandments and sticks to the oath and the pledge of allegiance? Is not the correct 'nearness' means that nearness which is not affected by breaking of oath nor by treachery or betrayal? Is taking the pledge of allegiance from people carried out in that barbaric way? Does what Ibn Abee Qohafa and Ibn Sohak had committed have any relation with Islam, its values and teachings? Does a wise person accept that a ruler breaks into the house of an ordinary family and takes its members to give pledge of allegiance by force? Not to mention that the family which Ibn Abee Qohafa and Ibn Sohak have attacked was a Godly and holy family which has been purged by Quranic verses and Nabawi sayings. Why do the morons approve and justify what the hypocrites; Ibn Abee Qohafa and Ibn Sohak and their criminal followers, have done?

Then, Ibn Sohak said to Ameer Almo'mineen Imam Ali(as), "Stand up and give your pledge of allegiance."[23] However, Ameer Almo'mineen Imam Ali(as) refused. Consequently, they took Ameer Almo'mineen Imam Ali(as) and those who were with him by force and drove them violently as an enforcement to the orders of Ibn Abee Qohafa which stipulated to bring them by the most violent violence. People gathered and the streets of Al Madeena got crowded by men. They have been brought to Ibn Abee Qohafa. Ibn Sohak, insolently, says to Ameer Almo'mineen Imam Ali(as) and Al Zubair, "By Allah, either you will give your pledge of allegiance willingly or you will give your pledge of allegiance reluctantly."[24] Is there is a pledge of allegiance by force to any ruler? Is it called pledge of allegiance at all? Was this the Islam of Allah(swt) and His prophet(swp) or the distorted Islam of Ibn Abee Qohafa and Ibn Sohak? Allah(swt) Himself does not compel people

to believe in Him nor does He compel people to believe in His prophets and messengers. Why does Ibn Sohak compel people to give their pledge of allegiance to a person who stole the succession and dressed it up though he was not qualified for it? Ameer Almo'mineen Imam Ali(as) said, "If I do not give my pledge of allegiance, what will happen?"[25] Ibn Sohak said to him, "Then, By Allah, there is no god except Him, we will cut your head."[26] Contemplate, O, owners of intellects and who study history in a scientific way so as to extract fact, realize truth, be loyal to the people of truth and renounce the people of false. Look into the barbarism of the poles of Saqeefa who are ready to shed the blood of the most loved creature of Allah(swt) to Allah and His messenger(swp) and rather the soul of the prophet(swp) as per the authentic Quranic and Nabawi texts. Ameer Almo'mineen Imam Ali(as) replied them, "Then you are ready to kill a worshipper of Allah and the brother of His messenger!"[27] Ibn Sohak, insolently, says, "Regarding the worshipper of Allah, yes, however, regarding a brother of His messenger, it is not."[28] Here, Ibn Sohak expresses his denial of the proved brotherhood of Ameer Almo'mineen Imam Ali(as) to the prophet(swp) although he knows it. Through that, Ibn Sohak tries to deprive Ameer Almo'mineen Imam Ali(as) from the characteristics of Haroon to Mosa(as) which have been explained by the prophet(swp). The prophet(swp) confirmed that Ameer Almo'mineen Imam Ali(as) carries all the characteristics of Haroon(as) to Mosa(as) with the exception of prophethood as it is indicated in the authentic Hadith, "O, Ali, your position to me is like the position of Haroon to Mosa, but there is no prophet after me." Is not Haroon(as) the brother of Mosa(as)? So is Ameer Almo'mineen Imam Ali(as) a brother of the prophet(swp) as per the above text. Did not Ibn Sohak hear the saying of the prophet(swp) to Ameer Almo'mineen Imam Ali(as), "You are my brother in the world and

Hereafter"? The saying of Ibn Sohak to Ameer Almo'mineen Imam Ali(as), "regarding the brother of His messenger, it is not" is a malignant Sohaki attempt to target religion and the true people of religion by spraying ash into the eyes, dimming the consciousness, blinding ignorant people and parting the legal successor; Ameer Almo'mineen Imam Ali(as), from the prophet(swp) while they are one soul.

The priests of Saqeefa court claim that Ibn Abee Qohafa remained silent and did not speak. However, Ibn Abee Qohafa remained silent because he was worried that people may move to support Ameer Almo'mineen Imam Ali(as). Then, instigating Ibn Abee Qohafa to commit the worst, Ibn Sohak said to Ibn Abee Qohafa, "Don't you give your order about him"?[29] Ibn Sohak wants to commit the worst; killing Ameer Almo'mineen Imam Ali(as) so as get rid of the Islamic religion once and for all. The priests of Saqeefa court claim that Ibn Abee Qohafa said, "I will not compel him on something so long as Fatima is at his side."[30] The motive of the liar priests behind that allegation is that they wanted to justify their lie which they have fabricated later on and in which they have falsely alleged that Ameer Almo'mineen Imam Ali(as) has given his pledge of allegiance after the martyrdom of Fatima(as). Then, Ameer Almo'mineen Imam Ali(as) departed them and went directly to the grave of the prophet(swp) and said the Haroonic expression, ﴿Son of my mother, the people have overpowered me, and were about to kill me.﴾[31] Thus, what Ameer Almo'mineen Imam Ali(as) faced from the two Samarians of Saqeefa, resembles what Haroon(as) had faced from the first Samarian and thus the Samarian deviation gets repeated after the martyrdom of the prophet(swp) and everyone who has intellect remembers the warning of the prophet(swp) for people, "Verily, you would follow the norms of who had been before you; a hand's

span by a hand's span and an arm's span by an arm's span and even if they enter into a hole of a lizard you will follow them into that." By their deviant deeds, the poles of Saqeefa have put the founding stone of following the previous deviant norms and admitted the nation into the hole of the Samarians and they have started their second Jahilia as it would be clearer later on.

The poles of Saqeefa did not stop at this limit. Ibn Sohak continued to instigate Ibn Abee Qohafa to target Ameer Almo'mineen Imam Ali(as). He says to Ibn Abee Qohafa, "'Don't you deal with this who refused to give his pledge of allegiance to you?' Ibn Abee Qohafa said to Qonfoth; a servant of him, 'Go and call Ali for me.' Qonfoth went to Ameer Almo'mineen Imam Ali(as). Ameer Almo'mineen Imam Ali(as) asked him, 'What do you want?' Qonfoth said: 'The successor of the messenger of Allah calls for you.' Ameer Almo'mineen Imam Ali(as) said, 'So quickly that you have lied on the messenger of Allah.'"[32] Here, Ameer Almo'mineen Imam Ali(as); the soul of the prophet(swp) and does not say except truth, as per the Nabawi stipulation, confirms that Ibn Abee Qohafa and his supporters lied on the messenger of Allah(swp). Every believer knows that whoever lies on the prophet(swp), he has to be ready to sit on his chair in fire. Qonfoth went back and told Ibn Abee Qohafa what Ameer Almo'mineen Imam Ali(as) had said. The priests of Saqeefa court claim that Ibn Abee Qohafa wept to give the morons and donkeyed a deceptive image of a criminality that tries to hide itself and sheds the tears of crocodiles. The phobia of Ameer Almo'mineen Imam Ali(as) continued to haunt Ibn Sohak. For the second time, Ibn Sohak instigates Ibn Abee Qohafa. Meaning Ameer Almo'mineen Imam Ali(as), Ibn Sohak says to Ibn Abee Qohafa, "'Don't leave this person who stayed behind and refused to give pledge allegiance to you.' Ibn Abee Qohafa said to Qonfoth: 'Go back to him and say to him the

successor of the messenger calls for you to give your pledge of allegiance.' Qonfoth came again to Ameer Almo'mineen Imam Ali(as) and said what Ibn Abee Qohafa ordered him to say. Ameer Almo'mineen Imam Ali(as) repeated by saying, 'Praise be to Allah. He claimed what is not for him.'"[33] Qonfoth went back and informed Ibn Abee Qohafa what Ameer Almo'mineen Imam Ali(as) has said. Again, the priests of Saqeefa court depend on their false rhythms of lie and claim that Ibn Abee Qohafa wept. The examiner of history does not know the reason behind the weeping of Ibn Abee Qohafa! Why does Ibn Abee Qohafa weep? Is not he who attacked the house of Itra, caused the breaking of the rib of Fatima Al Zahraa(as), murdered her unborn child and caused her illness and suffering till she martyred? Or the weeping of Ibn Abee Qohafa is just a claim by the priests of Saqeefa court to confer a false tenderness and faith on who had disobeyed Quran and Nabawi Hadith, usurped the rights of Ahlulbeit(as) in succession, deprived them of their material rights in the Nabawi heritage, attacked the house of Itra(as), threatened top burn it, broke the rib of Fatima Al Zahraa(as) and caused the death of the third sibt (grandson) of the prophet(swp)? The priests of Saqeefa court try, here, to project the unjust Ibn Abee Qohafa as if he is facing injustice. The saying of the text, "Abo Bakr wept for a long time" is a false claim fabricated by the priests of Saqeefa court to mislead the donkeys! If Ibn Abee Qohafa had had a heart that weeps in this way, why didn't he stand and weep for his 'companion' who was stretched on the bed and who departed life? Why didn't Ibn Abee Qohafa wait and pray for the prophet(swp) and bury him? If Ibn Abee Qohafa had had a heart that weeps in this way, why did he attack the house of Itra(as), threaten to burn the one and only Badha' of the prophet(swp) in this world and cause her suffering till she martyred? If Ibn Abee Qohafa had had a heart that weeps in

this way, why did he steal and rob the right of others and why did he usurp the rights of prophethood and dress it? Thus, the priests of Saqeefa inserted this lie so as to mitigate the anger of the scientific reader of history and prevent his wrath against Ibn Abee Qohafa. Which weeping would benefit the poles of Saqeefa after they had made the Badha' of the prophet(swp); the Lady of the Women of the Worlds Fatima Al Zahraa(as) weep? Which weeping would benefit the poles of Saqeefa after they had saddened, angered and harmed Fatima Al Zahraa(as), consequently, she departed this world angry with them and cursing them? In fact, the house of prophethood was a target of humiliation, threatening, burning, extermination and violation of the sanctity. Therefore, what is the use of the claim of the priests of Saqeefa court that Ibn Abee Qohafa has wept and shed the tears of crocodiles?!

The neat reply of Ameer Almo'mineen Imam Ali(as) stirred the wrath of the poles of Saqeefa, therefore, Ibn Sohak went with a mob till they reached the door of Fatima Al Zahraa(as). They knocked the door. When Fatima(as) heard their voices, she, in pain and grief, said, "I do not know a folk who acted worse than you. You left the messenger of Allah a dead body between our hands and decided your matter among yourselves and you did not consult us nor did you return single right of ours."[34] Thus, Fatima Al Zahraa(as) had put in record another text that bleeds the heart of whoever reads it and exposed the details of the Saqeefa conspiracy. Fatima(as) classified the poles of Saqeefa and their gang as the folk of the worst deed, infidels, oath breakers and robbers of rights. However, Ibn Sohak and his gang did not bother about the grief and anger of the Lady of the Women of the worlds Fatima Al Zahraa(as) nor by her classification of them as the folk of the worst deed, rather, they stormed the house of Itra of the prophet(swp), again, took out Ameer Almo'mineen Imam Ali(as) and drove him

to Ibn Abee Qohafa to compel him to give pledge of allegiance and they threatened him if he refused. Fatima(as) saw what Ibn Sohak and his criminal gang have done to Ameer Almo'mineen Imam Ali(as), therefore, she went out to the door of her room and said, "O, Abo Bakr, how quickly you raided the people of the house of the messenger of Allah! By Allah, I will never speak to both of you till I meet my Lord…"[35]

In the Masjid, again Ameer Almo'mineen Imam Ali(as) refused to give pledge of allegiance to Ibn Abee Qohafa. The evidences of the robbery which has been committed by the poles of Saqeefa manifested when Ameer Almo'mineen Imam Ali(as) argued against them with the same argument which the poles of Saqeefa had made against Ansar; that is the kinship to the prophet(swp)! The poles of Saqeefa argued against the Ansar by claiming their kinship to the prophet(swp) so as to snatch away their entitlement for succession and defeat the Ansar's greed in it. Explaining his kinship to the prophet(swp), Ameer Almo'mineen Imam Ali(as) said, "I am Abdullah and the brother of His messenger and worthier of this matter than you. You are the one who should give your pledge of allegiance to me. You have taken this matter from Ansar and you have argued against them by kinship to the prophet and you have taken it from us; Ahlulbeit, forcibly?....I also argue against you by what you have argued against Ansar; we are worthier of the messenger of Allah alive and dead. Be just to us if you were believers otherwise incur injustice on yourselves while you know…We are worthier for it because we are Ahlulbeit and we are worthier of this matter so long as there is among us the reader of the Book of Allah, the jurisprudent in the religion of Allah, the scholar in the Sunna of the messenger of Allah, the well-knowing about the affairs of the nation, the defender of them against the bad things, the divider among them with equity, by Allah, succes-

sion is in us. Don't follow your desires which will make you go astray and you become more far from truth."[36] Look into the eloquent saying of Ameer Almo'mineen Imam Ali(as) here. He describes the poles of Saqeefa as being far from truth and he warns them against being farther from it! Ameer Almo'mineen Imam Ali(as) describes what the poles of Saqeefa have committed as usurpation! He explains the right of Ahlulbeit(as) to the whole heritage of the prophet(swp) and Quran supports him in that by saying, ﴿And blood-relatives are worthier to one another﴾[37] so as to confirm that what the poles of Saqeefa have done was void, usurpation, stealing and robbery of the rights of others. Therefore, Ameer Almo'mineen Imam Ali(as) demanded justice from the poles of Saqeefa justice if they were believers and warned them against further dipping of themselves into injustice. This confirms that the poles of Saqeefa are unjust because Ameer Almo'mineen Imam Ali(as) does not say except truth as per the text of the Hadith of the prophet(swp), "Ali is with the truth and the truth is with Ali, truth turns with him wherever he turns." Moreover, the prophet(swp) said, "Ali is with Quran and Quran is with Ali. They will not break-up from each other until they come to me to the pond." The prophet(swp) said also to Ammar Ibn Yasir(ra) with regard to the Alawi path of truth, "O, Ammar, if you see Ali goes along a valley and people go along another valley, go along with Ali and leave people as he will not direct you to annihilation nor will he take you out of guidance." Ameer Almo'mineen Imam Ali(as) explains to the poles of Saqeefa that Ahlulbeit(as) are worthier of succession because they are the more knowledgeable about religion, the details of its teachings and its certain and definitive interpretations. This is confirmed by the text of the Hadith of the prophet(swp) which assigned the task of interpretation to Ameer Almo'mineen Imam Ali(as) by saying to him, "You fight for interpretation (the

meaning the Quran) as I have fought for revelation." The prophet(swp) will never assign the task of interpretation to Ameer Almo'mineen Imam Ali(as) unless whatever he says is the truth itself and he is who conveys from the prophet(swp) as per the Godly commandment which we have seen earlier in the clear and authentic text. Are Ibn Abee Qohafa and Ibn Sohak are aware about the knowledge of religion or it is Ameer Almo'mineen Imam Ali(as) to whom the prophet(swp) had assigned this task? It was Ameer Almo'mineen Imam Ali(as) who was with the prophet(swp) in each step he stepped, he is the most defender of Islam and Muslim in general and the prophet(swp) in particular and he is the best in judiciary because he is the most knowledgeable about the Islamic legislation as a whole, therefore, he is the source of justice and equality among people. Ameer Almo'mineen Imam Ali(as) warns the poles of Saqeefa against following the desire which would take them, further, out of the path of Allah(swt). Though the saying of Ameer Almo'mineen Imam Ali(as) is the truth itself, however, Ibn Sohak insists to remain on his wrong way, refuses to understand anything from this Godly speaking of Ameer Almo'mineen Imam Ali(as) and rather he persists in his astray by saying to Ameer Almo'mineen Imam Ali(as), "You will not be left unless you give your pledge of allegiance"[38] and thus threatening Ameer Almo'mineen Imam Ali(as) with killing. Here, the contemplator in the events of history realizes the Jahilia inclination that controls over Ibn Sohak who threatens to kill the soul of the prophet(swp). Ameer Almo'mineen Imam Ali(as) was aware of the long run motives of Ibn Sohak, therefore, he said to Ibn Sohak, with all courage and challenge, "Milk a milk (the power) which you have some of it and support him (Ibn Abee Qohafa) today, he would return it all of it to you tomorrow. By Allah, O, Omar, I will not accept your saying nor will I give my pledge of alle-

giance."[39] Thus, the owner of the right swears by Allah(swt) that he would never give pledge to the usurper of the right nor would he accept the saying of Ibn Sohak and then he went out from the Masjid without giving a pledge of allegiance. Therefore, the refusal of Ameer Almo'mineen Imam Ali(as) to give pledge of allegiance to Ibn Abee Qohafa is the truth itself because the prophet(swp) had said that Ameer Almo'mineen Imam Ali(as) is with truth and truth is with Ameer Almo'mineen Imam Ali(as) and that no one should antecede him. The matter can't be except this unless we try to turn around the stipulation of the prophet(swp) and accept the stupid justifications of the priests of the Saqeefa court which support the false. Look, O, researcher; the owner of the proper innateness and the searcher for truth! Look at what the authentic history says. Contemplate, O, the owners of intellect, on the barbaric nature of the coup which took place after the martyrdom of the prophet(swp). Look to the coup which challenges the Quranic and Nabawi texts and throws them to the wind. Is this from Islamic religion? Who crowned Ibn Abee Qohafa as a successor so that he compels people to give their pledge of allegiance to him and he threatens to kill them if they do not do so? By which right does Ibn Abee Qohafa legalize shedding the blood of whoever refuses to give pledge of allegiance to him? Does Islamic religion accept compelling people to give their pledge of allegiance? Are these the teachings of the Islamic religion? Rather, did Allah(swt) compel people to believe in religion so that Ibn Abee Qohafa makes the rejection of people to give him their pledge of allegiance necessitates fighting and killing them? Did not Allah(swt) give people the freedom to embrace the religion? Did not Allah(swt) explain to people that He does not compel any one for embracing religion? Did not Ibn Abee Qohafa and Ibn Sohak hear about the Quranic verse which says, ﴿Do We compel you to accept it, even though

you dislike it?}? Since Allah(swt) Himself did not compel people to believe in Him, is it correct that Ibn Abee Qohafa compels people to give their pledge of allegiance to him? Did the prophet(swp) compel people to give their pledge of allegiance to him after the opening of Mecca or he said to them "Go, you are Tolaqa (free people)"? Did the prophet(swp) compel Muslims to give their pledge of allegiance to Ameer Almo'mineen Imam Ali(as) in Gadeer Khum as his successor over people after his departure? Did not the revelation descend and explain to the people, in a civilized and refined way, the Welaya of Ameer Almo'mineen Imam Ali(as) through the verses of clan, Welaya, conveyance and the addressing of the prophet(swp) in Gadeer Khum? Did Ibn Abee Qohafa and Ibn Sohak contemplate on that civilized way of the implementing the matter of prophethood, Welaya and succession? The deed of Ibn Abee Qohafa and Ibn Sohak indicates a deviation from the Islamic teachings towards a second Jahilia. Moreover, the deed of Ibn Abee Qohafa and Ibn Sohak indicates that they were ready to kill the most purged souls and the soul of the prophet(swp) so as to compel people to accept their robbery of the right of others. Where are Ibn Abee Qohafa and Ibn Sohak from believing in the teachings of religion? When Ibn Abee Qohafa and Ibn Sohak dealt, harshly, with Fatima(as), had they heard about the Quranic verse which enjoins affection to Ahlulbeit(as) and says, in the tongue of the prophet(swp), {I ask of you no wage for it, except affection towards the near of kin}?[40] Were Ibn Abee Qohafa and Ibn Sohak realizing that the renumeration of the messenger(swp) is the affection for Fatima, her husband, sons and offspring(as), being loyal to them, supporting and following them? Does the conduct of Ibn Abee Qohafa and Ibn Sohak coincide with the standards of affection which is, Quranically, required towards the kinship of the prophet(swp) or it, grossly, violates them? Were Ibn Abee

Qohafa and Ibn Sohak knowing that the verse of affection has been revealed on Ali, Fatima, Al Hasan, Al Hosain and their purged offspring(as)? Were Ibn Abee Qohafa and Ibn Sohak knowing that the message of Islam is the message that finalizes all messages and its remuneration is the affection of Ahlulbeit(as), being loyal to them, supporting them, following them and renouncing their enemies? If they had been knowing that, did Ibn Abee Qohafa and Ibn Sohak fulfilled the requirements of paying the remuneration as per the Godly commandment in Quran? Did Ibn Abee Qohafa and Ibn Sohak hear about the Quranic verses which say, ﴿But the righteous will drink from a cup whose mixture is aroma * A spring from which the servants of Allah will drink, making it gush Abundantly * They fulfill their vows, and dread a Day whose ill is widespread * And they feed, for the love of Him, the poor, and the orphan, and the captive * "We only feed you for the sake of Allah. We want from you neither compensation, nor gratitude * We dread from our Lord a frowning grim Day." * So Allah will protect them from the ills of that Day, and will grant them radiance and joy * And will reward them for their patience with a Garden and silk * Reclining therein on the thrones; experiencing therein neither sun, nor frost * Its shade hovering over them, and its fruit brought low within reach * Passing around them are vessels of silver, and cups of crystal * Crystal of silver - they measured them exactly * They will be served therein with a cup whose flavor is Zanjabeel * A spring therein named Salsabeel * Passing among them are eternalized youths. If you see them, you would think them sprinkled pearls * Wherever you look, you see bliss, and a vast kingdom * Upon them are garments of green silk, and satin. And they will be adorned with bracelets of silver. And their Lord will offer them a pure drink * "This is a reward for you. Your efforts are well appreciated"﴾?[41] Do Ibn Abee Qohafa

and Ibn Sohak realize that these Quranic verses were revealed about Ali, Fatima, Al Hasan and Al Hosain(as) on the occasion of the story of their fasting for three days and their spending, during those three days, all their food on the poor, orphan and captive while they were in a very need of the food for their breakfast? Is there a sublimity above this sublimity, a generosity above this generosity and a sacrifice above this sacrifice which have been glorified by Allah(swt); a Quranic glorification that remains to the Judgment Day and made it an example and model of human sublimity and sacrificing throughout ages? These Quranic verses give the summary of the Godly, human and believing sublimity which is embodied in Ahlulbeit(as). These Quranic verses make of themselves as a mirror through which the human being looks to all the aspects of the lightening, Godly and divine life of Ahlulbeit(as) therefore, Allah(swt) praised them for the value of devotion and sacrifice for the sake of the values of religion and its teachings. Did Ibn Abee Qohafa and Ibn Sohak realize that Allah(swt) has protected Ahlulbeit(as) from the evil of the Judgment Day and rather granted them, in advance, radiance and joy and even rewarded them, for their patience, a garden and silk? Is not that an unprecedented heavenly honoring which makes everyone who knows Ahlulbeit(as) submit, completely, to them, become a servant to them, fulfil all their commandments, support them and renounce their enemies? On the basis of this heavenly honoring to Ahlulbeit(as), the prophet(swp) said, about them, a lot of texts which make them the most sublime of all humans. Did these facts become absent from the intellects of Ibn Abee Qohafa and Ibn Sohak and their gang if they were really Muslims? Does not the anger of Fatima Al Zahraa(as) on Ibn Abee Qohafa and Ibn Sohak indicate that they were on a shore while the whole genuine Islamic religion was on another shore?

Did Ibn Abee Qohafa and Ibn Sohak realize the Godly status of Ahlulbeit(as) from the verses of Mobahala? Did Ibn Abee Qohafa and Ibn Sohak hear the Quranic verse which says, ﴿And if anyone disputes with you about him, after the knowledge that has come to you, say, "Come, let us call our children and your children, and our women and your women, and ourselves and yourselves, and let us invoke Allah's curse on the liars﴾? Did not this Quranic verse, as we have seen earlier, got revealed about the cursing challenge between the prophet(swp) and the priests of Najran Christians? Did not Allah(swt) include Ahlulbeit(as) in the challenge of Mobahala, consequently, the luminosity of their essence which radiates light on their appearance scared the priests of Najran Christians? As we know, the prophet(swp) took with him the best of what he possesses; offspring, soul and Badha', so as to conduct Mobahala (cursing challenge) with the priests of Najran? Thus, the Godly status of Ahlulbeit(as) becomes clear. That Quranic verse is one of a group of verses which explains the virtues of Ahlulbeit(as) which are mentioned in Quran and which had been, practically, embodied by the prophet(swp) in the event of Kissa' (covering) when he went out with his purged Itra to the cursing challenge against the priests of Najran, however, the priests of Najran withdrew from the cursing challenge out of fear of the punishment of Allah(swp) for them if they conduct the Mobahala against the prophet(swp) and his purged Itra(as). Thus, Fatima Al Zahraa(as) is from the purged Ahlulbeit(as) who are infallible against every abomination and that they are the Argument of Allah(swt) against all people. If the priests of Najran Christians got scared from the cursing challenge against the prophet(swp) and his purged Ahlulbeit(as) did the status of Fatima(as) become insignificant to Ibn Abee Qohafa and Ibn Sohak, therefore, they attacked her house, harmed her, broker her rib and murdered her unborn

child? Even the Christians of Najran realized the essence of the prophethood of the prophet(swp) and the status of Ahlulbeit(as), therefore, they withdrew from that moral confrontation (Mobahala), though they became obstinate and refused to embrace Islam while the poles of Saqeefa did not only become obstinate against Ahlulbeit(as), but also attacked and harmed them in spite of the Godly manifestations which appeared to them in prophethood, message and the virtues of Ahlulbeit(as). Thus, why did Ibn Abee Qohafa and Ibn Sohak dare to oppress Ahlulbeit(as) and deal with them in that cruel manner if Ibn Abee Qohafa and Ibn Sohak were really Muslims?

The deed of Ibn Abee Qohafa and Ibn Sohak is an unjust and criminal deed against the Nabawi Itra(as). The person stands shocked by position of those who are called senior companions. Does the matter reach to a level that makes Ibn Sohak swear to burn the house of Fatima Al Zahraa(as) while the criminals who were with him approve his abominable deed? Did the attackers fail to realize that the prophet(swp) was not entering the house of Fatima Al Zahraa(as) unless he takes permission? Even when Jibril(as) descends to that holy house, he used to take permission before entering it. Therefore, the prophet(swp) surrounded the house of Fatima(as) with a lot of sacredness and respect. Imam Mosa Ibn Ja'far Al Sadiq (Al Kadhim)(as) said a saying that indicates the care of the prophet(swp) to the sanctity of Fatima Al Zahraa(as) and her house. Imam Al Kadhim(as) says, "When the messenger of Allah was about to die, he called Ansar and said to them: 'O, folk of Ansar, the time of parting has come ...till he said, verily, the gate of Fatima is my gate and her house is my house. Whoever encroach upon it, he encroached upon the border of Allah.' The narrator said that Imam Al Kadhim wept for a long time, interpreted the rest of his saying and said, 'By Allah, the

border of Allah had been encroached upon, by Allah, the border of Allah had been encroached upon.'"[42] Hence, the prophet(swp) has depended a lot on Ansar in protecting Fatima and her offspring(as) and he did not depend on the majority of Muhajireen, unfortunately, even the Ansar betrayed the prophet(swp) and his Itra(as). Therefore, Fatima(as) was resentful towards them.

The storming of Ibn Abee Qohafa and Ibn Sohak to the house of the purged Itra(as) and entering their criminal gang into it is an encroachment of the sanctity of the house of Itra(as) and a violation of the veil of the house which the prophet(swp) used to catch its ring at the time of each prayer and say, "Prayer, O, Ahlulbeit, verily, Allah wants to distance you from all abomination from you, Ahlulbeit, and purge you pure and spotless."[43] While the prophet(swp) used to catch the ring of the door in a gentle and mild way to alert them for a worshipping duty, Ibn Abee Qohafa and Ibn Sohak attacked, stormed and invaded the house of Itra(as) with a deadly violence and barbarism to compel them for a pledge which was not a duty! The prophet(swp) himself was respecting the house in which Fatima(as); his Badha'. It is the last house from which the prophet(swp) used to go out for his travels and the first house which the prophet(swp) used to enter after coming back from his travels. It is the only house which the prophet(swp) left its gate open to the Masjid after closing all gates and thus he paved the way for this house to undertake the task of the Muslims' affairs. It can be said that the Nabawi aim behind closing all gates except the gate of the house of Fatima(as) was to make the gate of the Itra(as) as the gate which people knock in a gentle and mild way; as an adherence to the Sunna of the prophet(swp) and take permission, with all courteousness, so as to drink from Ahlulbeit(as) the Godly religion, guidance, blessing and wisdom. However, unfortunately, the poles of Saqeefa made it a target of

attack, aggression, storming, burning and violation with all repugnant and insolent boldness so as to usurp the chair of succession although they know that it is the house of the certain and definitive interpretation which Allah(swt) has made it the source of guidance to all people till the Judgment Day.

Although Ibn Abee Qohafa and Ibn Sohak know the sanctity and holiness of Fatima(as) and that she is a Godly creature and rather the symbol of the message itself and they know that the prophet(swp) get angry for her anger, pleased with her pleasing, enraged for her enragement and that whoever harms her, harms the prophet(swp) and whoever harms the prophet(swp) harms Allah(swt), nevertheless, Ibn Abee Qohafa and Ibn Sohak enraged her, caused the death of her unborn child; Mohassin(as), disregarded the implications of their deed and forgot or feigned the forgetfulness that Allah(swt) curses whoever harms the prophet(swp). Did not Ibn Abee Qohafa and Ibn Sohak hear the Quranic verse which says, ﴿Those who insult Allah and His Messenger, Allah has cursed them in this life and in the Hereafter, and has prepared for them a demeaning punishment﴾?

Nevertheless, the priests of the Saqeefa court conceal these facts from us so that people can't know the path of criminals, usurper and aggressors. It has to be admitted that Ibn Abee Qohafa, Ibn Sohak and their criminal gang have harmed Fatima Al Zahraa(as) and her offspring and committed a heinous crime, with all what the term crime means, against the purged Itra(as). Since the prophet(swp) had said that whoever harmed Fatima(as) harmed me and whoever harmed me, harmed Allah(swt), whoever has intellect should realize the repugnant crime which has been committed against the Nabawi purged Itra(as), expose the path of criminals and renounce them. Qurans says, ﴿Thus, We explain the revelations, and expose the path of the criminals.﴾[44] Because the

anger of Fatima(as) on Ibn Abee Qohafa and Ibn Sohak reflects the anger of Allah(swt) on them and all of us know that Allah(swt) forbade believers from becoming loyal to a folk on whom Allah(swt) is angry. Allah(swt) says, ﴿O you who believe! Do not befriend people with whom Allah has become angry.﴾[45]

The priests of the Saqeefa court try to find a justification for the Qohafi and Sohaki barbarous acts against the Itra(as) by claiming that Ibn Abee Qohafa and Ibn Sohak were caring for religion and they were scared of Fitnah (discord)! Who is religion except Quran and Itra(as) as per Quran and the authentic Nabawi texts? Can we accept from somebody to burn Quran and claim that he was scared of discord? Where is the care of Ibn Abee Qohafa and Ibn Sohak for religion? In fact, what Ibn Abee Qohafa and Ibn Sohak had done is discord itself. Are Ibn Abee Qohafa and Ibn Sohak more caring for Islam than the prophet(swp) and Ameer Almo'mineen Imam Ali(as)? What do Ibn Abee Qohafa and Ibn Sohak know about Islam so that they feel worried about the alleged Fitnah, usurp succession and dress it while they are not qualified for it? Did not they give their pledge of allegiance to the prophet(swp) that they will not break the oath? Did not they give their pledge of allegiance to Ameer Almo'mineen Imam Ali(as) in Gadeer Khum? Why did they break their oath, usurp succession and dress it? Who appointed Ibn Abee Qohafa on the affairs of people while he was an ordinary soldier in the army of Osama and he was commanded to march to Al Sham under the commandership of Osama and the prophet(swp) cursed whoever had stayed behind the army of Osama? Did Ibn Abee Qohafa and Ibn Sohak march in the army of Osama? No, they have never marched even after the martyrdom of the prophet(swp), therefore, does the Nabawi curse on whoever stayed behind the army of Osama exempts them or includes them? Where is care for religion from the side of

Ibn Abee Qohafa and Ibn Sohak? Is not protecting Itra(as), becoming loyal to them and support them is the essence of religion and a protection for it against discord? Did Ibn Abee Qohafa and Ibn Sohak do that or opposite of that? In fact, what Ibn Abee Qohafa and Ibn Sohak had done to Fatima, her husband and her offspring(as) does not reflect a bit of affection towards them, rather, it is an embodiment of a buried malevolence, a fierce antagonism and a devilish targeting of religion and its people. The harm that affected Ahlulbeit(as) and the Islamic religion throughout centuries was the result of the devilish deeds of Ibn Abee Qohafa and Ibn Sohak. It is Ibn Abee Qohafa and Ibn Sohak, and no one except them, who assassinated Ameer Almo'mineen Imam Ali(as), poisoned Imam Al Hasan(as), slaughtered Imam Hosain(as), captured the women of Ahlulbeit(as), assassinated the rest of the legal successors of the prophet(swp). Because if Ibn Abee Qohafa and Ibn Sohak had not usurped succession and other rights of Ahlulbeit(as), the course of history would have become totally different. If Ibn Abee Qohafa and Ibn Sohak had not usurped succession and other rights of Ahlulbeit(as), the hypocrites, the cursed and the lecherous would have not ascended the pulpit of the legal succession which has been confined to the Itra(as) only. How do the contemporary priests ask me to seek pleasing of Allah(swt) to the poles of Saqeefa after I saw what the poles of Saqeefa had done against the prophet(swp) and Ahlulbeit(as)? How can I become loyal to he who humiliated and harmed the prophet(swp) and Ahlulbeit(as)? How can I respect those whom Fatima(as) had cursed and remained cursing them in her prayers till she martyred? Rather, the position of every believer, till the Judgment Day, should be like the position of Fatima(as); cursing the poles of Saqeefa in each and every prayer.

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Fatima's(as) Possession of Fadak and the Confiscation of the Rights of Itra(as) by Ibn Abee Qohafa

Ibn Abee Qohafa and Ibn Sohak did not only attack the house of Itra(as), but also they deprived the Lady of the Worlds' Women; Fatima Al Zahraa(as) from her legal heir from her father(swp) and from her Quranic right. Ibn Abee Qohafa disobeyed Quran, lied on the prophet(swp) and, unjustly, snatched away the village of Fadak from Fatima(as). Fadak is a village that two-or three-day journey far from Al Madeena. It has a babbling spring of water and palm trees. It was inhibited by Jews. The story of the Fatima(as) possession of Fadak is that when the prophet(swp) was in Khaibar, he called the people of Fadak either to embrace Islam or to sign a treaty, however, they refused the Nabawi options. When the prophet(swp) got victory over the people of Khaibar, the people of Fadak got scared after hearing the defeat of Jews in Khaibar, therefore, they sent to the prophet(swp) seeking reconciliation with him by allowing him to have disposal over some of their properties. The prophet(swp) accepted their offer of reconciliation, consequently, half of Fadak was a pure right of the prophet(swp) as it has been spurred neither by horses nor by camels. This is in addition of what the prophet(swp) has got from the one-fifth of Khaibar. All these were his pure possession and no one has the right in it except he and his purged Itra(as). Thus, the prophet(swp) has the complete authority to dispose Fadak, consequently, the Quranic verse which says, ﴿And give the relative his rights﴾[1] was revealed. As a fulfilment of the Godly commandment to give the relative his right, the prophet(swp) called for Fatima(as) and gave her Fadak. Thus, Fadak was granted to Fatima Al Zahraa(as) and consequently

it became her pure right. This indicates that Fadak was not a heritage or inheritance of the prophet(swp), rather, it has been a pure right of Fatima(as) since the life of the prophet(swp), therefore, Fatima(as) appointed her workers and farmers on it.

However, Ibn Abee Qohafa confiscated the village of Fadak from Fatima(as). Thus, Fadak was one of the frons which the poles of Saqeefa have opened to perpetrate injustice upon Ahlulbeit(as). Fatima(as) demanded to restore Fadak to her possession. Aaesha narrates this incident by saying, "Fatima, the daughter of the messenger of Allah asked Abo Bakr to divide for her the heritage which the prophet had left from what Allah gave him. It is her share from what the messenger of Allah had left from the fifth of Khaibar, Fadak and his Sadaqa in Al Madeena. Abo Bakr refused to give anything of them to Fatima."[2] Thus, Ibn Abee Qohafa refused to admit the possession of Fatima(as) of Fadak, rather, he did not consider Fadak to be from the heritage of the prophet(swp). In order to legalize the deprivation of Ahlulbeit(as) from their material rights in the Nabawi heritage, Ibn Abee Qohafa lied on the prophet(swp) and sat on his seat in fire. Ibn Abee Qohafa claims that he heard the prophet(swp) say, "We are not inherited, what we have left as Sadaqa."[3] In another fabricated expression, Ibn Abee Qohafa falsely claims that he has heard the prophet(swp) say about the matter of his heritage, "It was a feeding that Allah had fed me during my life. So long as it remains, it is for Muslims."[4] What a big lie of Ibn Abee Qohafa on the prophet(swp) just after the martyrdom of the prophet(swp). In another falsified expression, Ibn Abee Qohafa claims that he heard the prophet(swp) say, "We are not inherited, what we have left as Sadaqa. Aal Mohammed eats from this money..."[5] The astonishing and strange in the matter is that though Ibn Abee Qohafa says to the people, "Don't narrate anything from the messenger of Allah, whoever asks you any-

thing, you shall say that the Book of Allah is between us and you, legalize its permitted and ban its prohibited."[6] However, he himself takes refuge in what he forbids people from doing it by fabricating a narration which only he narrates it while Ahlulbeit(as) had never heard about it although they were the concerned about the matter! This Qohafi, singular and fabricated narration is strange to the known and familiar Godly norms and Sharee'a. That narration has not been narrated except by Ibn Abee Qohafa alone while other companions have never heard about it. He alone narrated it and its invalidity is ingrained in the fact that it contradicts the Quranic legalization pertaining to heritage. The prophet(swp) never produces a saying that contradicts Quran. It is Fatima(as) who was concerned with the matter of her heritage, nevertheless, she had never heard what Ibn Abee Qohafa, falsely, claimed to had been said by the prophet(swp). In this incident, Ibn Abee Qohafa tried to implicate his isolated-narrator and fabricated narration to argue against the Lady of the Worlds Women; Fatima(as) with his false narration and, falsely, claim that he alone had heard it from the prophet(swp) as if Fatima Al Zahraa(as) is not the daughter of the prophet(swp) and more deserving to hear it if it were really existent! How does Ibn Abee Qohafa hear an affair of Fatima(as) before she hears it? What is the relation of Ibn Abee Qohafa with the heritage of the prophet(swp) so that the prophet(swp) favors him with that alleged saying? Is it possible that the prophet(swp) does not say that alleged saying, if it ever existed, to his daughter(as) and to his curator and successor and legal inheritor Ameer Almo'mineen Imam Ali(as) while he says it to Ibn Abee Qohafa? However, Ibn Abee Qohafa imposed upon people to believe in his fabricated narration which he got it by lying on the prophet(swp). The question which emerges in the intellect of the researcher is that if Ibn Abee Qohafa imposes upon people to believe in his fabricated narration, why does he

prevent people from believing in the Bigha' of the prophet(swp); the Lady of the Worlds Women Fatima Al Zahraa(as); the infallible from every abominable and whom Allah(swt) gets pleased for her pleasing and becomes angry for her anger? Why does Ibn Abee Qohafa refuse to believe in Fatima(as) although the prophet(as) had said that Fatima(as) is a Badha' (piece of) him and that Allah(swt) becomes angry for her anger and gets pleased for her pleasing? Aaesha herself admitted the truthfulness of Fatima(as) by saying, "I have never seen anyone who was truer in saying than her"[7]; meaning, Fatima(as). Then, does any sane person stand beside Ibn Abee Qohafa in his injustice to Fatima(as)? Does any sane person accept to overlook the Godly and Nabawi characteristics of Fatima(as) which are embodied in the infallibility and purging from every abomination and then he descends to the lowest of the low and accepts the lie of Ibn Abee Qohafa which opposes Quran?

Did not Ibn Abee Qohafa hear what the prophet(swp) had said with regard to the heritage and has been narrated by Ibn Dawood and Ibn Maja from Aamir from Sa'ad Ibn Abeehi who said, "I became ill in the year of Fat'h (conquering of Mecca) until I was about to die. The messenger of Allah visited me. I said: 'O, messenger of Allah, I have a lot of money and no one heirs me except a daughter of mine. Should I give in charity two-third of my money?' The prophet said: 'No.' I said: 'part of it?' The prophet said: 'No.' I said: 'one-third?' The prophet said: 'No.' The prophet said: 'the third and the third is a lot, to leave your inheritors rich is better than to leave them burden asking for support from people.'"[8] Thus, how does the prophet(swp) command people to leave what is sufficient from their inheritance to their offspring while he does not apply the same on himself and rather produces what contradicts his commandments to people? How does the prophet(swp) phrase like that Qohafi fabricated narration and con-

tradicts himself and at the same time he prevents one of his companions to give in charity a big part of his money while he has a daughter and says to him, “to leave your inheritors rich is better than to leave them burden asking for support from people”?

From where will Ahlulbeit(as) eat when Ibn Abee Qohafa deprives them from their right which is given to them and from the heritage of the prophet(swp)? This is the question which cuts deep into the heart of every believer out of pity to Ahlulbeit(as). Indeed, it pains me a lot when this question comes to my mind and remember the hardship which Ameer Almo’mineen Imam Ali(as) faced in gaining the livelihood of his family to the extent that he had been working as a labor of Jews; watering the palm trees, consequently, the pain of my heart increases, consequently, I curse, a terrible cursing, whoever deprived them from their rights. Ahlulbeit(as) were, materially, suffering while the family of the lizard Ibn lizard and the Tolaqa’ were enjoying the consumption of the rights of Ahlulbeit(as)! How does the prophet(swp) leave Fatima(as) after him without a heritage and exposes them to the difficulties of time without bequeathing them as every father leaves his heritage to his offspring? How does the prophet(swp) leave his offspring requesting people for assistance and makes his heritage a share among Muslims as Ibn Abee Qohafa falsely claim? How does the prophet(swp) leave his daughter and he know the oppression and rights’ digestion which she will face? Did Ibn Abee Qohafa want to make favor of what he gives them from the money of Muslims so that to make them remain under the control of his organized robbing of the heritage of the prophet(swp)? Does not Ibn Abee Qohafa believe that religion had not left anything unexplained and the prophet(swp) martyred after he had completed religion? Is Ibn Abee Qohafa more acknowledgeable about religion than Ameer Almo’mineen Imam Ali(as) while Ibn Abee Qohafa

himself admits, in many situations, that if Ameer Almo'mineen Imam Ali(as) had not been there, Ibn Abee Qohafa would have got annihilated? How do the inheritance laws which are explained mentioned in Quran are not applicable on the inheritors of the prophet(swp)? What is this rowing which has been committed by Ibn Abee Qohafa? Zakaria(as) prayed to Allah(swp) to give him an inheritor who inherits from the house of Ya'qoob. The Quranic verse says, ﴿To inherit me, and inherit from the House of Jacob.﴾[9] This Quranic decreeing of inheritance is absolute and not restricted and it is applicable on all Muslims in all times and places! Did not Ibn Abee Qohafa hear the saying of the Quran in the tongue of the prophet(swp), ﴿Say, "I am not different from the other messengers﴾?[10] From where did Ibn Abee Qohafa get that 'lie' so as to deprive Ahlulbeit(as) from their legal rights in the inheritance of the prophet(swp)? Was not Fatima(as) true when she classified Ibn Abee Qohafa as 'fabricator of lie' on Allah(swt) and His messenger(swp)?

The sorrowful thing is that Ibn Abee Qohafa formed an alliance so as to support his lie on the prophet(swp). Aaesha and Hafsa, falsely, testified in favor of the fabricated narration of Ibn Abee Qohafa and they brought a nomad Arab who gets purged by his urine to testify with them, thus, they were testifiers of false as Ibn Affan has confirmed this later on. What a grave false testimony which Aaesha and Hafsa made against the messenger(swp) and his Itra(as) so as to support the claim of Ibn Abee Qohafa; the liar! What is that suspicious alliance against Ahlulbeit(as)? How do Muslims inherit the prophet(swp) in his material property? Did the Muslim inherit the sword, mule, turban and ring of the prophet(swp)? If the Muslims inherit the prophet(swp), why did the sword, mule, turban and ring of the prophet(swp) go to Ameer Almo'mineen Imam Ali(as)? If the narrative of Ibn Abee Qohafa were

authentic, why did Ameer Almo'mineen Imam Ali(as) get the possession of the sword, mule, turban and ring of the prophet(swp) and why did Al Abbas dispute Ameer Almo'mineen Imam Ali(as) over this after the martyrdom of Fatima(as)? Will Ameer Almo'mineen Imam Ali(as) take for himself a right of Muslims? What are these lies and fabrications which have been released by Ibn Abee Qohafa so as to refute the clear Godly stipulations about inheritance which make the prophet(swp) like other messengers leave his inheritance to his offspring?

If Ibn Abee Qohafa thinks that Ameer Almo'mineen Imam Ali(as), materially, inherits the prophet(swp) and he does not inherit the succession, Ameer Almo'mineen Imam Ali(as) inherited the sword, mule, turban and ring of the prophet(swp), thus, Ibn Abee Qohafa become a usurper of the rest of the material right of the inheritors of the prophet(swp). If Ibn Abee Qohafa thinks that Ameer Almo'mineen Imam Ali(as) inherits the knowledge of the prophet(swp), then, Ibn Abee Qohafa is a usurper of succession because succession is based on the knowledge of the prophet(swp) and Ameer Almo'mineen Imam Ali(as) is the gate of the prophet's city of knowledge while Ibn Abee Qohafa proved his poverty and failure in this aspect, too. Succession is based on the legal knowledge in which nobody matches Ameer Almo'mineen Imam Ali(as). The clear texts, whether, Quranic or Nabawi and even logic blockade Ibn Abee Qohafa and expose him to be a usurper, unfair, dresser of succession, oath breaker, liar and betrayer as Ameer Almo'mineen Imam Ali(as) had described him.

Why did Ibn Abee Qohafa usurp Fadak which had been bequeathed by the prophet(swp), on the basis of a commandment from Allah(swt) to Fatima(as) during his life? By what right does Ibn Abee Qohafa usurp the rights of Ahlulbeit(as)? Is not that a clear evidence of the attempt of Ibn Abee Qohafa; the usurper and ty-

rannical, to deprive the owners of the Godly right from the living capabilities which enable them to confront the tyrannical Jibti and Taqooti power?

Since the narrative which has been fabricated by Ibn Abee Qohafa was an isolated-narrative; narrated by Ibn Abee Qohafa only, and it contradicts Quran and the Nabawi practice in inheritance, therefore, Ibn Abee Qohafa is from the liars. The prophet(swp) informed that the liars have increased and they will increase after him. He warned against their false narratives and commanded people to subject whatever they hear before Quran. The prophet(swp) says, "The liars on me became proliferated and they will even increase after me. Whoever lies, deliberately, on me, let him sit on his chair in fire. If the Hadith comes to you, subject it to the Book of Allah, the Glorified and Sublime. Whatever agrees the Book of Allah and my Sunna, follow it and whatever contradicts the Book of Allah and my Sunna, do not follow it."[11] In another narration, "The liars will increase after me, therefore, present our saying before Quran. If it agrees with Quran, follow it. If it contradicts Quran, pay no attention to it."[12] Indeed, in her eloquent address as we will see later on, Fatima(as) has presented the fabricated narration of Ibn Abee Qohafa before Quran and refuted it clearly.

All people were knowing the worthiness of Ahlulbeit(as) to the material and spiritual heritage of the prophet(swp) and that what Ibn Abee Qohafa has brought was a fabrication and serious slander. The age of the lie is short while the condemnation is lasting against Ibn Abee Qohafa from the tongue of his own supporters such as Ibn Affan. Ibn Affan exposed the lie of Ibn Abee Qohafa when Aaesha and Hafsa came to him asking for their heritage from the prophet(swp). After the time had lapsed and Ibn Affan came to power, he made the financial offer of Aaesha and Hafsa

equal to that of the rest of wives of the prophet(swp) after they had been getting more than the rest of the wives of the prophet(swp) due to the partiality of Ibn Sohak. Therefore, Aaesha and Hafsa, angrily, went to Ibn Affan to protest equalizing them with the rest of the wives of the prophet(swp) after Ibn Sohak had favored them in an unfair way from the rest of the wives of the prophet(swp). Every researcher who searches for truth knows that Ibn Sohak had used financial offer to create injustice, violate the Sunna, fabricate class system that reconsolidate tribalism and racism. The motive behind all that was to oppose the purged Sunna of the prophet(swp) and bring back the second Jahilia. Aaesha and Hafsa asked Ibn Affan to continue the financial privilege which Ibn Sohak used to give them. Ibn Affan said, "No, by Allah, I don't have that for you."[13] He told them that he did not find in Quran what, financially, differentiates them from the rest of the wives of the prophet(swp). The suggestion of Ibn Affan indicates that Ibn Sohak was not following the Quran and Sunna in this regard. They said to him, "Give us our inheritance from the messenger of Allah from his fields."[14] It seems that they have either forgotten the fabricated narrative of Ibn Abee Qohafa in which they, falsely, testified or they have consider that the time had lapsed and nobody will take notice of the extents of the deserving to claim their heritage from the prophet(swp) or they do not know the inheritance which the prophet(swp) had left behind and who deserves it and in all cases the movement of Aaesha and Hafsa was a suspicious movement before which the researcher, in history, puts a lot of question marks. The researcher observes the time lapse between their false testimony in favor of the fabricated narrative which Ibn Abee Qohafa had brought and their ignorance of the worthier of the inheritance of the prophet(swp). This is Aaesha from who, the priests of Saqeefa court, have asked us to take half of our religion! Where is religion here and

what kind of religion that which we will take from Aaesha? How does Aaesha become the source of religion while she fabricates the narrative of the legality of grown-up breast feeding to find a chance to allow men to enter to her? How does Aaesha become the source of religion while she, practically, teaches men how to perform Ghosl Al Janaba (bathing after sexual intercourse or wet-dream) to the extent that priests like Al Nawawi got embarrassed in explaining and justifying her shameful deed, consequently, he circumvented in a stupid way so as to defend her and evade her dishonoring act. How does Aaesha become the source of religion while she disobeys the prophet(swp), goes out for Haj although the prophet(swp) had already performed Haj with his wives and considered his Haj with them to be the last Haj for them and ordered them to stay at their homes and sit on their praying mats? How does Aaesha become the source of religion while she dresses gold and colored clothes when she goes to Haj after the martyrdom of the prophet(swp)? Did not Aaesha hear the Hadith of the prophet(swp) which warns women against 'showing off' with the two reds 'gold' and 'Mo'asfar' (unrespectable colored clothes.) It was narrated by Abo Huraira that the prophet(swp) said, "Woo to women from the two reds: gold and Mo'asfar."[15] How does Aaesha become the source of religion while she decorates her maid to hunt the youth of Quraish?![16] As if this religion is the religion of Aaesha and not the religion of Allah(swt), His messenger(swp) and the Itra(as) who are connected with Quran! Ibn Affan was leaning. He sat up and said to Aaesha and Hafsa, "Were not you, along with a nomad Arab, Malik ibn Al Howairth, who gets purified from the two excretions by his urine, testified to Abo Bakr and fabricated that the prophet said: 'We, the folk of prophets, are not inherited what we have left as Sadaqa (charity)', if you have testified the truth, I have accepted your testimony upon yourselves,

and if you have testified by false, then curse of Allah and all people upon whoever testified by false."[17] Aaesha and Hafsa got shocked by the saying of Ibn Affan and his exposition of them, therefore, they said to him, "O, Na'thal, By Allah, the prophet had resembled you by Na'thal; the Jew."[18] Ibn Affan replied them strongly by saying, "Allah illustrates an example of those who disbelieve: the wife of Noah and the wife of Lot."[19] Here Ibn Affan refers to the Quranic verse which resembled Aaesha and Hafsa to the atheists wives of Noah and Lot. Those Quranic verses condemned Aaesha and Hafsa for the Saghw (aberration and deviation) of their hearts, however, no another Quranic verse that proves their repentance was revealed. They departed him while they were dragging the tails of failure. Contemplate, O, searcher for truth and fact on how Ibn Affan had exposed Ibn Abee Qohafa, Aaesha and Hafsa by his saying, "Were not you, along with a nomad Arab, Malik Ibn Al Howairth, who gets purified from the two excretions by his urine…?" Thus, Ibn Affan's exposition of Ibn Abee Qohafa, Aaesha and Hafsa is a real embodiment of the norms of Allah(swt) which make the poles of false kick each other so that Allah(swt) brings out from their inner what they were concealing.

O, owners of intellects, look how Fatima(as) was deprived from her rights which all people were knowing, including Ibn Affan himself, through a Qohafi, Sohaki, Aaeshia and Hafsaia conspiracy in which fabrication, lie, forging and false testimony played a major role in depriving Fatima(as) from her legal rights. Here, the scientific researcher realizes that the movement of the open forging and fabrication, after the martyrdom of the prophet(swp), has been started by Ibn Abee Qohafa and the first false witnesses, after the martyrdom of the prophet(swp) were Aaesha, Hafsa and the nomad Arab who gets purified by his urine! Ibn

Abee Qohafa was the first who lied on the prophet(swp) in front of people whereas Aaesha, Hafsa and the nomad Arab were the first who gave false testimony, after the martyrdom of the prophet(swp) just like when Aaesha fabricated a saying and attributed it to the prophet(swp). In that fabricated saying, Aaesha claimed that the prophet(swp) commanded Ibn Abee Qohafa to lead people in prayer. Thus, the fabricated narration of Ibn Abee Qohafa reveals a side of the complex conspiracy which has been weaved by Ibn Abee Qohafa, his daughter Aaesha and Hafsa to deprive Ahlulbeit(as) from their legal rights in succession and all its leadership, moral and material dimensions.

Thus, the narrative of Ibn Abee Qohafa was an open forging against the prophet(swp). It contradicts the teachings of Quran and its legislation pertaining to heritage and inheritance which are applicable on all Muslims, including the prophet(swp). That narrative indicates that Ibn Abee Qohafa did not only lied on the prophet(swp), but also, he disobeyed Quran, disregarded it behind his back, did not act according to the Quranic stipulation although he called people to disregard Sunna and stick to Quran! Is not this the coup itself which has been spoken about by Quran by saying, ﴿will you turn on your heels?﴾? Ibn Abee Qohafa refused Quran and its stipulations which give Fatima(as) the right to possess her rights and inherit also the prophet(swp), thus, Ibn Abee Qohafa violated Islamic legislations which are, clearly, indicated in Quran and the Sunna of the prophet(swp) so as to oppress Ahlulbeit(as) and deprive them from their legal, leadership, material and moral rights which are stipulated in the Quran and Sunna. In other words, that Qohafi fabrication contradicts Quran which says opposite of what Ibn Abee Qohafa claims. Rather, the Quranic verses pertaining to inheritance refute the narrative of Ibn Abee Qohafa and prove that what Ibn Abee Qohafa had claimed is a

fabrication and a flagrant perjury. This conduct by Ibn Abee Qohafa was the beginning of the implementation of the coup agenda against Quran and the Sunna of the prophet(swp), distortion of Islam, Judaizing it and returning to the second Jahilia. Thus, Ibn Abee Qohafa seized the rights of Ahlulbeit(swp), robbed it, confiscated the money of the prophet(swp) and deprived Fatima Al Zahraa(as) from what Allah(swt) and His prophet(swp) have given her, consequently, Ibn Abee Qohafa confiscated Fadak from her and removed her laborers from it, deprived her from her rights in the Khomos (one-fifth) which is stipulated in Quran and thus Ibn Abee Qohafa prevented Fatima(as) from her rights and inheritance from her father; the prophet(swp), by employing an isolated narrative which was narrated by him alone and not by another person except him and he devoted false witnesses so as to support his lie.

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Ibn Abee Qohafa Accuses the Faithful and Infallible Fatima(as) of Lying and Puts the Rights of Fatima(as) in Possession of the Liar Aaesha

Every believer knows, very well, that the infallible Fatima(as) herself is Godly evidence upon every believer and her saying is truth itself and falsehood never approaches it, from before it or behind it. The infallible Fatima(as) said that the prophet(swp) gave her Fadak. However, Ibn Abee Qohafa, in order to implement his Saqeefi agenda, accused her of lying though the infallible Fatima(as); Badha' of the prophet(swp) can't lie at all. Whosoever her anger means the anger of Allah(swt) can't lie at all. Where is the attribute of Siddeeq (believer) which has been forged to Ibn Abee Qohafa by the priests of the Saqeefa court? Why it has not been activated here? Is not the infallible Fatima(as) a Badha' of the prophet(swp)? Is it possible that she who is Badha' of the prophet(swp) tells lie? Did Ibn Abee Qohafa consider that the Lady of the Women of the Worlds; the infallible, Fatima(as) a liar? How does not Ibn Abee Qohafa believe in the infallible Fatima(as), nevertheless, the priests of Saqeefa court call him Siddeeq? It was a duty upon Ibn Abee Qohafa to accept her saying and believe in her, but he became obstinate and refused. Thus, Ibn Abee Qohafa discarded seeking judgment from Quran and left it behind his back. Moreover, Ibn Abee Qohafa underestimated the status of the purged and purified from abomination; those who; the truth marches in their caravan, but Ibn Abee Qohafa rejected their saying. If Ibn Abee Qohafa was not believing in the truthfulness of

the saying of Fatima Al Zahraa(as), this means he did not understand the status of Fatima Al Zahraa(as); the Lady of the Women of the Worlds; the colleague of Maryam bint Imran(as), Aasya bint Mozahim(as) and Khadeeja bint Khowailid(as) in the paradise and the prophet(swp) announced to her that she would be the first to join him and this means that she would be the first to join him in paradise! Was Ibn Abee Qohafa believing in what the prophet(swp) says? Is it possible that who is not only given good news of going to paradise, but also certainly with her father in paradise, lies and takes others' right illicitly? Was the infallible Fatima(as) ignorant of her rights? Is it possible that Fatima(as) demands something which she doesn't have right in it while she is who Allah(swt) accepts for her acceptance and gets angry for her anger? Does Allah(swt) get angry for the anger of a person who is ignorant of his rights or He get angry for the anger of a person who does not deviate from truth a at all? Is not Allah's making the anger of Fatima Al Zahraa(as) a cause of His anger and her acceptance a cause of His acceptance, make Fatima(as) a scale and standard of the Godly truth? Did not Ibn Abee Qohafa know that Fatima(as) is purged from abomination and abomination is all types of sins, minor and major, as per the Quranic verse which says, ﴿Verily, Allah desires to remove all abomination from you, O People of Ahlulbeit, and to purify you thoroughly﴾? This a Quranic verse that expresses the will of Allah(swt) that Ahlulbeit(as) remain infallible and purged from abomination and every Muslim knows the Quranic verse which says, ﴿When We intend for something to happen, We say to it, "Be," and it becomes﴾[1] and that the will of Allah(swt) is certain and inevitable and the history of Ahlulbeit(as) testifies their sublimity, infallibility, straightforwardness, deep faith and the harmony of their Godly line which does not have any contradiction, wrangling or fighting. Purgation in the above Quranic verse is not

only from outer impurity because keeping away from outer impurity and purifying from it is a duty of every Muslim, it is rather the purgation from committing all types of sins, disobedience, wrongdoings and errors and Quran had confirmed that through the confirmative text which says, ﴿and to purify you thoroughly﴾.

Is Ibn Abee at a legal level that enables him to teach the infallible Fatima(as) the Quranic and Nabawi science of inheritance while she is the daughter of the prophet(swp) and the nearest to him and she is the worthiest to know before Ibn Abee Qohafa what Ibn Abee Qohafa had claimed if it were true? Does Ibn Abee Qohafa know, in religion, more than the infallible Fatima Al Zahraa(as)? Is it possible that the prophet(swp) departs without saying to his daughter; the infallible Fatima(as), and his uncle's son Ameer Almo'mineen Imam Ali(as) while Ameer Almo'mineen Imam Ali(as) is the gate of the Knowledge-city of the prophet(swp) and he who teaches people and no human teaches him except the prophet(swp)? Is it possible that Ibn Abee Qohafa knows about the inheritance affairs of Ahlulbeit(as) while Ahlulbeit(as) do not know it although the prophet(swp) was with Ahlulbeit(as) and near them throughout his life? How does Ibn Abee Qohafa hear the prophet(swp) says something related to the inheritance of the purged Ahlulbeit(as) while the concerned with the matter; the offspring of the prophet(swp), do not know about it? Who is Ibn Abee Qohafa to hear something related to the inheritance of prophet(swp) which is not heard by Ameer Almo'mineen Imam Ali(as) and not heard by Fatima(as)? Are not Ameer Almo'mineen Imam Ali(as) and Fatima(as) the concerned with the matter more than Ibn Abee Qohafa? From where did Ibn Abee Qohafa get that fabricated narration which had not been heard by any person except him? Does the affair of the inheritance of the prophet(swp) go out of the knowledge domain of Ameer Almo'mineen Imam Ali(as) who is the gate of the

knowledge of the prophet(swp) to Ibn Abee Qohafa who did not learn anything from his neighboring of the prophet(swp)? Ibn Abee Qohafa proved his ignorance when he sought refuge in Ameer Almo'mineen Imam Ali(as) to save him from his ignorance and Ibn Abee Qohafa admitted this during his last breath. Does not this mean that Ibn Abee Qohafa was from those who lie and fabricate false narrations to serve their personal avidities and their Saqeefi and Jahilia agenda?

In order to establish evidence against Ibn Abee Qohafa, Fatima(as) brought Om Ayman and Rabah; the servant of the prophet(swp) so as to testify for her in order to make the matter a legal and judicial evidence that remains up to the Judgment Day against Ibn Abee Qohafa. Both testified for her that she possesses Fadak. However, out of his obstinacy and insistence to deprive Ahlulbeit(as) from their material rights, Ibn Abee Qohafa reused the testimony of Om Ayman and Rabah. He claimed that this matter would be legal unless a man and two women testify about it. In another narration Ameer Almo'mineen Imam Ali(as) testified for her, but Ibn Abee Qohafa demanded another witness, therefore, Om Ayman testified for her. Nevertheless, Ibn Abee Qohafa refused their testimony by leaning upon the claim that Om Ayman is one woman and Ameer Almo'mineen Imam Ali(as) is her husband. Thus, Ibn Abee Qohafa hanged on frail pretexts and refused to give back the right of the infallible Fatima(as); the Lady of the Women of the Worlds; the Badha' of the prophet(swp); his soul and self.

Let's ask the hypocrite Ibn Abee Qohafa: Does the infallible Fatima(as) need at all to bring a witness to prove her right while she is the purged from abomination? What is this Jibti conduct from Ibn Abee Qohafa? Does a believer dare to demand from Fatima(as); the infallible, a witness although Quran testified for her

that she is purged from abomination and the prophet(swp) testified for her that she is in paradise and that she is the standard of the pleasing and wrath of Allah(swt)? Why at all does the infallible Fatima(as) bring a witness while her laborers have been on her land and her hand has been laid on her rights which have been given to her by the prophet(swp) two years before the martyrdom of the prophet(swp)? It means that Fadak has been in the hand of Fatima(as) for more than two years before the martyrdom of the prophet(swp), thus, from legal point of view she had been laying her hand on Fadak and Ibn Abee Qohafa knows this very well and it was he who should have brought a witness to testify for him because he is the claimer! Unfortunately, the reality was turned upside down and embodied the essence and spirit of the Saqeefi and Jahili coup which was hostile against religion and the people of religion. Ibn Abee Qohafa demanded from Fatima(as); the infallible and purged from abomination, to bring witnesses although she was the Lady of the Women of the Worlds; Badha' of the prophet(swp) and his soul and she is who Allah(swt) gets angry for her anger and gets pleased for her pleasure. The researcher can imagine the extent of terrible moral, religion and judicial degeneration towards which Ibn Abee Qohafa had driven the natter! Did not Ibn Abee Qohafa realize the significance of the Hadith of the prophet(swp) which says about Fatima(as), "Verily, Allah gets pleased for the pleasure of Fatima and gets angry for her anger."?[2] This confirms that Fatima(as) is infallible and does not do except what Allah(swt) accepts. Is it possible that Allah(swt) links His anger and pleasing with a creature if that creature was not totally infallible and far away from disobedience and sins? Is it possible that Allah(swt) links His anger and pleasing with a creature who may judge on the basis of whims, injustice, error, fault and false? Does not the Hadith of the prophet(swp) mean that the anger of Fatima(as) and her consent, all,

are in truth and for the sake of truth and never deviate from truth? Does not the Hadith of the prophet(swp) which says, "Fatima is a Badha' (piece) of me, what makes her skeptical makes me skeptical and what harms her harms me"[3] indicate that Fatima(as) is like the prophet(swp); gets harmed by every false, abomination and injustice? That Nabawi text indicates that Fatima(as) has a holy task to accomplish and she must be obeyed. Fatima(as); the infallible, the pure and purged from all abominations, will never demand except a right. Therefore, her claim for Fadak is a claim for her pure right of which possession came to her during the life of the prophet(swp).

Every researcher in history can see the gravity of the Qohafi crime against Fatima(as) and Ahlulbeit(as) and make out the motives behind Ibn Abee Qohafa's targeting of Ahlulbeit(as). Ibn Abee Qohafa deliberately oppressed them and insisted on depriving them from their rights. The researcher can observe Ibn Abee Qohafa's targeting of Ahlulbeit(as) through the double standard of the verdict and judiciary of Ibn Abee Qohafa in the incident of Jabir Ibn Abdellah(ra). Ibn Abee Qohafa did not demand a witness from Jabir Ibn Abdellah(ra) who said that the prophet(swp) promised, before his martyrdom, to give him an amount of money when of Bahrain's money reaches, however, the prophet(swp) martyred before the arrival of Bahrain's money. When the money of Bahrain reached, Ibn Abee Qohafa asked if there is anybody who has a promise from the prophet(swp). Jabir Ibn Abdellah(ra) told Ibn Abee Qohafa about what the prophet(swp) had said to him. Ibn Abee Qohafa ordered him to take what the prophet(swp) had promised to give him. Jabir Ibn Abdellah(ra) says, "When the prophet died, a money came to Ibn Abee Qohafa from Al Alaa' Ibn Al Hadhrami. Ibn Abee Qohafa said: 'Whoever has a debt on the prophet or has a promise from him, let him come to us.' Jabir said in

another narration: I stood up and said: 'The prophet said: 'When the money of Bahrain comes to us, I will give you like this, like this, like this. Ibn Abee Qohafa dipped out once and said to me: count it. I counted it. It came out to be five hundred. He said to me: take twice like it.'"[4] Ibn Sohak also accepted the narration of Al Dhahhak Ibn Sofian from the prophet(swp) that he wrote to him to give the wife of Ashyam Al Dhababi from the blood money of her husband and he did not ask from her an evidence for that.[5] If it was, as per of the opinion of Ibn Abee Qohafa and Ibn Sohak that the testimony of an ordinary person is legal, why did not we see Ibn Abee Qohafa applies the same in the case of Fatima Al Zahraa(as)? Why did not Ibn Abee Qohafa take the case of the wife of Ashyam Al Dhababi as a reference and be fair to Fatima(as)? The demand of Ibn Abee Qohafa witnesses from Fatima(as) and his non-demand of witnesses from Jabir Ibn Abdellah(ra) clearly indicates that Ibn Abee Qohafa was of an ailing and double standard judiciary. He used money in the case of Jabir Ibn Abdellah(ra) to allure people towards him and used money against of Ahlulbeit(as) to deprive them of their material rights, cripple the capabilities of the religious movement and distance them from leading the society. If Ibn Abee Qohafa was not implementing agenda which was against Ahlulbeit(as) and the religion as a whole, why did he refuse to accept the testimony of Ameer Almo'mineen Imam Ali(as) to Fatima(as) that she owns Fadak while he accepted what Jabir Ibn Abdellah(ra) said? If Quran had said, ﴿But no, by your Lord, they will not believe until they call you to arbitrage in their disputes, and then find within themselves no resentment regarding your decisions, and submit themselves completely﴾[6] and if the prophet(swp) had said to all the companions, "Most fair in judiciary, among you, is Ali", why did not Ibn Abee Qohafa make Ameer Almo'mineen Imam Ali(as) arbitrate in the case of Fadak. Did not Ibn

Abee Qohafa know that Ameer Almo'mineen Imam Ali(as) is the soul of the prophet(swp)? Is not this conduct of Ibn Abee Qohafa a refuting of the verdict and judiciary of the prophet(swp) and his implicit approval? Is it possible that Ameer Almo'mineen Imam Ali(as) may falsely testify although he is purged from abomination as per the Quranic verse which Ibn Abee Qohafa himself heard of? Does Ibn Abee Qohafa argue with Ameer Almo'mineen Imam Ali(as) who testified to Fatima(as) on her worthiness of Fadak and he refuse his testimony while the prophet(swp) had said that Ameer Almo'mineen Imam Ali(as) never parts from truth and that he is with Quran and Quran is with him? Does Ibn Abee Qohafa argue with Ameer Almo'mineen Imam Ali(as) while the prophet(swp) had said, "I am the city of knowledge and Ali is its gate…"? When Ameer Almo'mineen Imam Ali(as) argued by Quran which proves that Ahlulbeit(as) inherit the inheritance of the prophet(swp), Ibn Abee Qohafa, with inefficiency and obstinacy, said, "It is like that and you, by Allah, know, as I know."[7] Ameer Almo'mineen Imam Ali(as) replied Ibn Abee Qohafa by saying, "This is the Book of Allah. It utters the truth." At then, Ibn Abee Qohafa kept silent and went away. Why did Ibn Abee Qohafa keep silent and go away? Does not the saying, "It is like that…" mean that Ibn Abee Qohafa was confounded and failed to debate with Ameer Almo'mineen Imam Ali(as), but he stuck to his obstinacy and left? Was Ibn Abee Qohafa ignorant of the status of Ahlulbeit(as) or he wanted to dwarf them in the hearts of people, belittle their rank and enact people's disobedience to them? Is not this conduct of Ibn Abee Qohafa a refuting of what Allah(swt) and His messenger(swp) said about Ahlulbeit(as),? Is not this a disregarding of the saying and deed of the prophet(swp) whose saying and deed are revelation revealed? All this indicates that Ibn Abee Qohafa was not giving any weight to Quran, the prophet(swp) and the purged

Itra(as). Rather, he was a refuting the Quranic and Nabawi legislation pertaining to inheritance and denying all those heavenly virtues and values which have been bestowed by Allah(swt) on His prophet(swp) and his purged Itra(as). This makes the intelligent auditor in the Islamic history confirm that Ibn Abee Qohafa was not having any relation with religion at all. His main concern was an authority which has a second Jahilia agenda.

The way Ibn Abee Qohafa dealing with the subject of Jabir Ibn Abdellah(ra) and his overlooking of the precedent of the wife of Ashyam Al Dhababi and Khozaima Thi Al Shahadatain are clear evidence that Ibn Abee Qohafa was scheming the intention to oppress Ahlulbeit(as) and remove their religious and leadership influence upon people as a prelude to implement the agenda of the second Jahilia. Is not the testimony of Ameer Almo'mineen Imam Ali(as) worthier than the testimony of Khozaima Thi Al Shahadatain which the prophet(swp) had made it equal to two testimonies?[8] Does the malevolence of Ibn Abee Qohafa towards Ahlulbeit(as) and his detest towards them made him blind of seeing the Godly and Nabawi standards in classifying people and therefore he treated Fatima(as); the infallible, with an ailing judicial standard, dealt with Jabir Ibn Abdellah(ra) with another judicial standard which has its hidden agenda and overlooked the referential nature of the case of the wife of Ashyam Al Dhababi and the precedent of Khozaima Thi Al Shahadatain? If Ibn Abee Qohafa was keen on establishing justice, why did not he demand from Fatima(as) to take oath and if she takes an oath, he gives her Fadak and if she does not take oath, he rejects her demand? Did not Ibn Abee Qohafa know the legitimacy of adjudicating by the witness and oath as it has been narrated from Ibn Abbas who said, "The messenger of Allah ruled by an oath and a witness"?[9] Does not this indicate that Ibn Abee Qohafa did not desire to refer to the Naba-

wi Sunna would surround him, expose his disobedience to the prophet(swp) and reveal his malevolence and detest towards Ahlulbeit(as)? Did not Ibn Abee Qohafa know that Allah(swt) and His messenger(swp) had ruled "in right by two witnesses, if the plaintiff brings two witnesses, he gets his right and if he brings one witness, he take an oath"?[10] Or Ibn Abee Qohafa was not desiring at all to do justice to Fatima Al Zahraa(as) and Ahlulbeit(as) and he was insisting on usurping their legal rights?

Does not Ibn Qohafa know the Quranic verse which says, ﴿Men receive a share of what their parents and relatives leave, and women receive a share of what their parents and relatives leave; be it little or much - a legal share﴾[11] or did Quran exclude the prophet(swp) from this frank statement about bequeathing for all Muslims including the prophet(swp)? What will Ibn Abee Qohafa do with the Quranic commandment which says, ﴿a legal share﴾ as stipulated in the above Quranic verse? Did not Ibn Qohafa hear about the Quranic verse which says, ﴿Allah instructs you regarding your children: The male receives the equivalent of the share of two females﴾?[12] Did this Quranic verse exclude the prophet(swp) from the law of bequeathing? Do these Quranic verses differ from the Quranic verse which says, ﴿O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, that you may become righteous﴾[13] which includes the prophet(swp) and all Muslims? If Ibn Abee Qohafa heard those Quranic verses, did they exclude the prophet(swp) or they are for all Muslims? What was that ploughing which was made by Ibn Abee Qohafa in the verses of Allah(swt) and his denial of their clear meaning? Is not depriving Fatima(as) from her right which is stipulated in Quran by fabricating an isolated narrative was to facilitate the process of enforcing the agenda of the Jahilia Saqeefa coup? Why does Ibn Abee Qohafa argue against Quran by an isolated narrative to nul-

lify the provisions of bequeathing which are stipulated in Quran? Does the Sunna of the prophet(swp) contradict Quran? Did Ibn Abee Qohafa realize that Quran controls and rules over Sunna and the Sunna is always compatible with Quran and never contradicts it? Does not this indicate that Ibn Abee Qohafa was moving from a base that is hostile toward Islam and aiming to give religion a deadly strike by launching an all-out war against Ahlulbeit(as) to demolish them materially, blockade the politically and accomplish the process of restoring the second Jahilia? If Ibn Abee Qohafa was ignorant of Quran, Quran informs people that the previous prophets(as) had bequeathed not only their succession and knowledge to their curator and successors, but they bequeathed money also. Did not Solaiman(as) inherited Dawood(as) in all aspects of his material, spiritual and moral kingdom? If Ibn Abee Qohafa, his liar priests and whoever is loyal to them claim that prophets(as) bequeathed knowledge only to their offspring, does not the saying of Fatima(as) and Ameer Almo'mineen Imam Ali(as) and their demand of the inheritance of the prophet(swp) springs from the Nabawi knowledge which they have inherited from the prophet(swp) and it was the duty of Ibn Abee Qohafa to obey it and come down to its commandments? Is in the dealing of Ibn Abee Qohafa with Fatima(as) in particular and Ahlulbeit(as) in general an implementation of the Hadith of the prophet(swp) which says, "I am leaving with you the two Thaqalain: The Book of Allah and my Itra my Ahlulbeit, so long as you stick to both of them, you will never go astray after me" or a violation and throwing all away of this honored Nabawi stipulation? Does not the above Nabawi stipulation mean that Ibn Abee Qohafa was supposed to obey Ameer Almo'mineen Imam Ali(as) and Fatima Al Zahraa(as); the Lady of the Women of the Worlds, and accept their saying? Does not Ibn Abee Qohafa know that adhering to Ahlulbeit(as) is a safe-

guard for him against straying or the poles of Saqeefa were aiming to mislead the nation, particularly, after they had rejected the Nabawi Sunna and after Ibn Sohak had prevented the prophet(swp) from writing his will which immunizes the nation against misguidance because Ibn Sohak realized that the prophet(swp) wanted to stipulate, in writing, the succession of Itra(as)?

Strangely, Ibn Abee Qohafa and Ibn Sohak, later on, asked Aaesha for permission that their foul cadavers to be buried in the house of the messenger(swp). By what right do Ibn Abee Qohafa and Ibn Sohak demand from Aaesha to allow them to be buried in the house of the messenger(swp)? How does Ibn Abee Qohafa deprive Fatima(as) from her right in the heritage of her father(as) and then they take permission from Aaesha to bury their foul cadavers beside the pure and holy tomb of the prophet(swp)? If Ibn Abee Qohafa was right in his claim that prophets are not inherited, why did he take permission from Aaesha in order to be buried in the house of the prophet(swp)? Does Aaesha inherit the prophet(swp)? If we accept, just for argument and compromise, the forged narrative of Ibn Abee Qohafa that what the prophet(swp) leaves behind is a charity for all Muslims and that the prophet(swp) was buried in his house on the basis that it is the place where he was staying, do Ibn Abee Qohafa and Ibn Sohak have the right to get buried in a land which is charity for all Muslims?!

Does Aaesha possess that Nabawi room or even the room in which she was living or she has taken hold of everything after the martyrdom of the prophet(swp)? How did Aaesha inherit the prophet(swp) and take hold of her room in which the prophet(swp) had accommodated her while she was one of nine wives and she does not inherit from the prophet(swp) except a narrow area which comes to her from among the rights of other eight wives of the prophet(swp)? Does Aaesha have the right to give what she does not

possess? Is not giving the rights of others to who does not deserve them is a kind of Jahilia work and an oppression to the genuine owner of the right? Because it is not possible that Aaesha possesses a complete room while there are the legal inheritors of the prophet(swp) in addition to other wives who share in the one-eighth of the wife, thus, Aaesha does not possess more than one-ninth out of one-eighth. Thus, does Aaesha possess more than one-ninth out of one-eight? How much the space of one-ninth out of one-eighth would be if the wives were inheriting while Fatima(as); the daughter of the prophet(swp), does not inherit after Ibn Abee Qohafa deprived her through his fabricated narrative? Did Aaesha owned her room from the prophet(swp) through a bequeath or she inherited it from him? The prophet(swp) did not bequeath those rooms to his wives.

How does Aaesha possess the room in which she was living without having a stipulation or document from the prophet(swp) while Fatima(as) does not the spoils which Allah(swt) had given to His prophet(swp) in the form of Fadak and the share of the relative? If Ibn Abee Qohafa considers that Aaesha possesses her room, why did Ibn Abee Qohafa demand a prove from Fatima(as) about her possession of Fadak. Why did not Ibn Abee Qohafa and Ibn Sohak ask for a prove from Aaesha about her possession of that room, nevertheless, they asked for permission from her to bury their nasty cadaver in it? Quran says that those rooms are the houses of the prophet(swp) and not the houses of the wives and that the saying of Allah(swt) to the wives of the prophet(swp), ﴿And settle in your homes﴾[14] means the houses in which the prophet(swp) accommodated them.

If the share of Aaesha was one-eighth from one-ninth, which is a narrow area and is not sufficient for the burial of a single person, why did Ibn Abee Qohafa and Ibn Sohak asked Aae-

sha to be buried beside the prophet(swp)? Who are Ibn Abee Qohafa and Ibn Sohak so that they get buried beside the holy tomb of the prophet(swp)? Does getting buried beside the prophet(swp) creates a virtue from nothing? Allah(swp) treats people on the basis of deeds and not on the basis of the place of burial! As each material has its own characteristics which spring from its elements, so is the characteristics of each human spring from his deeds. Did not Ibn Abee Qohafa and Ibn Sohak hear about the Quranic verse which says, ﴿He merged the two seas, converging together * Between them is a barrier, which they do not overrun﴾?[15] Did not Ibn Abee Qohafa and Ibn Sohak hear about the Quranic verse which says, ﴿On the Day when the hypocritical men and hypocritical women will say to those who believed, "Wait for us; let us absorb some of your light." It will be said, "Go back behind you, and seek light." A wall will be raised between them, in which is a door; within it is mercy, and outside it is agony * They will call to them, "Were we not with you?" They will say, "Yes, but you cheated your souls, and waited, and doubted, and became deluded by wishful thinking, until the command of Allah arrived; and arrogance deceived you regarding Allah."﴾[16] Just getting buried near the prophet(swp) will not forgive the hypocrites from their hypocrisy, oath-breaking, harm to Allah(swt) and His messenger(swp), distortion of religion and killing of Muslims.

How did Aaesha inherited the prophet(swp) so that she gives permission to bury the cadavers of the strangers beside the prophet(swp) while she gave false testimony to deprive Fatima(as) from her right and later on prevented the burial of the purged body of Imam Al Hasan(as) whom Aaesha does not like, beside his grandfather(swp)? She claimed that the house is her house and prevented the burial of Imam Al Hasan(as) beside his grandfather(swp). Why did Aaesha act as if she possesses everything? She permitted to

bury the foul cadavers of Ibn Abee Qohafa and Ibn Sohak beside the purged tomb of the prophet(swp) and prevented the burial of his purged body beside his grandfather(swp) prevented Imam Al Hasan(as); Sibt and beloved of the prophet(swp) and even objected to letting in his purged body into the house of the prophet(swp)! If Imam Al Hasan(as) demanded to be buried beside his grandfather(swp), he demanded that on the basis of blood kinship and that the land is the house of his grandfather(swp) and that Imam Al Hasan(as) possesses in it more than what Aaesha and Hafsa, together, possess. Imam Al Hasan(as) inherits through his mother Fatima(as) more than what Aaesha and Hafsa, together, inherit, but Aaesha prevented the burial of the purged body of the Imam Al Hasan(as) near his grandfather(swp). By which right do Ibn Abee Qohafa and Ibn Sohak, the oppressors of Ahlulbeit, get buried beside the prophet(swp) while Aaesha prevents Imam Al Hasan(as), the love of the prophet(swp) and his sweet-smelling flower, to lay in rest beside his grandfather; Al Mostafa(swp)? Do Ibn Abee Qohafa and Ibn Sohak have a share in the inheritance of the prophet(swp) while Imam Al Hasan(as); the Sibt of the prophet(swp), does not have a share? History says, about the incident of the burial of Imam Al Hasan(as), "Then, his body was taken out… heading towards the grave of the messenger. Marwan Ibn Al Hakam and Saeed Ibn Al Aas prevented that and even Aaesha mounted a hear-colored mule and said: 'I do not permit into it whom I do not like.'"[17] Thus, Aaesha's detest towards the prophet(swp) and his Itra(as) overflowed that day. Why does not Aaesha love Imam Al Hasan(as)? Did not the prophet(swp) command all people to love Imam Al Hasan(as)?

The house in which the prophet(swp) was buried was attributed to him and not to Aaesha. The prophet(swp) says, "After you have bathed me and confined me, put me on my bed in my house, this, on the verge of my grave."[18] This text confirms that

the place in which the purged body of the prophet(swp) was buried, was his house and not the house where Aaesha was accommodated. This is compatible with what has been narrated in the books of Bukhari and Muslim that the prophet(swp) said, "The area between my house and my Minbar (pulpit) is one of the gardens of paradise."[19] Thus, the prophet(swp) attributed the house in which he is buried as his house and not the house of Aaesha. Who had given Aaesha the Nabawi house so as she claims that it is her house?

Did Ibn Abee Qohafa and Ibn Sohak take permission from the kinship of the prophet(swp) as per the Nabawi text, 'Oh Allah, these are the members of my family (Ahlulbeit)"; they are: Fatima(as), Ameer Almo'mineen Imam Ali(as) and their offspring(as); the sole and true inheritors before taking permission from Aaesha to get buried in the land of the prophet(swp)? Did Ibn Abee Qohafa and Ibn Sohak hear about the Quranic verse which says, ﴿O you who believe! Do not enter the homes of the Prophet, unless you are given permission﴾? Did Ibn Abee Qohafa and Ibn Sohak hear about the Quranic verses which say, ﴿O you who believe! Do not enter homes other than your own, until you have asked permission and greeted their occupants. That is better for you, that you may be aware * And if you find no one in them, do not enter them until you are given permission. And if it is said to you, "Turn back," then turn back. That is more proper for you. Allah is aware of what you do﴾? Are not these Quranic verses attributing the houses to the prophet(swp) and not to his wives? Was the prophet(swp) buried in his Nabawi room in which he used to receive missions and visitors or in the room in which the prophet(swp) was accommodating Aaesha? In fact, the prophet(swp) was buried in his Nabawi room in which he was receiving visitors and praying Tahajjud (night prayer), but later on, the bar between the reception room in which the prophet(swp) was buried and the room in which Aaesha

was accommodated was removed, consequently, it appeared as a single room in which the cadavers of Ibn Abee Qohafa and Ibn Sohak were, later on, stuffed into it so as to take the place from Ahlulbeit(as), fabricate a false Samarian calve-virtue for them and mislead the nation till the Judgment Day. All that was a targeting of Ahlulbeit(as), stealing of their rights and arranging for misleading people and this is a systematic Satanic deed which ran in the blood of the Saqeefa poles.

Here, we have to ask: Why was the bar between the Nabawi room and the room in which Aaesha was accommodated removed and why did Aaesha go out of her room so that Ibn Abee Qohafa and Ibn Sohak get buried in it? Did not the Quran say to the wives of the prophet(swp), ﴿And settle in your homes﴾? If Aaesha inherits the prophet(swp) whereas Fatima(as) does not inherit him as per the double standards of Ibn Abee Qohafa, why did Ibn Affan refuse to give Aaesha and Hafsa from the inheritance of the prophet(swp) when they had demanded that? Did not Ibn Affan put them in a narrow corner when he exposed their lie and the lie of Ibn Abee Qohafa who fabricated the narrative from himself and falsely attributed it to the prophet(swp), consequently, Aaesha and Hafsa, along with an Arabian nomad who purifies himself by his own urine, gave false testimony as stated by Ibn Affan? Is not this an evidence of the existence of a weaved Satanic agenda of which aim is to make the graves of Ibn Abee Qohafa and Ibn Sohak mislead people till the Judgment Day as the calf of the Samarian misled the nation of Mosa(as)? Anyway, the burial of Ibn Abee Qohafa and Ibn Sohak near the prophet(swp) will remain an imposed manifestation of the form of a Samarian calf by which Allah(swt) tested the nation of the prophet Mohammed(swp) and the ignorant and donkeyed would continue to get misled by the graves of these two idols till the judgment day. The burial of Ibn Abee Qohafa and Ibn

Sohak beside the prophet(swp) is a clear evidence of the existence of a weaved Satanic agenda that aims to make the graves of Ibn Abee Qohafa and Ibn Sohak mislead people till the Judgment Day as the calf of the Samarian misled the nation of Mosa(as)? Does not this situation make the intelligent analyzer of the events of history reach to the fact that the graves of Ibn Abee Qohafa and Ibn Sohak stand in a sharp contrast to the will which the prophet(swp) wanted to write on the day of Razeyat Al Khamees, but he was prevented by Ibn Sohak and his followers? While the will of the prophet(swp), if it were written, would have protected people from going astray till the Judgment Day, the graves of Ibn Abee Qohafa and Ibn Sohak would remain factors of misleading the people till the Judgment Day?

Thus, Ibn Abee Qohafa took away the rights of Ahlulbeit(as), inserted himself into it caused their arrival to the enemies of Islam. Later on, we will see that Fadak reached to the possession of the Lizard; the son of the Lizard, and his grandchildren and in this regard Ibn Abee Qohafa and Ibn Sohak were the cause of the agonies and suffering of Ahlulbeit(as).

References:

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3. Al; Mottaqi Al Hindi fi Kanz Al Ommal,
4. Ibn Asakir from Ali, Abo Naeem fi Fadhael Al Sahaba, Al Hakim fi Al Mostadrak, Mojama’ Al Zawaed by Al Haithami, Al Dhahhak fi Al Aahad wal Mathani, Al Mojam Al Kabeer by Al Tabarani
5. Muslim
6. Ibid
7. Ibn Majah, Al Tirmizi

8. Al Sunan Al Kobra lil Nisa'e, Al Bukhari, Sunan Abo Dawood
9. Surat Al Nisa': 65
10. Mostdarak Al Hakim, Al Tabari fi Tahtheeb Al Aathar wa fi Thakhaer Al Oqba, Al Thahabi fi Tathkirat Al Hoffadh wa fi Mizan Al I'tidal, Ibn Hajar fi Lisan Al Maizan, Al; Mottaqi Al Hindi fi Kanz Al Ommal, Al Mozzi fi Tahzeeb Al Kamal, Ibn Asakir fi Tareekh Madeenat Damascus, Al Khateeb Al Baghdadi fi Tareekh Baghdad
11. Tabaqat Ibn Sa'ad
12. Al Sonan Al Kobra, Sonan Abee Dawood, Sonan Ibn Majah, Misnad Ahmed
13. Sonan Al Dar Qutni
14. Surat Al Nisa': 7
15. Surat Al Nisa': 11
16. Surat Al Baqara: 183
17. Ibn Asakir fi Tareekh Madeenat Damascus, Abo Al Fajr Al Asfahani fi Maqatil Al Talibeen, Sibn Ibn Al Jawzi fi Tathkirat Al Khawas, Abo Al Fida fi Al Mokhtasar fi Akhbar Al Bashar, Al Nisabori fi Rowdhat Al Wa'izeen, Al Ya'qoobi fi Treaeekhihi
18. Tareekh Al Tabari
19. Al Bukhari, Muslim
20. Surat Al Ahzab: 33

Fatima's(as) Refutation of Ibn Abee Qohafa

Let's see how Fatima(as) refuted Ibn Abee Qohafa and argued against him by Quran which Ibn Abee Qohafa calls people to stick to while the fact shows that Ibn Abee Qohafa, right from the beginning, had waged war against Quran, the prophet(swp), and the Itra(as) who are connected with Quran and exploited Nabawi Sunna in a dual way according to his interest in accomplishing injustice.

When Fatima(as) came to know about the conspiracy of Ibn Abee Qohafa to usurp Fadak from her, she went and entered into the Masjid of the prophet(swp). Some of those who were in Masjid sobbed. The researcher in history observes, here, that it is the mere emotions towards Ahlulbeit(as) which made those people weep when Fatima(as) entered the Masjid, but that emotion did not come up to the level of affection which is Quranically required. Because the affection which is Quranically required makes it imperative to support Ahlulbeit(as), defend them and their moral and material right and stand in the face of their enemies and oppressors. If those who had wept in Masjid, when Fatima(as) entered it, had had true Quranic affection towards Ahlulbeit(as), they would have revolted against who oppressed Fatima(as) and uplifted Jibti and Taqooti injustice and oppression from her and Ahlulbeit(as). However, that emotion was a feeble and surrendering emotion which can't support the purged Ahlulbeit(as) and the truth which they represent. Therefore, the weepers were in a state of surrendering to the world and its decoration, silence about the false and its symbols and discarding of truth and people of truth. Such a

senseless emotion towards Ahlulbeit(as) we see it even today. The claimers claim that they love the Ahlulbeit(as), but they seek pleasing for even their enemies, oppressors and killers also. This indicates that Saqeefa is still ruling over them, therefore, the state of disability is still controlling over them because their hearts drank deep from the love for the calves of their Samarians.

Fatima(as) inaugurated her speech by praising Allah, the Almighty and the Exalted, thanking Him and praying on the prophet(swp). Then, Fatima Al Zahraa(as) addressed Ibn Abee Qohafa in front of a gathering of Muhajireen and Ansar. Explaining her status and the status of her father; Al Mostafa(swp), Fatima(as) says, "I am Fatima; the daughter of Mohammed. At the beginning, ﴿a messenger has come to you from among yourselves, concerned over your suffering and anxious over you. Towards the believers, he is compassionate and merciful.﴾ If you look and understand, you will find my father and not the father of any of your women and he is the brother of my cousin (Imam Ali) and not the brother of any one of your men."[1] Then, Fatima(as) described the turning over of the situation after the martyrdom of the prophet(swp) by saying, "When Allah chose for His prophet the house of His prophets and the refuge of his chosen ones, the thorn of hypocrisy appeared in you, the grab of faith has worn out, those of silent perversion have spoken, those of least merit have come to the forefront and the camel of the vain wiggled his tail in your Courtyards and the Devil stuck his head from its place of hiding and called upon you. He found you responsive to his invitation and observing his deceits. He, then, aroused you and found you quick (to answer him) and invited you to wrath, consequently, you branded other than your camels and proceeded to other than your drinking places. All this although the era of the Prophet was still near, the gash was still wide, the scar had not yet healed and the

Messenger was not yet buried."[2] Fatima(as) went on in her address up to her saying, "…Now you claim that we do not have any inheritance from the prophet! Do you desire the judgment of Jahilia? Who else can be better than Allah to judge for the people of assured faith? Indeed, it is as bright as the sun that I am the daughter of the prophet of Allah. O, Muslims! Is it befitting that I am deprived of my inheritance? O, Ibn Abee Qohafa! Is it there in the Book of Allah that you inherit from their father while I do not inherit from my father?"[3] She addresses Ibn Abee Qohafa and considers him a liar and lie fabricator. Fatima(as) says to Ibn Abee Qohafa, "Indeed you have done something terrible. Did you then intentionally forsake the Book of Allah and leave it behind your backs?"[4] Fatima(as) roots her address in Quran and says, "Allah says, ﴿And Solaiman inherited Dawood﴾; with regards to the life of Zakariya, He says, ﴿So grant me, from Yourself, an heir * To inherit me, and inherit from the House of Jacob﴾; 'Allah also says, ﴿And blood-relatives are closer to one another in Allah's Book﴾; Allah says, ﴿and he leaves wealth, to make a testament in favor of the parents and the relatives, fairly and correctly—a duty upon the righteous﴾. You claim that I do not have a share and allowance (in the inheritance) and that I should not inherit from my father. Has Allah privileged you by a verse and excluded my father from it? Or do you say that each of us is of a different nation, thus, we do not inherit each other? Are my father and I not from the same nation? Or do you have more knowledge about the general and particular aspect Quran than my father and my cousin? Then take it; Fadak, until we meet you on your Doomsday - where Allah will be the Best Judge, and Mohammad will be the claimant on that day, and our appointment will be the Judgment Day and at the Hour, the fallacious ones will be engulfed in deep loss and their regret will be of no use to them!"[5]

In this way, Fatima(as) bleeds the heart of every real believer and no one overlooks the heart-rending effect of this address except the Nasibi whom Allah(swt) had not projected in his heart the affection, loyalty and support to Ahlulbeit(as) and renounce of their enemies. Who is having a bit of belief in his heart and does not weep deeply and rather sobs when he reads the ceremony of Fatima(as) in the face of Ibn Abee Qohafa? Who is he who does not become angry for the grievance of Fatima(as) whom Ibn Abee Qohafa and Ibn Sohak oppressed, made sick and caused her martyrdom? Who is he who does not take a strong position by supporting Ahlulbeit(as) and renouncing their enemies after reading this ceremony? Who is he who does not take the example of Fatima Al Zahraa(as) and take a stand against Ibn Abee Qohafa and Ibn Sohak after reading this ceremony? Who is he who does not renounce Ibn Abee Qohafa and Ibn Sohak after viewing the ceremony? After reading this ceremony, who is he who does not renounce the symbols of the thorn of hypocrisy, the silent perversion, the least merit and the camel of the vain and curses all of them? As the sons of Ya'qoob caused the suffering of the heart of Ya'qoob(as) and put him on the verge of annihilation so did Ibn Abee Qohafa and Ibn Sohak created caused the moral and physical suffering of Fatima(as) and consequently she martyred. Whoever has intellect and proper innateness shall go into the confirmed and authentic history which even the priests of Saqeefa poles do not deny, to see the inner sobbing of Fatima Al Zahraa(as) and her complaining to Allah(swt) and her father(swp) against the injustice of the poles of Saqeefa and take a position against all that.

Thus, Fatima Al Zahraa(as) refutes Ibn Abee Qohafa; the oppressor and oath breaker, by Quran which he disregarded behind his back and threw himself into the bosom of Jahilia rule and Satan's haunting. Is not the sermon of Fatima(as) a strong legal ev-

idence that proves the correctness of the position Fatima Al Zahraa(as)? Is not the saying of Fatima(as) which is supported by Quran, ﴿Is it the laws of the time of ignorance that they desire? Who is better than Allah in judgment for people who are certain?﴾, "…… Indeed, you have come with an unusual thing (attributed) upon Allah and His Prophet. Did you then intentionally forsake the Book of Allah and leave it behind your backs?" a real description which embodied the relegation of the Book of Allah behind their backs by Saqeefa poles although they have bent their tongues pretending to call people to stick to it? Does not this eloquent sermon reveal that the poles of Saqeefa have started accomplishing a second Jahilia? Why did Ibn Abee Qohafa refuse the stipulations of the Book of Allah about inheritance and plunged into his fabricated narrative while he prevents people from handling the Hadith of the prophet(swp) and wages a relentless war against Nabawi Sunna? Or was the call which was made by the poles of Saqeefa for people to stick to Quran only a superficial call which hides their conspiracies against Nabawi Sunna which explains Quran and proclaims the virtues of Ahlulbeit(as) as a prelude to replace it by their fabricated narratives that distort the meaning of Quran and mislead people? Through those eloquent words, Fatima Al Zahraa(as) describes the complete coup against religion which took place after the martyrdom of the prophet(swp) although the prophet(swp) had explained the issue of succession through clear texts, supported them by Quran and showing the virtues of Ameer Almo'mineen Imam Ali(as). However, the two Samarian of this nation; the symbols of the thorn of hypocrisy and false, refused but to disobey the commandments of Allah(swt) and His prophet(swp) and relegate Quran behind their backs, stage a coup against religion and mislead people, therefore,

the nation suffers till to date from the repercussions of their coup against religion.

Moreover, Fatima(as) addressed Ansar. She was surprised by their silence over digestion of her rights. She reminded them of their support to the prophet(swp) and their role in supporting the religion and she urged them not to break the oath. Fatima(as) demanded from Ansar to move and fight the poles of Saqeefa whom she considered to be leaders of disbelief and do not have faith. Addressing the Ansar, Fatima(as) says, "O group of brave men, the arm of the nation and the incubators of Islam! What is this slackness in supporting me, fatigue in helping me, questioning my right and sleeping before the injustice against me? Did not the messenger of Allah say, 'A man is remembered through his children'? How soon you have committed what is not from religion and quickly you have perpetrated! Now, the messenger of Allah died and you caused the death of his religion! His death, indeed, is a colossal calamity of which weakness dilated, hernia became dubious and its darner was lost. The earth became dark due to his absence, the mountains submitted, hope disappeared, the woman has been neglected, the sanctity has been violated and the protection has been removed and that is a catastrophe which was declared by the Book of Allah before his (the prophet's) death and it informed you before his demise by saying, Muhammad is no more than a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn on your heels? He who turns on his heels will not harm Allah in any way. And Allah will reward the appreciative."[6]

Addressing the Ansar, Fatima(as) adds, "O, the sons of Qeela (The mother of Aws and Khazraj); will I get deprived of the heritage of my father while you hear and see it?! The call for help reaches you and the voice for assistance engulfs you while you

have the equipment and sufficient number of men and you are in your own seat and have sufficient material and you are the dignitaries of Allah whom He has chosen and the best whom He has selected. You fought the Arabs, bore with pain and exhaustion, struggled against those who do not understand, resisted their heroes till Islam moved on by you, bore its fruits, the fires of war got extinguished, the fountain of polytheism subsided, the call of commotion calmed down and the system of religion became confident. However, have you retreated after moving forward, recoiled after daring, became coward after courage in front of a folk who breached their faith after their oath and attacked your religion, then fight the leaders of disbelief - they have no faith - so that they may desist…"[7] Thus, Fatima(as) considered Ibn Abee Qohafa and Ibn Sohak breakers of oath after they pledged and attackers on religion by refusing the clear legislations of Quran and Sunna. Rather, her ceremony shows the retreat of Ansar themselves from supporting religion and the people of religion in the face of the unfair, coup-perpetrators and oath breakers, therefore, she warned them against the repercussions of that retreating and oath breaking. Fatima(as) adds in her ceremony to Ansar by saying, "I see that you are inclined towards easy living, tended towards leisure, negated what you became aware of and justified what you have justified, however, even if you are ungrateful, together with everyone on earth, Allah is in no need, Worthy of Praise. Surely, I have said to you all that I have said and I know the betrayal which preoccupied you, weakening of lance and weakness of certainty. Hence, here it is! Contain it (leadership) and put it on the back of an ailing she-camel, which has a thin hump, with everlasting disgrace, stigmatized cover, connected with the kindled fire of Allah that laps to the hearts. Allah witnesses what you do and soon the unjust will know what they will know by what overturning they

will be overturned…"[8] Such have been the state of affairs of the so-called Muslims since that time; full of falling back, retreating, injustice and disgrace. Therefore, Fatima(as) warned those who betray Ahlulbeit(as) throughout history and said to them, "Verily, by my life, it has been pollinated and just wait for production, then, take it for long time in the form of ages full of pure fresh blood… and receive bad tidings of unrelenting sword and ascendancy of a brutal aggressor and authoritarianism of oppressors which will make your revenues trivial and your congregation like a harvest clean-mown."[9]

Ibn Abee Qohafa got filled with anger. His content which detests Ahlulbeit(as) flooded and deluged. He got worried of a movement against him. Therefore, bullied by Nomad Arabs (Aarab) and Tolaqa' behind whom Quraish and Ansar mobilization stand, Ibn Abee Qohafa addressed people. Ibn Abee Qohafa, insolently, said, "O, people, what is this hearing to whatever is said? Where were these wishes at the time of the messenger of Allah? Whoever has heard, let him say and whoever has testified, let him speak out."[10] Then, with a matchless rascality, disgraceful impudence and moral degeneration, Ibn Abee Qohafa said, "Rather, he (Ali) is a fox whose witness is his tail (Fatima), breeding every discord (Fitnah). He is the one who says, 'return it a log after it has become old (return it to the same state of affairs of Fitnah). They seek the help of the weak and ask for support from women.'"[11] Ibn Abee Qohafa dived into the mire of his obscene expressions and descended to the bottom of the bottom in obscenity and offence against the daughter of the prophet and the brother of the prophet(swp) comparing Fatima(as); the pure and purged, to "Om Tohal whose family liked fornication for her."[12] Here, at this point, the researcher in history does not possess any option, but to stand beside Fatima(as) and curse whoever harmed her with a say-

ing or deed. Then, Ibn Abee Qohafa released a threat by saying, "However, if I want to say, I would have said and if I said, I would have divulged. I would remain silent so long as I am left."[13] Then, Ibn Abee Qohafa threatens Ansar and warns them against supporting Ahlulbeit(as). Ibn Abee Qohafa turns to Al Ansar and says, "O, folk of Ansar, I heard the saying of your fools. You are who are worthier to stick to the pledge of the messenger of Allah. He came to you and you protected and supported him, however, I am not going to stretch a hand nor a tongue on who does not deserve that amongst you."[14]

In the above address, Ibn Abee Qohafa goes out of his sense and accuses Ameer Almo'mineen; the leader of believers with lighted-foreheads and lighted-foot, Imam Ali Ibn Abee Talib(as); the triumphant lion of Allah(swt) of seeking help from women. Ibn Abee Qohafa descends into further degeneration by resembling the Badha' of the prophet(swp); the Lady of the Women of the Worlds; Fatima Al Zahraa(as); the pure and purged from Abomination, with a prostitute and resembling Ameer Almo'mineen Imam Ali(as) with who ekes out living from a prostitute! Insolently, Ibn Abee Qohafa says, "They seek the help of the weak and ask for support from women like Om Tohal whose family liked fornication for her"! Indeed, Ibn Abee Qohafa fell into the bottom of mental disability and bankruptcy, impudence, degeneration, Jahilia, filthiness and obscenity. This is a saying from which the body shudders. It has been released by Ibn Abee Qohafa against Ahlulbeit(as). Thus, Ibn Abee Qohafa wades in the honor of the prophet(swp), Fatima(as) and the dignity of the soul of the prophet(swp); Ameer Almo'mineen Imam Ali(as) while the Lady of the Women of the Worlds Fatima Al Zahraa(as) was doing nothing more than demanding her legal rights, refuting Ibn Abee Qohafa

and proving his deviation from Quran which he left it behind his back.

Ironically and paradoxically, Ibn Abee Qohafa demands from Ansar to abide by their pledge to the prophet(swp) as if he had already abided by his pledge to the prophet(swp)! Was the pledge of Muslims to the prophet(swp) to see his Itra(as) being oppressed and they do not move to support them? What is the understanding of Ibn Abee Qohafa of the pledge to the prophet(swp)? If Quran had said to the prophet(swp), ﴿But no, by your Lord, they will not believe until they call you to arbitrage in their disputes, and then find within themselves no resentment regarding your decisions, and submit themselves completely﴾, is not the refusal of Ibn Abee Qohafa to Fatima's(as) seeking the ruling from Quran so as to prove the right to inheritance negates the faith of Ibn Abee Qohafa in the rule of Quran and confirms his rejection of the Godly legislation and judiciary? Was not that a test for Ibn Abee Qohafa and Ibn Sohak who called people to suffice by Quran and discard Sunna although Quran commands people to adhere to Sunna as well? When Ibn Abee Qohafa felt that the Quranic texts refute his claims, he rejected the Quranic texts, escaped from the blockade of Quran, fabricated a narrative of his own and attributed it to the prophet(swp). The motive of Ibn Abee Qohafa from all this circumlocution, was to destroy Ahlulbeit(as), economically, and deprive them from their leadership, clarifying, interpretational and reformative role in the society?

Strangely, Ibn Abee Qohafa imposed upon people to accept his fabricated narrative which opposes the Quranic texts although the Quranic texts give prophets the right to be inherited by their offspring. Fatima(as) had clarified those Quranic texts to Ibn Abee Qohafa, but as he was conspiring against Ahlulbeit(as) so as to accomplish a complete coup against religion, he rejected the

Quranic texts and adhered to his fabricated narrative to deprive Ahlulbeit(as) from their rights. Ibn Abee Qohafa neglected the Quranic texts which confirm that the prophet(swp) is not different from the rests of prophets with regard to inheritance. Ibn Abee Qohafa did so because Saqeefa conspiracy was pre-studied and moving as per an integrated strategic plan to overthrow Ahlulbeit(as), surround them from all sides, deprive them from all their material, moral, religious and leadership rights and destroy them in a systematic way so that the poles of Saqeefa can distort religion, falsify it and accomplish the second Jahilia for which they were longing although the prophet(swp) had warned them by saying, "I was sent between two Jahilia: the last is more evil than the first."[15] Therefore, Ibn Abee Qohafa submitted neither to Quran nor to noble Nabawi Sunna. Rather, he got his own fabricated narrative to start activating the misleading projects of the second Jahilia. Hence, Ibn Abee Qohafa launched the war against genuine religious knowledge and put the foundations of eliminating it. This reminds us of the saying of the prophet(swp) which goes, "The Hour (the Judgment Day) will not come till (authentic) religious is taken away."[16] Therefore, everybody who has intellect should be keen to search for recurrent facts of history and spread them to expose the poles of Saqeefa who conspired against Islam and the symbols of Islam. The above ceremony of Fatima(as) is sufficient to expose them.

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Ibn Abee Qohafa Usurpation of the Share of the Messenger(swp)

After his usurping of Fadak, Ibn Abee Qohafa moved to implement more Saqeefa agenda which economically blockade Ahlulbeit(as), deprive them from all their rights and clamp down the economic strangulation on them so that worldly people get dispersed from around them. It means that Ibn Abee Qohafa did not usurp only Fadak from Fatima(as), but also he opposed Quran and deprived Fatima(as) from the share of kinship which is not from inheritance, but it is a pure right of the prophet(swp) as per the Quranic verse which says, ﴿And know that whatever spoils you gain, to Allah belongs its fifth, and to the Messenger, and the relatives.﴾[1] As per this Quranic verse, there is a share which is a right of the prophet(swp) and it is inherited, after him, by Ahlulbeit(as). However, Ibn Abee Qohafa usurped Fadak and confiscated the share of the prophet(swp) which is stipulated in Quran. Here, every researcher has the right to ask: What is this economic targeting by Ibn Abee Qohafa against Ahlulbeit(as)? From where will Ahlulbeit(as), eat when he deprives them from their legal right? Or did Ibn Abee Qohafa want to favor them with what he will give them from the money of Muslims? Is it legally correct to feed Ahlulbeit(as) from Muslims' Treasury House which is a money mixed with charity that is prohibited on Ahlulbeit(as)? What is this transgression which has been committed by Ibn Abee Qohafa against Islamic legislation? Ibn Abee Qohafa acted in the inheritance of Ahlulbeit(as) as if he himself is the sole inheritor of the prophet(swp). Therefore, Fatima(as) sarcastically, asked Ibn Abee Qohafa, "'Are you the inheritor of the messenger of Allah or it is his family?' Ibn Abee Qohafa said: 'No, it is his family.' Then,

Fatima asked: 'Where the share of the messenger of Allah?' She read for him the Quranic verse which says, ﴿And know that whatever spoils you gain, to Allah belongs its fifth, and to the Messenger, and the relatives.﴾ At then, Ibn Abee Qohafa depended on the tone of speech and, with foxiness, he said, 'By my father and mother. Listening and obeying to the Book of Allah, the right of the messenger of Allah and the right of his relatives. I read from the Book of Allah what you read in it. I have not been informed from it that this share from the Fifth should be handed over to you completely.' Fatima said: 'Is it to you and to your relatives?' Ibn Abee Qohafa said, 'No, rather I spend from it on you and I spend the rest in the interest of Muslims.' Fatima said: 'This is not the rule of Allah.'"[2] In another narrative, Um Hani said, "Fatima; the daughter of the messenger of Allah, came to Abo Bakr and said: 'Who inherits you if you die?' He said: 'My offspring and family.' She said: 'How it comes that you inherited the messenger of Allah instead of us?' He said: 'O, the daughter of the messenger of Allah, your father did not leave behind gold nor silver.' She said: 'The share in Khaibar and our pure possession; Fadak.'"[3] In another narrative, Fatima(as) said, "The share of Allah which He made it for us and our pure possession; Fadak."[4] In another narrative, Ibn Abee Qohafa claimed, "O, daughter of the messenger, I have not done. Fatima said, 'Yes, you have usurped Fadak which was a pure possession for the messenger of Allah. You have deprived us from what Allah has bestowed on us.'"[5] These statements from Fatima(as) indicate that Ibn Abee Qohafa has disregarded the Godly stipulations, violated Quran and committed colossal injustice against Ahlulbeit(as), therefore, Fatima(as); the infallible, said to him, "This is not the rule of Allah." Indeed, it is not the rule of Allah(swt)! If Ibn Abee Qohafa refuses to do justice to Fatima(as), will Ibn Abee Qohafa do justice to common people?

Then, why is this oppressive Jibti targeting of Ahlulbeit(as)? What is that agenda on which Ibn Abee Qohafa leant if it was not the agenda of the second Jahilia? Is not all this part of the Saqeefa agenda which targets religion and the people of religion? Should we abide by Quran or by the allegations of Ibn Abee Qohafa that violate Quran and its clear texts? Should we believe in the saying of Fatima(as); the infallible and purged from abomination, or believe in the allegations and lies of Ibn Abee Qohafa; the robber of the heritage of the prophet(swp) as per the classification of Ameer Almo'mineen Imam Ali(as) to Ibn Abee Qohafa; the liar and ruler with other than the rule of Allah(swt) as per the classification of Fatima(as) to Ibn Abee Qohafa and the haunted by Satan as per the description of Ibn Abee Qohafa himself to himself? Is not this conduct of Ibn Abee Qohafa a disobedience to Allah(swt), His Book and His teachings? Was Fatima(as) ignorant of her rights? Does Ibn Abee Qohafa know Quran more than Fatima(as)? Was Ibn Abee Qohafa understanding in heritage at all? Did not he fail to understand the heritage of the grandmother?

What does the honest researcher say when he searches for truth from among the heap of the Saqeefi injustice and distortion which lie in the books of the cunt and liar priests themselves and comes to know about the injustice which fell upon Ahlulbeit(as)? Does not everyone of proper innateness say the saying of Fatima(as) that 'This is not the rule of Allah?' Did what Ibn Abee Qohafa do in the matter of Fadak and the share of kinship was the rule of Allah(swt) which He had revealed in Quran and the prophet(swp) practiced it? Are not all the conducts of Ibn Abee Qohafa against Itra(as) a violation of the teachings of the Book of Allah(swt) and a relegation of the Sunna of the prophet(swp) to the margin? Does not it become clear that, right from the first moments of the reign of Al Saqeefa, the poles of Saqeefa have staged a coup

against Quran by violating and refuting it and toyed with Sunna through fabricating and falsifying what contradicts Quran and the practice of the prophet(swp)? If Ibn Abee Qohafa considers that Fatima(as) lies, then he disbelieved in what Quran and the prophet(swp) stipulated about Fatima(as). If Ibn Abee Qohafa considers that Ahlulbeit(as) have no heritage from the prophet(swp), gift from Allah(swt) or material rights that they inherit from the prophet(swp), then he disbelieved in Quran and the deed of the prophet(swp). Thus, Ibn Abee Qohafa brought a colossal lie against Islam, its teachings, prophet(swp) and arranged for a colossal injustice against Ahlulbeit(as). Hence, Ibn Abee Qohafa had laid the first foundations for the complete coup against religion and initiated the resurrection of the old Jahilia in the form of second Jahilia.

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The Poles of Saqeefa Ignore the Godly Status of Fatima Al Zahraa(as)

Ibn Abee Qohafa ignored the Godly status of Fatima(as) although Quranic verses and Hadiths have spoken about the purity of Ahlulbeit(as), their infallibility from abomination, their truthfulness, their standing with truth and standing of truth with them and that they are the matching of Quran. In spite of his knowledge about the Godly virtues of Fatima(as), however, Ibn Abee Qohafa deafened his ears, wrapped his eyes with his clothes and insisted not to give the Godly status of Nabawi Itra any weight. Ibn Abee Qohafa has done this for the sake of power to which he clung and he was ready to commit the most terrible crimes in order to remain sticking to power which he usurped. The Godly status of Fatima(as) was known by all people and whoever has intellect will continue to know it throughout history. The prophet(swp) had said, "Fatima is piece of me, whoever makes her angry, he has angered me."[1] The prophet(swp) also said to Fatima(as) "Allah becomes angry for your anger and becomes pleased for your pleasure."[2] The prophet(swp) said also, "Whoever makes Fatima angry, he angered me."[3] The prophet(swp) also said, "Fatima is piece of me. Whatever harms her harms me and whatever stimulates her questioning stimulates my questioning."[4] Aaesha also admits the Godly status and grandeur of Fatima(as). Aaesha says, "Fatima came walking in a very similar way to the walking of the prophet. The prophet said: Welcome my daughter. He seated her at his right side or at his left side and then he told her something secretly. She wept. I said to her why do you weep? Then, he told her something secretly. She laughed. I said that I have never seen a day in which happiness is near to sadness. I asked her about

what he said. She said 'I do not reveal the secret of the messenger of Allah.' Till the prophet died. Then, I asked her. She said that he told me secretly 'Jibril was revising Quran with me once every year and in this year, he revised it with me twice and I think that my death is near', therefore, I wept. Then he said to me: 'You are the first of my Ahlulbeit to reach me.' Therefore, I laughed. He told me, 'You are the Lady of Women of paradice.'"[5] Aaesha also said that she heard the prophet(swp) says, "Leading Ladies of the people of paradise are four: Maryam Bint Imran, Fatima Bint Mohammed, Khadeeja bint Khowailid and Aasya bint Mozahim."[6] It was narrated about Aaesha that when Fatima(as) was mentioned near her, she said, "I have never seen whoever is more truthful in speaking than her except who had born her."[7] Aaesha also said, "The prophet said, 'when I was journeyed to the heaven, I was entered into the paradise. I stopped at a tree of paradise which I have not seen better than it, nor whiter leave and nor more delicious fruit than it in paradise. I took a fruit of it and ate it. It became a sperm in my backbone and when I descended to earth, I slept with Khadeeja. She conceived Fatima. When I become eager to the odor of paradise, I smell it in Fatima.'"[8] Aaesha also said about Fatima(as), "I have never seen a person who is more similar in reverence, tranquility and respect to the messenger of Allah than Fatima… When she enters to the prophet, he stands up to her, kisses her and seats her on his seat and when the prophet enters to her, she stands up, kisses him and seats him on her seat."[9] Thus, Aaesha did not say something new about Fatima(as) and her offspring(as); the purged from abomination, and Aaesha did not speak about these Fatimeyya virtues out of her love to Ahlulbeit(as) because her detest for them was manifest and clear and rather blatant, but Allah(swt) made her utter the truths as Allah(swt) does with the hypocrites. Allah(swt) brings out what is in

the hearts of hypocrites. Allah(swt) makes the tongue of such people pronounce the truth which they reject. Allah(swt) has raised the status of Fatima(as), her husband(as) and her purged offspring(as), but the saying of Aaesha proves that Ibn Abee Qohafa and Ibn Sohak committed a terrible crime when they deprived Fatima(as) from her rights and made her angry. Where were Ibn Abee Qohafa and Ibn Sohak from those Quranic and Nabawi texts about Fatima(as) or those texts were part of the texts which have been burnt by Ibn Abee Qohafa and Ibn Sohak?

Hothaifa Ibn Al Yaman(ra) also says, "I came to the prophet and prayed Moqrib prayer with him. He prayed till he prayed Isha prayer then he left and I followed him. When he heard my voices and said, 'Who is this, Hothaifa?' I said, 'Yes'. He said: 'What do you want, may Allah forgive you and your mother?' Then, he said: 'This is an angel who had never descended to earth before this night. He (the angel) took permission from his Lord to greet me and inform me good news that Fatima is the Lady of the Women of paradise and that Al Hasan and Al Hosain are the chiefs of the youth of paradise.'"[10] When the prophet(swp) travels, he makes Fatima(as) the last to pay farewell to and when he returns, the first person whom he meets was Fatima(as). Does a believer break the heart of a heavenly and holy creature like Fatima(as) whom the prophet(swp) had surrounded with that Nabawi care? Did not Ibn Abee Qohafa and Ibn Sohak hear the prophet(swp) says to Ameer Almo'mineen Imam Ali(as), Fatima(as), Al Hasan(as) and Al Hosain(as), "I am a peace for whoever made peace with you and I am a war against whoever fights you."?[11] Did Ibn Abee Qohafa and Ibn Sohak hear the saying of the prophet(swp) about Fatima(as), "On the judgment day, a caller calls from the depth of the throne, O, the people who are gathered, bow down your heads and restrain your eyes till Fatima Bint Mohammed

passes on the path. She passes with seventy thousand companions of maids just like the passing of lightening."?[12] As we have seen earlier, the narrative which says, "When the messenger of Allah was about to die, he called Ansar and said to them: 'O, folk of Ansar, the time of parting has come ...till he said, verily, the gate of Fatima is my gate and her house is my house. Whoever encroach upon it, he encroached upon the border of Allah.'" Did not Allah(swt) reveal these texts to the prophet(swp) so as to control the impressions of people towards Ahlulbeit(as) in general and Fatima(as) in particular? Do not those texts indicate that Allah(swt) had glimpsed through the tongue of the prophet(swp) about the injustice, oppression and unfairness which Fatima(as) will face? Did Abee Qohafa and Ibn Sohak take precaution against angering Fatima and avoided the anger of Allah(swt)?

All those Nabawi texts indicate that as Allah(swt) had made Mosa(as) for Himself, He made Fatima(as) in a special way that makes her the greatest woman ever walked on the surface of earth. Did Ibn Abee Qohafa know that the anger of Fatima(as) against him means the anger of Allah(swt) against him as per the clear and explicit Nabawi texts if Ibn Abee Qohafa was giving value to the prophet(swp), his Nabawi Hadith, Quran and its teachings? Did Ibn Abee Qohafa realize that the anger of Fatima Al Zahraa(as) which produces a Godly anger, classifies Fatima(as) as a Godly and holy creature and that she is a Hojja (a Holy Evidence) that people should obey and conform to her commands and directives? Where is Ibn Abee Qohafa and Ibn Sohak from these clear Nabawi texts about the status of Fatima(as) whom the heaven surrounded with special care which imposes upon every Muslim to obey Fatima(as) as he obeys Allah(swt) and the prophet(swp)? Because Fatima(as) is a Hojja (a Holy Evidence) upon people just like the prophet(swp) and the rest of his Itra(as). Did not Ibn Abee

Qohafa and Ibn Sohak violate the holiness and Godly status of Fatima Al Zahraa(as) when they attacked her house, aborted her unborn child, broke her rib, burnt her door, deprived her from her legal right which is prescribed in Quran and Sunna and usurped the heritage of Ameer Almo'mineen Imam Ali(as)? When Fatima Al Zahraa(as) became angry, her anger was for truth and he who deprived her from right was a deviant from religion; its teachings and stipulations.

Did Ibn Abee Qohafa and Ibn Sohak realize the grandeur, the status and the greatness of Fatima(as) who is sanctified by the inhabitants of the heaven and the prophet(swp)? What is the value of Ibn Abee Qohafa and Ibn Sohak in front of Fatima(as), nevertheless, they confront her, harm her and cause her martyrdom? Why did Ibn Abee Qohafa and Ibn Sohak treat this Godly, holy and celestial creature with that Jibti and Taqooti cruelty, harshness, arrogance and humiliation till they filled up her heart with grieve and sadness, consequently, that grieve and sadness gushed out of not only the believing heart of Fatima(as), but also from the heart of every believer who loves Ahlulbeit(as) and supports them till the Judgment Day? Here, a question comes to the mind of every believer: Were Ibn Abee Qohafa and Ibn Sohak having any affection or love to the prophet(swp)? Does a person who loves and likes somebody, do an evil against the offspring of that person? Does not the deed of Ibn Abee Qohafa and Ibn Sohak against Fatima Al Zahraa(as) reflect their malevolence and detestation towards the prophet(swp)? Are not what Ibn Abee Qohafa and Ibn Sohak had done against Fatima Al Zahraa(as) crimes which deserve to be condemned, denounced and renounced by every believer who nurses affection to Ahlulbeit(as)? As what Ibn Abee Qohafa and Ibn Sohak had done against Fatima Al Zahraa(as) was a terrible crime, did not Quran command us to know the criminals and their behavior and

then avoid, discard and renounce them? Does not the anger of Fatima(as) demand from us to take a stern position against who caused her anger because her anger means the anger of Allah(swt)? Are the human idols like Ibn Abee Qohafa and Ibn Sohak more important for us than Allah(swt), His prophet(swp) and his offspring(as)? Is not the anger of Fatima Al Zahraa(as) a milestone in the history of the nation and it indicates that Allah(swt) had become angry with all perpetrators of coup against this religion and against those who are loyal to the coup perpetrators till the Judgment Day? Are not the catastrophic incidents which we see now around us indicating that Allah(swt) is angry with these who are loyal to those who oppressed Ahlulbeit(as) and He drives whoever is loyal to the oppressors to annihilate themselves by themselves? Since Allah(swt) is angry with Ibn Abee Qohafa and Ibn Sohak because they angered Fatima(as) and the prophet(swp), does not Allah(swt) curse those who angered Him and arrange for them a hell and miserable fate? Does not the anger of Fatima Al Zahraa(as) classify people to believers and turners on their heels according to their position from her? If the prophet(swp) had taken a position towards Wahshee who killed Hamza(ra) and commanded Wahshee not to show up his face to him again although Wahshee declared himself to be a Muslim and Islam nullifies what is before it, what would the position of the prophet(swp) have been towards those who oppressed Fatima Al Zahraa(as), made her angry, deprived her from her right, attacked her house, threatened to burn it, aborted her unborn child, broke her rib and loaded her with grieve and pain till she martyred? If the prophet(swp) had taken a stern position towards Habbar ibn Al Aswad who terrorized Zainab(ra) and caused the abortion of her child, what would be the position of the prophet(swp) towards those who oppressed Fatima Al Zahraa(as) made her angry, deprived her from her right, attacked her house, threatened to burn it, aborted

her unborn child, broke her rib and loaded her with grieve and pain till she martyred? Let's put ourselves near the prophet(swp) while he witnesses all this. Will any of us take a position which is different from the position of the prophet(swp) which is certainly, and according to the Nabawi texts, the position of Fatima(as) against Ibn Abee Qohafa and Ibn Sohak till she martyred?

Do not the events of history clarify that Ibn Abee Qohafa and Ibn Sohak had transcended all red lines and disobeyed Quran and the prophet(swp)? Fatima(as) is the Lady of the Worlds' Women and the Lady of the Women of paradise. Her Anger on Ibn Abee Qohafa and Ibn Sohak indicates that they are usurpers of the Nabawi right, violators of the Nabawi commandments, breakers of their oath and oppressors of the Nabawi Itra. Due to all this, Fatima(as) did not give her pledge of allegiance to Ibn Abee Qohafa. If we take into consideration the Nabawi Hadith which says, "Whoever dies and he does not know the Imam of his time, he died a Jahilia death,"[13] does not the rejection of Fatima Al Zahraa(as) to give pledge of allegiance to Ibn Abee Qohafa and her promise to curse Ibn Abee Qohafa and Ibn Sohak in every prayer she prays expose the fact that Ibn Abee Qohafa and Ibn Sohak had discarded the genuine religion? Fatima(as) did not only refuse to give her pledge of allegiance to Ibn Abee Qohafa who usurped the right of Ahlulbeit(as), dressed up the succession and, falsely, named him 'successor', but also boycotted and cursed him, cursed Ibn Sohak, considered both of them leaders of disbelief and called people to fight them. As Fatima(as) had refused to give her pledge of allegiance to Ibn Abee Qohafa, did she die a Jahilia death while she is the Badha' of the prophet(swp), the yardstick of the pleasing of Allah(swt) and His anger and the Lady of the Women of the paradise? If Fatima(as) did not die a Jahilia death because she is the Badha' of the prophet(swp), the yardstick of the pleasing of Allah(swt) and

His anger and the Lady of the Women of the paradise, then, Fatima(as), by her position, demolished the legacy of the poles of Saqeefa and whoever followed their path till the Judgment Day. If Allah(swt) resurrects the prophet(swp), his position towards Ibn Abee Qohafa and Ibn Sohak would be like the position of Fatima(as) towards Ibn Abee Qohafa and Ibn Sohak. Fatima(as) martyred while she was angry with Ibn Abee Qohafa and Ibn Sohak whereas whoever is contemplator on the truth knows that her pleasure is the pleasure of the prophet(swp) and her anger is the anger of the prophet(swp) and her suspicion about Ibn Abee Qohafa and Ibn Sohak is the suspicion of the prophet(swp) towards the two idols, hence, Fatima(as) is beside Allah(swt) and His prophet(swp) while Ibn Abee Qohafa and Ibn Sohak are the incubators of suspicion and the violators of commandments of Allah(swt) and His prophet(swp). Thus, Ibn Abee Qohafa and Ibn Sohak are the allies of Satan while Quran commanded to fight the allies of Satan. Quran says, ﴿So fight the allies of the Devil.﴾[14]

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14. Surat Al Nisa': 76

The Attempts of the Coup Perpetrators to Conciliate Fatima Al Zahraa(as)

After all those crimes against Ahlulbeit(as), the poles of Saqeefa tried to extract the conciliation of Fatima(as) so as to dye their robbing of the heritage of the prophethood with a faked legacy and make it a document that legalizes their usurping and rubbing of the rights of Ahlulbeit(as) in succession and the inheritance of the prophet(swp). However, Fatima(as) was on lookout for them. After it was too late; after he had killed the unborn child of Fatima(as), broken her rib, oppressed her and harmed her physically and morally, Ibn Abee Qohafa came to Fatima(as), pretended regret, coined tune of saying and, falsely, claimed that she is more loved to him than his offspring!

Ibn Qotaiba tries to project the poles of Saqeefa showing of affection to Fatima(as) and seeking her forgiveness. It is narrated that Ibn Sohak said to Ibn Abee Qohafa, "Let's go to Fatima. We have angered her. Both went and asked for permission to enter to Fatima, but she did not give them permission. Fatima did not desire the meet them when they asked for permission. They approached Ali and spoke to him. He allowed them to enter to her. When they sat, she turned her face to the wall. They greeted her, but she did not reply them."[1] Here, the reader of history, who has intelligent intellect, asks: Why did not Fatima(as) reply the greeting of Ibn Abee Qohafa and Ibn Sohak? Did not Allah(swt) make the reply of greeting of a Muslim compulsory? Did Fatima(as) violate the Godly and Nabawi commandment while she is the pure and purged from abomination and Allah(swt) gets angry for her anger and gets pleased for her pleasure? Or did Fatima(as) consider Ibn

Abee Qohafa and Ibn Sohak non-Muslims and aggressors? Is not in the rejection of Fatima(as) to reply the greeting of Ibn Abee Qohafa and Ibn Sohak and preventing them from attending prayer for her and burying her a clear sign of her non-acknowledgment of the Islam of Ibn Abee Qohafa and Ibn Sohak and she considers them to be aggressors? We should not forget that, in her ceremony in the Masjid, she considered Ibn Abee Qohafa and Ibn Sohak leaders of disbelief and they do not have faith and she commanded Muslims to fight them. Does not this position from Fatima indicate that she considered Ibn Abee Qohafa and Ibn Sohak are not only polytheists, but also from leaders of disbelief and she commanded people to fight them? She read, ﴿then fight the leaders of disbelief - they have no faith that they may desist. Will you not fight a people who violated their oaths.﴾[2] The Quranic verse in its beginning shows the necessity of fighting whoever breaks his oath. This means that Fatima Al Zahraa(as) considered the poles of Saqeefa as violators of oath, therefore, she necessitated fighting them. She considered also that their greeting does not deserve to be replied. Hence, Fatima(as), the infallible, classified them a Godly classification by which whoever wants the paths of faith and guidance abides until the Judgment Day. Thus, Fatima(as) never violates teachings of Quran and the Hadiths of the prophet(swp) pertaining to replying the greeting. Here, Ibn Abee Qohafa tried to employ the tune of speech and the two-faced rhetoric as he had done with Ansar on the day of Saqeefa. With foxiness and viciousness, Ibn Abee Qohafa says, “O, beloved of the messenger of Allah. By Allah, the kinship of the messenger of Allah are more loved to me than my own kinship and you are more loved to me than my daughter; Aaesha. On the day of the death of you father, I wished I had died before him and had not remained after him. Is it possible I deprive you from your right and inheritance from the

messenger of Allah although I know you and know your virtue and grandeur, but I heard your father; the messenger of Allah, says, 'We are not inherited what we have left it a charity.'"[3] This is a clear Qohafi ploughing! What Ibn Abee Qohafa said to Fatima(as) that Ahlulbeit(as) are more loved to him than his offspring is a tuned saying because his saying contradicts his deed on the ground of reality. Allah(swt) had said about those whose saying contradicts their deed, ﴿When you see them, their appearance impresses you. And when they speak, you listen to what they say. They are like propped-up timber. They think every shout is aimed at them. They are the enemy, so beware of them. Allah condemns them; how deluded they are!﴾[4] The reply of Fatima(as) came loaded with evidence which proves the hatred of Ibn Abee Qohafa and Ibn Sohak to the prophet(swp) and Ahlulbeit(as) and their insisting to oppress Ahlulbeit(as). Fatima(as) said to Ibn Abee Qohafa and Ibn Sohak, "'If I tell you a saying of the messenger of Allah, would you know it and act according to it?' They said, 'Yes.' Fatima said to them, 'I ask you by Allah, did not you hear the messenger of Allah say, 'the pleasing of Fatima is my pleasing and the wrath of Fatima is my wrath. Whoever loves Fatima, he loves me and whoever angers Fatima, he angers me?' They said, 'Yes, we heard it from the messenger of Allah.' Fatima said, 'I call witness of Allah and His angels that you angered me and did not seek my pleasing and when I meet the prophet, I will complain to him against you.'"[5] She also bombed them by saying, "By Allah, I will curse you in every prayer I pray."[6] In a foxy way, Ibn Abee Qohafa replies, "I seek refuge with Allah from his anger and your anger, O, Fatima."[7] Thus, Ibn Abee Qohafa has got drowned in the wrath of Fatima(as) and the wrath of Allah(swt). Where will he go? By her saying, "'If I tell you a saying of the messenger of Allah, would you know it and act according to it?...'", Fatima(as)

wanted to establish the evidence against them and prove their antagonism and their indifference to the Godly status of Ahlulbeit(as). This saying from Fatima(as) shows us the grossness of the crime which Ibn Abee Qohafa and Ibn Sohak have committed against the Fatima(as) and Ahlulbeit(as). Thus, Fatima(as) clarified the depth of her wrath and anger against Ibn Abee Qohafa and Ibn Sohak and therefore Fatima(as) started cursing Ibn Abee Qohafa and Ibn Sohak in her prayers. The complain of Fatima(as) against Ibn Abee Qohafa and Ibn Sohak is a complain to Allah(swt) Who will do justice to the oppressed and curse the oppressor.

Thus, Ibn Abee Qohafa and Ibn Sohak committed a crime against Fatima(as) and angered her. Then, why did Ibn Abee Qohafa anger the Badha' of the prophet(as) although Ibn Abee Qohafa has heard that the prophet(swp) had said, "Fatima is piece of me,…whoever angers me, he angered Allah"? Did not Ibn Abee Qohafa hear the saying of the prophet(swp) about Fatima(as), "Allah gets angry for your anger and gets pleased for your pleasure." Did not the prophet(swp) say, "Whoever angers her, he angered me and whoever angers me, he angered Allah"? Did not the prophet(swp) say, "Whoever angers Fatima, he angered me"? Did not the prophet(swp) say, "Fatima is piece of me… Whatever … stimulates her questioning stimulates my questioning"? Did not Ibn Abee Qohafa and his Saqeefa junta realize that the above Hadiths make Fatima(as) an integral part of the being of the prophet(swp), his self and his soul? Did Ibn Abee Qohafa and Ibn Sohak give any consideration to the being and soul of the prophet(swp) which are embodied in His Badha'; Fatima(as) or they have made their treatment to her as an extension of their objection to the will which protects and immunizes the nation against perversion, their breaking of the heart of the prophet(swp) on the day of Razeyat Al Khamees, their rejection of appointing Osama as a commander of

the Nabawi army, their disobedience to the prophet(swp) by staging a coup against the Godly and Nabawi choice for the nation in the matter of succession and their potent detestation towards the prophet(swp)? Is there any believing heart that remains not angry with Ibn Abee Qohafa and Ibn Sohak after seeing what they did to the infallible Fatima(as) and reading her sayings against Ibn Abee Qohafa and Ibn Sohak? Does a person who has intellect accept, after reading those Fatimeyya texts, to maintain a bit of respect to Ibn Abee Qohafa and Ibn Sohak who did not respect the prophet(swp) nor Fatima(as)? Thus, the saying of Fatima(as) to Ibn Abee Qohafa is a saying of truth which shows the everlasting injustice that has been committed against the Badha' of the prophet(swp); the Lady of the Women of the Worlds and which would remain moving not only the hearts of believers to support Fatima(as), but also awaking the live conscience which rejects oppression.

By their usurpation and confiscation of material, legal and moral rights of the Itra(as), their barbaric attack on the house of Itra(as) and their assault on those who were in it and their recklessness towards the life of Ahlulbeit(as), Ibn Abee Qohafa and Ibn Sohak exposed their Jahilia agenda that targets the religion as a whole. That barbaric Saqeefi beginning was the seed for all the tragedies which have been faced by Ahlulbeit(as) throughout ages and history and the Muslims are facing its distortion, falsification and barbaric repercussions to this very day. The position of Fatima Al Zahraa(as) towards what had happened in Al Saqeefa and until her martyrdom is a beam of light which shows truth and its people and exposes the false and its people till the Judgment Day. By her confrontation of Ibn Abee Qohafa and Ibn Sohak, Fatima(as) was representing the genuine Islamic Rafidhi opposition against the Qohafi, Sohaki, Samarian and Jahilia agenda which is clothed in a false and fabricated Islam. The Qohafi, Sohaki, Sa-

marian and Jahilia agenda has overtaken the matter so as to demolish the pillars of genuine religion, consequently, it controlled over the joints of people's affairs so as to stage the coup against religion. Fatima(as) was representing the holy Islamic Rafidhi media which, throughout time, draws the attention of people towards the enormity of Samarian, Qohafi and Sohaki coup against religion. Therefore, whoever stages a coup against genuine religion and true people of religion can't represent the legal succession at all. Rather, he represents the re-establishing of the first Jahilia into a form of a second Jahilia which is worse than the first Jahilia. The second Jahilia has been incarnated in all its gusting ideological, behavioral, cultural, economic, social, tribal and racial details during the reign of coup perpetrators. Thus, Fatima Al Zahraa(as) becomes a symbol of the Islamic Rafidhi opposition which stands in the face of the usurpers of Islam and the dressers of succession. Hence, Saqeefa was a coup against the prophet(swp) and the whole religion. Rather, the Saqeefa was a destructive discord. Ibn Sohak himself admitted this fact by saying that the Saqeefa was 'Falta' (an event of unexpected outcome). Although Ibn Sohak describes the Saqeefa to be a 'Falta which Allah(swt) safeguarded against it evil', however, it is its evil which founded and caused all the tragedies and injustice which have been poured on Ahlulbeit(as), distorted Islam and created an extensions of that distortion which manifested itself in the form of Taymeyya, Wahhabism, Ikhawanism, Sofism, Ibadism, Zaydism, Hanblism, Hanafism, Shafe'ism, Malikism and other astray bodies which claim to be Islamic, but they manufactured all these tragedies from which people suffer today.

Fatima Al Zahraa(as) boycotted Ibn Abee Qohafa and Ibn Sohak, promised to curse them in every prayer she prays, prevented them from attending her burial and explained to them that their

oppression against Itra(as) would remain hanging in their neck till the Judgment Day. Therefore, the crime of Ibn Abee Qohafa to be 'nose-roped and saddled' (means that he will never be able to get rid of it) as described by Fatima(as) and it would meet him on day of his Hashr (Judgment Day). That barbaric crime done its effect on Ibn Abee Qohafa who has shown, while dying, a useless regret, for his barbaric, grave and unjust deed against the purged Itra(as) because Fatima(as) had put an end to the matter and said to him, "Then take it (Fadak) until we meet you on your Doomsday." However, in order to dim the consciousness, mislead the donkeyed and let them remain in the darkness, the priests of the Saqeefa court claim that when Ibn Abee Qohafa heard that saying of Fatima(as) to him, he wept and demanded people to 'free' him from their pledge! If Ibn Abee Qohafa had taken the saying of Fatima(as) seriously and wept, as priests of the Saqeefa court; the liar, fraudulent and speakers by the tongue of Satan, claim, why did not he resign by himself and return the rights to their owners? In fact, Ibn Abee Qohafa and Ibn Sohak manifested an obstinacy that indicates their determination to continue their war against the prophet(swp) and his Itra(as). Therefore, they could not release themselves from the repercussions of their crime which did not push them, but to further obstinacy and resistance to truth. Therefore, Ibn Abee Qohafa remained loaded with regret and grieve which had not and will not benefit him in any way because whoever bears an injustice will fail and this is a Godly promise. On the bed of annihilation, Ibn Abee Qohafa admits by saying, "I do not regret for anything of this world except for three things which I have done and I wish I had not done them and three which I had not done I wish I have done them and three which I wish I had asked the messenger of Allah about them. Regarding the three which I have done and I wish I had not done them, is that I wish I

have not attacked the house of Fatima even if it had been closed for a state of war…."[8] In another narration, Ibn Abee Qohafa says, "I wish I had not invaded the house of Fatima; the daughter of the messenger of Allah, or let men enter it even if it had been closed for a state of war." [9] But far it is that regret and sadness to pay any benefit to Ibn Abee Qohafa because Fatima(as) departed this passing world while she was loaded with grieve and exasperated as well as wrathful against Ibn Abee Qohafa and Ibn Sohak whereas neither Ibn Abee Qohafa nor Ibn Sohak repented and they did not restore the matter a right by returning succession to Ameer Al-mo'mineen Imam Ali(as) nor did they return any of the material and moral rights of Itra(as) nor did they do justice to the Itra(as). Therefore, the subsequent regret of Ibn Abee Qohafa is a useless regret and it came late and rather it is a helpless and nominal regret which does not bear any feeling of real regret. It is a regret that is loaded with devilish obstinacy against truth because whoever regrets, he repents and whoever repents he restores justice, pleases the oppressed and removes injustice. Did Ibn Abee Qohafa do that? No, he did not do that at all because what Ibn Abee Qohafa did was a ring in the chain of the coup against religion, therefore, he does not put Allah(swt), His Book, His prophet(swp), his Sunna or his Itra(as). Because the type of the obstinacy of Ibn Abee Qohafa and Ibn Sohak against genuine Islam and the real people of Islam is similar to the type of the obstinacy of Jews against their prophets. It is a devilish obstinacy which does not know real repentance because it springs from the motives of distorting and altering religion and disobeying Allah(swt) and His messenger(swp). Ibn Abee Qohafa and Ibn Sohak caused the martyrdom of Fatima Al Zahraa(as) and she was sad, weak in her body and sick, consequently, she departed oppressed and angry with Ibn Abee Qohafa and Ibn Sohak.

As the prophet(swp) martyred after expelling Ibn Sohak from his house, ousting Ibn Abee Qohafa from leading people in prayer and cursing whoever did not join the army of Osama, Fatima(as) also martyred while she was angry with Ibn Abee Qohafa and Ibn Sohak, consequently, the two poles of Saqeefa have been, completely surrounded by the wrath of Allah(swt). The matter was bigger than mere 'exposing' or 'inspecting' the house of Fatima(as) or mere usurpation of a piece of land as the phrasings and expressions of the liar, fraudulent, misleading and ignoble priests of the Saqeefa court have simplified it. The priests of the Saqeefa court tried to conceal truths and soften the barbaric incidents by such those camouflaging expressions so as to mislead the common people and dim the consciousness as they have done in the case of Ibn Sohak when he offended and insulted the prophet(swp), doubted his mental soundness on the day of Razeyat Al Khamees and accused the prophet(swp) of delirium, raving, absence of consciousness and speaking out of the domain of the control of the brain, therefore, the astray and misleading priests of Saqeefa court phrased floating and mitigated expressions by saying that Ibn Sohak said that 'pain overpowered' the prophet(swp)! What Ibn Abee Qohafa and Ibn Sohak have done against the prophet(swp) and Ahlulbeit(as) was a brutal and barbaric attack and a great injustice. Fatima(as) continued weeping, for the rest of her life after the martyrdom of prophet(swp) which lasted for six months, due to the tragedies which have been showered upon her by Ibn Abee Qohafa and Ibn Sohak. Their injustice toward Fatima(as) has gone to the extent that the people of false, the usurpers and the dressers of succession got fed up of the weeping of Fatima Al Zahraa(as). They sent their mercenaries to Ameer Almo'mineen Imam Ali(as) to show their feeling of disturbance by the weeping of Fatima Al Zahraa(as). They demanded from him to order her to stop weeping

or make her to choose either to weep at night only or at daytime only. Therefore, Ameer Almo'mineen Imam Ali(as) built for her a house out of Al Madeena which was called "The house of sorrows"[10] in which she continued her melancholy and weeping upon her tragedy. Fatima(as) fell ill and her tragedy made her weak as a result of what had affected her on the day of attack on her purged house. In the last days of her life, she used to go to the tomb of her father; the messenger(swp), where she complains about the usurpation of her right and says, "My father, after you, we became vulnerable. People turned their back at us."[11] Then, she takes from the soil of the holy tomb and chant in agony:

What blame should be on who smells the sweet fragrance of Ahmed's soil
That he shall never smell any other fragrance throughout time
Calamities have been poured upon me
Had they been poured upon days, they would have become nights[12]

The owner of intellect who contemplates in Quran, looks into the virtues of Itra(as) in it, examines the Nabawi Hadiths and realize the status of Ahlulbeit(as) in them and the effect of angering Fatima(as) may realize the extent of the anger of Allah(swt) on Ibn Abee Qohafa and Ibn Sohak! Who is that who claims to be believing in Allah(swt), the prophet(swp), Quran and the Hadiths of the prophet(swp) then he reads these incidents and nevertheless he does not get filled with grieve for Fatima(as) and anger on Ibn Abee Qohafa and Ibn Sohak? Who is that who claims to be believing in Allah(swt), the prophet(swp), Quran and the Hadiths of the prophet(swp), reads these incidents and nevertheless he does not turn into a disgruntled against Ibn Abee Qohafa and Ibn Sohak? Did people

lose their realization that Fatima(as) is the Badha' of the prophet(swp)? Fatima(as) is the faithful, the infallible and the purged from all types of abominations, therefore, Allah(swt) becomes angry for her anger and gets pleased for her pleasure, hence, what would be the fate of Ibn Abee Qohafa and Ibn Sohak in front of Allah(swt) after they had committed that disgusting injustice, great sin and terrible cataclysm against Ahlulbeit(as)? Were Ibn Abee Qohafa and Ibn Sohak knowing the status of Fatima(as) and nevertheless they have done what they have done? Did Ibn Abee Qohafa and Ibn Sohak hear about the Quranic verse which says about Fatima(as), her husband(as) and her sons(as), ﴿Verily, Allah desires to remove all impurity from you, O People of the Ahlulbeit, and to purify you thoroughly﴾? Or had Ibn Abee Qohafa and Ibn Sohak known all this, but what they have done was part of the Satanic and Samarian agenda of their coup against Islam, the prophet(swp) and Ahlulbeit(as)? Therefore, Ibn Abee Qohafa and Ibn Sohak did not bother about what they have committed against Itra(as), rather, they acquired the solidity of Jews' obstinacy against the prophet(swp) and his purged Itra(as). As Ibn Abee Qohafa plunged into fabrication and sin, he was completely controlled by the devil. All of us know that devils descend on each fabricator and sinner. Quran says, ﴿Shall I inform you upon whom the devils descend? * They descend upon every sinful liar * They give ear, and most of them are liars.﴾[13] In this regard, Ibn Abee Qohafa himself admits that he is haunted by Satan. Ibn Abee Qohafa says, "I have a Satan that haunts me. If I go divert, you shall straighten me."[14] In fact, Ibn Abee Qohafa and Ibn Sohak were exerting all efforts to betray Ahlulbeit(as) and enrage them. In this regard, we shall remember that the prophet(swp) had said that Ameer Almo'mineen Imam Ali(as) will not die until Ibn Abee Qohafa and Ibn Sohak betray him and fill him up with rage and betrayal although they were

knowing that the prophet(swp) had appointed him as a successor after him. Let's look at this authentic narrative which says, "Anas Ibn Malik narrated, 'Ali fell very ill. I sat near his head. The messenger of Allah entered and people were with him. The house got filled. I stood up from my seat. The messenger of Allah sat at my place. Omar winked to Abo Bakr. He (Abo Bakr) stood up and said, 'O messenger of Allah, you had assigned him (Ali) upon us, but we think that he will die of this illness. If this happens, who will be at his position?' The messenger of Allah kept silent and did not answer. Omar winked to Abo Bakr for the second time, but he (prophet) remined silent and for the third time. The messenger of Allah held up his head and said, 'This (Ali) will not die out of this illness. He will not die till both of you fill him up with anger, heap betrayal upon him and still you will find him patient.'"[15] Look at and contemplate in what the prophet(swp) had said about Ibn Abee Qohafa and Ibn Sohak!

References:

1. Ibn Qutaiba fi Al Imama wal Seyasa
2. Surat Al Tawba: 12
3. Ibn Qutaiba fi Al Imama wal Seyasa
4. Surat Al Monafiqooin: 4
5. Ibn Qutaiba fi Al Imama wal Seyasa, Al Bihar, Dala'il Al Imama, Awalim Al Oloom, Kifayat Al Athar, Al Burhan, Ilal Al Shara'I, Al Shafi, Ahlulbeit by Tawfeeq Ibn Alam, Mira'at Al Oqool, Dheya' Al Aalameen, Al Jami' Al Saqeer by Al Minnawi, Al Rasa'il Al I'tiqadeyya
6. Ibn Qutaiba fi Al Imama wal Seyasa
7. Ibid
8. Al Tabarani fi Al Mi'jam Al Kabeer, Ibn Zanjaweh fi Al Amwal, Al Mottaqi Al Hindi fi Kanz Al Ommal, Ibn Abdo

Rabbihi fi Al Iqd Al Fareed, Al Haythami fi Mojama' Al Zawaid

9. Al Amwal by Ibn Zanjaweh, Kitab Fotooh Al Ardheen wa Sunanaha wa Ahkamaha, AL Tabarani fi Mi'jamihi Al Kabeer, Ibn Asakir fi Traeekh Damascus, Al Tabari fi Tareekhihi
10. Norrel Deen Al Hasani Al Samhoodi fi Wafa' Al Wafaa' bi Akhbar Dar Al Mostafa
11. Bihar Al Anwar by Al Majlisi
12. Al Durratul Thameena fi Akhbar Al Madeena by Ibn Al Najjar, the 8th. Part of Al Mashyakha Al Baghdadeyya by Abee Tahir Al Salafi, Al Qastalani fi Irashad Al Sari li Sharh Saheeh Al Bukhari, Hamza Mohammed Qasim fi Manar Al Qari' Sharh Mokhtasar Al Bukhari, Mostafa Al Seyyoti Al Rihaibani fi Matalib Oli Al Nahei fi Sharh Ghayat Al Montaha
13. Surat Al Shu'ara: 221-223
14. Ibn Qotaiba fi Al Imama wal Seyasa, Sharh Al Nahj by Ibn Abee Al Hadeed
15. Taqreeb Al Ma'arif li Abee Al Salah Al Halabi, Al Khas'is lil Seyyooti, Al Mostadrak lil Hakim, Mokhtasar Tareekh Damascus

The Ceremony of Fatima Al Zahraa(as) is an Eternal Condemnation against the Poles of Saqeefa

The contemplator into the ceremony of Fatima(as) in the Masjid which confuted Ibn Abee Qohafa, will find that she makes a Godly and legal rooting of the science of inheritance and teaches this science to whoever was ignorant of it or ignored it. Moreover, the ceremony gives a clear description to the extent of deviation of the poles of Saqeefa from the Godly legislation which explained everything including inheritance. The ceremony exposes the agenda of the coup which was perpetrated by the poles of Saqeefa and reveals their lie against religion and their fabrication against the legislation of Allah(swt) and the teachings of His prophet(swp). Thus, the ceremony of Fatima(as), clearly, condemns Ibn Abee Qohafa and Ibn Sohak; a condemnation that lasts till the Judgment Day. All the Quranic verses which have been mentioned by Fatima(as) are common verses that deal with the inheritance of all people and they do not exclude the prophet(swp) at all. How does Ibn Abee Qohafa take the prophet(swp) out from the provision of the verses of inheritance in Quran? Fatima(as) asked them by saying, “Did Allah allocated a verse for you and excluded my father from it?” Thus, does an isolated narrative which has been fabricated by Ibn Abee Qohafa take the prophet(swp) and his offspring(as) out of the Godly legislation related to inheritance which is clearly stipulated in Quran and which is applicable on all people at every time and in every place? Is the prophet(swp) different from people in this regard?

Fatima Al Zahraa(as); the Lady of the Women of the Worlds, condemned Ibn Abee Qohafa for that narrative which he himself had fabricated. The fabricated narrative of Ibn Abee Qohafa contradicts Quran, the traditions of prophets and the human conventions since Allah(swt) has created Man. The ceremony of Fatima(as) shows that the poles of Saqeefa have thrown the teachings of Quran behind their backs and fabricated false narratives in order to support their conspiracy against Islam, its prophet(swp) and Ahlulbeit(as). Moreover, the Fatimeyya ceremony indicates that the poles of Saqeefa were opting for what is worse than the first Jahilia from which Allah(swt) and His prophet(swp) have saved people who were at the edge of its pit of fire.

What Ibn Abee Qohafa had done with Fadak, the share of the prophet(swp) and the rest of the rights of Ahlulbeit(as) is an act of robbers and usurpers. In accomplishing that robbing and usurpation, Ibn Abee Qohafa depended on lie and fabrication which are falsely attributed to the prophet(swp). In fact, the conduct of Ibn Abee Qohafa was a conduct that springs from a studied and prepared conspiracy even before the martyrdom of the prophet(swp). This indicates that the poles of Saqeefa were ready with their agenda that was antagonistic towards Islam and wants to strike the religion a deadly strike. Moreover, the poles of Saqeefa were having behind-curtain bureaus which provides them with the Satanic idea that derives from the experiments of the previous religions in fighting the people of religion and distorting it. Rather, the last months or years of the life of the prophet(swp) have witnessed a declared dispute over power and that dispute was led by a majority of Muhajireen and Ansar while the prophet(swp) was still alive among them, however, the history has kept silent over much part of it and rather buried it deep because it will pour further condemnation on the human idols whom the priests of the Saqeefa

court are keen to polish and decorate them. Otherwise, the scientific researcher and the knowledge auditor can't understand the reason behind that shunning of the directives of the prophet(swp) during the last days of his life and that negligence, betrayal and brutal attack which were faced by Ahlulbeit(as) after the martyrdom of the prophet(swp). A lot of authentic history have been concealed and they have never been recorded. This indicates that the matter was not only a matter of mobilizing and bringing in the armed Aslam nomad tribe to control over Al Madeena. Rather, the coup against religion was a Quraishi and Ansari which was fully supported by Tolaqa' of Mecca and the weak-spirited people of the Arabian Peninsula who claimed that they have become Muslims, but they have not become believers. They have been allured and silenced by the robbed wealth of power and its worldly promises. Only a minor minority remained supporting truth and its people, but they were subjugated.

Although Ibn Abee Qohafa had usurped the rights of Ahlulbeit(as) by fabricating a narrative and, falsely, attributing it to the prophet(swp), however, the priests of Saqeefa court tried to claim that Ahlulbeit(as) inherit only the knowledge of the prophethood and not the material heritage of the prophethood. Indeed, this claim make even the bereaved mother, of a dead child, laugh. Did not the priests of the Saqeefa court realize that succession is also part of the scientific heritage of the prophethood? Did not the priests of the Saqeefa court hear about the saying of the prophet(swp), "I am the city of knowledge and Ali is its gate. Whoever want knowledge should come through the gate"? What is succession if it is not a scientific reference which shall be undertaken by the most knowledgeable about the Book of Allah(swt) and the Sunna pf the prophet(swp)? Did not the priests of the Saqeefa court realize that succession is judiciary and ruling among people

and therefore it should be undertaken by the best in judiciary? Who are the rooted in knowledge except Ameer Almo'mineen Imam Ali(as) about whom the prophet(swp) said, "The best in judiciary among you is Ali"? How can Ibn Abee Qohafa sit in in the seat of the prophet(swp) in the presence of the bearer of the scientific and judicial heritage of the prophet(swp); Ameer Almo'mineen Imam Ali(as)? Is not this a betrayal for Allah(swt) and His messenger(swp) in the field of getting employed on posts? Why did Ibn Abee Qohafa remove Ameer Almo'mineen Imam Ali(as) from succession which depends, mainly, on the scientific, judicial and Quranic heritage of the prophet(swp)? Succession is ruling and judiciary by the Book and the Sunna and it can't be undertaken except by the most knowledgeable in Quran and the Sunna of the prophet(swp) and Ameer Almo'mineen Imam Ali(as) was the most knowledgeable in Quran and the Sunna of the prophet(swp). Ameer Almo'mineen Imam Ali(as) is the best in judiciary as admitted by Ibn Sohak himself while Ibn Abee Qohafa refused to arbitrage Quran with regard to the rights of Ahlulbeit(as) rather he fabricated a false narrative to deprive Ahlulbeit(as) from their rights. Ibn Abee Qohafa himself, in a moment of admitting his mental disability and bankruptcy, said, "Depose me. I am not the best of you while Ali is among you."[1] How can Ibn Abee Qohafa be trusted in matters related to the rights of people after what he had done with the Itra(as)? Did not the prophet(swp), now and then and right from the beginning of the Islamic Da'wa till its end, say that Ameer Almo'mineen Imam Ali(as) is his curator, inheritor and successor? Even if the liar and fraudulent priests of the Saqeefa court interpret the inheritance as knowledge, does not this give the right to Ameer Almo'mineen Imam Ali(as) to be the successor of the prophet(swp) as per the Nabawi text which says, "The best in judiciary among you is Ali"? As the prophet(swp) says, "The best in

judiciary among you is Ali", this means that undertaking the task of judiciary requires certain and definitive knowledge of the interpretation of Quran, Sunna and the legal knowledge. Then, who is the more knowledgeable in Quran, Sunna and legislation than Ameer Almo'mineen Imam Ali(as)? Who is more qualified than Ameer Almo'mineen Imam Ali(as) to be the successor of the prophet(swp)? Did not Ibn Abee Qohafa admit that he does not know how to decide upon the inheritance of the grandmother? Moreover, the inheritance which is explained in Quran with regard to prophet Solaiman(as) is the absolute inheritance which includes knowledge and money in all types and the Quranic verse did not particularize that inheritance means knowledge and prophethood only. Even if the inheritance is knowledge and prophethood only, still this qualifies Ahlulbeit(as) for succession and there is nothing that entitles Ibn Abee Qohafa to usurp succession while he does not know how to decide about the inheritance of the grandmother. We have to remember that the prophet(swp) commanded people not to antecede Ahlulbeit(as). If we accept, on the basis of argument and waiving, the false and fabricated claim of Ibn Abee Qohafa that the prophet(swp) said, "We … are (not inherited), what we have left as Sadaqa (charity)", how did Ibn Abee Qohafa read that text? Is it read by putting a (opening the 'r' in the Arabic root) as in (Noorath) or by (breaking it); as in (Noorith) or the whole sentence is read together and there is not comma as in "We … are (not inherited) what we have left as Sadaqa (charity)"? Because in each case of the above cases, it gives a different meaning. Are the Nabawi phrasings vague? Does it mean that the inheritors of the prophet(swp) do not inherit what the prophet(swp) had left as Sadaqa (charity)? Or does the text mean that the whole properties which the prophet(swp) had left get converted into Sadaqa (charity) and thus Ahlulbeit(as) do not inherit

them? If it was so, do not Ahlulbeit(as) know the fact that they do not take Sadaqa (charity) and how will they argue with Ibn Abee Qohafa about something which they know it very well? How do all the properties of the prophet(swp) turn into Sadaqa (charity)? Is this text applicable only on the properties which the prophet(swp) had left as Sadaqa (charity) for the poor of Al Madeena or on all properties and legal rights of the prophet(swp)? If Ibn Abee Qohafa utters it by (opening) the 'r', then, what will he do with the Quranic text which says, ﴿And Solaiman inherited Dawood﴾? What will Ibn Abee Qohafa do with the Quranic text which says, ﴿ To inherit me, and inherit from the House of Jacob﴾? Did Quran say this about other prophets(as) and excluded the prophet Mohammed(swp) from it? Does the rule of Allah(swt), in inheritance, differs between one prophet to another? Did not Allah(swt) command us to say, ﴿We make no distinction between any of them﴾?[2] Did not Quran command us in another point to say, ﴿"We make no distinction between any of His messengers."﴾?[3] Did not Quran command us in another point to say, ﴿We make no distinction between any of them﴾?[4] Even if Allah(swt) differentiated between them in preferences as per His saying, ﴿We have given some prophets advantage over others﴾[5] is that advantage related to depriving Ahlulbeit(as) from the inheritance of the prophet(swp)? Did not Quran command the prophet(swp) to say, ﴿I am not different from the other messengers﴾?

All the above Quranic texts indicate, clearly, that Ibn Abee Qohafa had lied on the prophet(swp) so as to deprive Ahlulbeit(as) from their legal rights. Hence, whoever does not become angry with Ibn Abee Qohafa and Ibn Sohak in spite of his knowledge about the anger of Fatima Al Zahraa(as), he doesn't have faith, rather, he is not a Muslim at all, rather, he is from the hypocrites who do not believe in Allah(swt) nor do they believe in the Day of

Judgment or punishment. Because the anger of Fatima(as) means the anger of Allah(swt) and no believer will be comfortable if he comes to know that Fatima(as) is angry with him and it is not possible for a believer, but to be angry with whoever Fatima(as) became angry with. Allah(swt) is the guardian of the believer and the real believer adopts the position of Allah(swt) and Who becomes angry for the anger of Fatima(as). Is not the harm which Ibn Abee Qohafa and Ibn Sohak had caused to Fatima(as) a clear evidence that they are heedless about the Judgment Day, the Godly punishment and they challenge the teachings of religion and the Godly will? Does not the significance and meaning of the Quranic verse which says, ﴿Those who insult Allah and His Messenger, Allah has cursed them in this life and in the Hereafter, and has prepared for them a demeaning punishment﴾ apply on Ibn Abee Qohafa and Ibn Sohak? The saying of the prophet(swp), "Fatima is piece of me. Whatever harms her harms me and whatever makes suspicious makes me suspicious", was surveilling those who were conspiring against Islam. The conspiracies of Ibn Abee Qohafa and Ibn Sohak were not only aiming to take the rights of Fatima(as) or usurping succession, but they were also targeting the existence of genuine Islam. Therefore, Fatima(as) did not protest for a material value because, for her, Fadak was not equal to a sneezing of a goat. Rather, her protest was because of her realization that the poles of Saqeefa are, economically, targeting Ahlulbeit(as) so as to demolish the whole religion later on and build a second Jahilia on the debris of the first Jahilia which had been demolished by the prophet(swp). Whatever money in the hand of Ahlulbeit(as) is like a money in the hand of Allah(swt); it supports religion and puts it on the right track, so was the money of Khadeeja(as) which benefitted the prophet(swp) and so was the breakfast of Itra(as) which benefitted the poor, the orphan and the captive. Fatima(as), by defending

her material rights, she was protecting Islam. Therefore, she with Ameer Almo'mineen Imam Ali(as) were the first to be targeted by the enemies of Islam through a coup that usurps succession and robbery that deprives them from their economic rights because the enemies of Islam were, first and foremost, targeting religion.

Thus, the poles of Saqeefa waged an economic war against Ahlulbeit(as) so that they could not undertake their Godly role and hence the poles of Saqeefa wanted to disable the whole religion within a short time. The poles of Saqeefa were knowing that Fatima(as) has material rights which she inherits from the prophet(swp), but their depriving of Fatima(as) from her right was having political, economic and social goals. The political goal is that the poles of Saqeefa got worried that she would come on the following day to demand succession for her husband; Ameer Almo'mineen Imam Ali(as). If Ibn Abee Qohafa believes her in demand for her material right, he can't disbelieve her in her demand to restore the succession of Ameer Almo'mineen Imam Ali(as). Thus, by depriving Fatima(as) from her material right, Ibn Abee Qohafa tried to belittling her into the size of an ordinary person and rather less than ordinary and even considering her from that type who lies because Ibn Abee Qohafa believed in Jabir Ibn Abdillah(as) in his claim and did not demand a witness from him. The motive of Ibn Abee Qohafa behind this was also to nullify the leading role of Ameer Almo'mineen Imam Ali(as) and Fatima(as) and reduce their financial capabilities so that they do not become a danger for the usurped chair in a social reality which is weak in its religion, flocking around the traditional political, financial and tribal power centers and ready to sell out its religion in the cheapest prices. Ibn Abee Al Hadeed, in his Sharh, says, "I have asked Ali ibn Al Farqi; the teacher in Al Gharbeyya school in Baghdad and said to him: 'Was Fatima true?' He said, 'Yes.' I said: 'Why did not Abo

Bakr give her Fadak if he considers her true?' He smiled and said…. 'If he gives her Fadak today on the basis of her demand, the following day she would come and demand succession for her husband and thus displacing him from his position and he would not be able to apologize or defend himself because he would have considered her true in what she says, whatever it may be, without a need for evidence or witnesses.'"[6] As far as the economic and social sides are concerned, they are tied with the political side and the poles of Saqeefa exerted all efforts to disperse people from around Ahlulbeit(as).

The priests of the Saqeefa court manipulated the reaction of Fatima(as) towards Ibn Abee Qohafa by phrasing it through a softened language so that the handler of history throughout history does not sympathize with her. This is a Satanic manipulation of truth. Al Bukhari; the priestly, says, "Abo Bakr refused to give Fatima anything from it. Therefore, Fatima wajadat (became angry) of him and she abandoned (boycotted) him till she died. She lived after the prophet for six months. When she died, her husband buried her at night after praying for her without the permission of Abo Bakr."[7] Look how the deviant priestly history soothes the positions and impressions of Fatima(as) and calls it (became sad) while in fact, she got angry with him, cursed him and cursed his friend (Ibn Sohak). However, the writers of the priestly history are ready to manipulate history and its incidents so as to protect their human idols as they have done in the case when Ibn Sohak insulted the prophet(swp) on the day of Razeyat Al Khamees when Ibn Sohak doubted the mental soundness of the prophet(swp) and claimed that the prophet(swp) lost control over his intellect and spoke out of consciousness. However, the priestly history lightened all those insolent and ignoble linguistic intentions of Ibn So-

hak by using a floating expression which says that the prophet(swp) was "overwhelmed by pain" so as to protect Ibn Sohak.

Moreover, the so-called Muslim; the priest, in his book handles the details of the incident and admits that Fatima(as) got angry with Ibn Abee Qohafa and Ibn Sohak. Muslim did not say, like Al Bukhari, that Fatima(as) became 'sad', rather, he was more realistic in projecting the reaction of Fatima(as) towards Ibn Abee Qohafa and Ibn Sohak and he said that she got 'angry' with them. Since, Allah(swt) gets angry for the anger of Fatima, will Fatima(as); the Lady of the Women of the Worlds, get angry just for nothing while it is for her anger that Allah(as) gets angry as per the Nabawi Hadith which we have seen? Will Fatima(as); the Lady of the Women of the Worlds, get angry just for nothing or she will get angry with the false of the poles of Saqeefa, their lie and their fabrication against the Quranic and Nabawi texts?

Thus, the priestly history tried to obliterate facts so that people can't know that Allah(swt) had got angry with Ibn Abee Qohafa and Ibn Sohak although Fatima(as) had put them in a narrow corner when she made them admit that the prophet(swp) had said, "Allah gets angry for the anger of Fatima and gets pleased for the pleasure of Fatima." No historian can deny that Fatima(as) had boycotted Ibn Abee Qohafa and Ibn Sohak. She had not spoken to them till she martyred. Thus, as per the Nabawi texts, Allah(swt) is angry with Ibn Abee Qohafa and Ibn Sohak.

That was Al Saqeefa and its which opted for rejecting the Godly choice that crowned Ameer Almo'mineen Imam Ali(as) as a legal successor of the prophet(swp). The poles of Saqeefa blockaded truth and its people by all factors of blockading so as to distance Ahlulbeit(as) and their influence from people pave the way for the agenda which turns on heels and distorts religion! The poles of Saqeefa wanted to make it crooked right from the begin-

ning. Far it is that the molds of the poles of Saqeefa accept justice and truth. Rather, they were always haters of justice and truth.

The injustice which Ibn Abee Qohafa and Ibn Sohak have poured on Fatima(as) was a terrible injustice which is similar to those disobediences which they have committed against the prophet(swp), their coup against religion and their deviation from the Godly and Nabawi choice. Therefore, Fatima(as) remained angry with Ibn Abee Qohafa and Ibn Sohak till she martyred. It can be said that Fadak, the share of the prophet(swp), and the brutal attack on the house of Itra(as) are everlasting symbols of the injustice which was poured on Ahlulbeit(as).

References:

1. Ibn Qutaiba fi Al Imama wal Seyasa, Sharh Al Nahj by Ibn Abee Al Hadeed
2. Surat Al Baqara: 136
3. Surat Al Baqara: 285
4. Surat Aal Imran: 84
5. Surat Al Israa: 55
6. Sharh Al Nahj by Ibn Abee Al Hadeed
7. Al Bukhari, Muslim

Usurpation of Fadak, the Share of the Prophet(swp) and the Attack on the House of Itra(as): An Everlasting Symbol of the Injustice which was Poured on Ahlulbeit(as)

The cases of Fadak and the share of the prophet(swp) are not cases of material value, but they have a clarifying value which plays the role of Godly clarification that exposes the hypocrites and the oppressors. Quran and Sunna had given the descriptions of the hypocrites and the oppressors. Allah(swt) and the prophet(swp) had clarified that through clear texts. Therefore, the Godly revelation and the Nabawi clarification became the yardstick that examines the human behavior and classifies people according to that into either a believer or a hypocrite. For Fatima(as), Fadak, the share of the prophet(swp) and other rights of Ahlulbeit(as) are not equal not equal to a sneezing of a goat, but through them and through the attack on the house of Itra(as), Allah(swt) clarifies the coup which has been staged by the poles of Saqeefa against Quran, the prophet(swp) and the Sunna of the prophet(swp). Fadak, in itself, was not an end for Ahlulbeit(as), but through them, they have proved the starting of the poles of Saqeefa to operate the hoes of demolishing the Islamic religion and initiating the construction of the second Jahilia. Fadak and the share of the prophet(swp) were nothing in the Godly world of Ahlulbeit(as) who employ every material to get near to Allah(swt) and spend whatever they have on poor, orphans and captives, therefore, Allah(swt) praised them in Quran that is read till the

Judgment Day and elevated their status through Quranic verses that make them the most sublime of all creatures. Thus, Fadak and other aspects of the material worlds do not equal anything for the Godly, holy and luminous creatures who generously spend all their food on the poor, orphans and captives; just for the sake of Allah(swt), because they dread from Allah(swt) a frowning and grim day, therefore, Allah(swt) will protect them from the evil of that day and will give them radiance and joy. However, through the demand of Fatima(as) for Fadak and the shares of the prophet(swp), the injustice of the oppressors, the lie of the liars, the betray of the betrayers, the aggression of the aggressors, the false of the falsifiers and the perjury of the counterfeiters have become very clear. Thus, the usurpation of Fadak, the share of the prophet(swp) and the attack on the house of Itra(as) exposed that the poles of Saqeefa have discarded Quran behind their backs and indulged in dealing with the Nabawi Tibyan (Sunna and explanation of Quran) by banning it or fabricating, distorting, counterfeiting and forging it. The usurpation of Fadak, the share of the prophet(swp) and the attack on the house of Itra(as) expose the preludes of the injustice of the oppressors which paved the way for turning on the whole religion. Thus, the usurpation of Fadak, the share of the prophet(swp) and the attack on the house of Itra(as) are symbols that expose the hastiness of the perpetrators of coup against Allah(swt), Quran and the prophet(swp). Therefore, Ameer Almo'mineen Imam Ali(as) was right, as usual, when he addressed Ibn Abee Qohafa by saying, "Very quickly you have lied on the messenger."[1] Like the saying of Fatima(as) to Ibn Abee Qohafa that he had discarded Quran behind his back, this Alawi expression also has a deep significance. The reaction of Fatima(as) against Ibn Abee Qohafa; anger on him, boycotting him, nonreplying his greeting and preventing him from attending prayer for her or burying her were

having a deep significance in which people should contemplate deeply to understand them, expose the path of criminals and renounce the Samarians and calves of the prophet Mohammed(swp). The injustice which Fatima(as) faced, gave an early classification of oppressors, oath breakers, treacherouses and criminals. By demanding her legal rights, Fatima(as) was stripped Ibn Abee Qohafa of the post in which he pushed himself and dressed it. Fadak, the share of the prophet(swp) and the attack on the house of Itra(as) have exposed the coup agenda of Ibn Abee Qohafa and denuded the poles of Saqeefa for history. The lies which Ibn Abee Qohafa has fabricated made him one of the liars, fabricators and the forgers in religion in a systematic way so as to take over the leadership, spiritual, moral and material rights of others. Fadak, the share of the prophet(swp) and the attack on the house of Itra(as) have put Ibn Abee Qohafa in the position of the rejector of Quranic texts and Nabawi Hadith, the violator of Islamic teachings and the fabricator of lie on the prophet(swp), thus, Ibn Abee Qohafa has supported his coup not only by fabricating lies on Nabawi Sunna, but also by refuting the teachings of Quran which he, hypocritically, called people to stick to at the cost of Sunna Nabaweyya and at the same he refused the call of Fatima(as) to arbitrage Quran. The confrontation between Fatima(as) and Ibn Abee Qohafa which exposed the coup against which Allah(swt) had warned by saying, ﴿Muhammad is no more than a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn on your heels?﴾ One of the preludes of turning on the heels were the lies fabricated by Ibn Abee Qohafa. Ibn Abee Qohafa's lies were aptly described by Fatima(as) as "something terrible." Ibn Abee Qohafa brought what even the disbeliever, who upholds human values, rejects within himself because there is no religion that deprives the offspring of the deceased from his

properties. Moreover, the question of Fatima(as) to the turners on their heels, "Did you then intentionally forsake the Book of Allah and leave it behind your backs?" answers itself in a clear manner to indicate the agenda of the coup which discarded religion. Taking away Fadak and the share of the prophet(swp) from its legal owners was one of the most important agenda of the coup against the religion of Allah(swt). It exposed the dimensions of rebelling against Quran by refuting and against Sunna by lying. Therefore, Fatima(as) had done what the prophet(swp), if he were alive, would have done against Ibn Abee Qohafa and Ibn Sohak. Whoever violates Quran, rejects its clear stipulations, turns on it, fabricates false narratives and attributes them to the prophet(swp) and oppresses the people of Allah(swt), he has no place to pray for people whether they were alive or dead. This conforms with the early Nabawi classification of Ibn Abee Qohafa which deprived him from any privilege and put question marks in front of his future deeds. As we know, the prophet(swp) refused to give Ibn Abee Qohafa a Nabawi privilege similar to that which he gave to the martyrs of Ohod when he said about them, "I testify for those…"[2] At then, Ibn Abee Qohafa tried to extract a similar privilege for himself by saying, "Are not we their brothers? We embraced Islam as they have embraced and struggled as they have struggled?"[3] However, the prophet(swp) replied him by saying, "But I do not know what you will do after me"![3] In another narration, there is an addition which says that the prophet(swp) said to Ibn Abee Qohafa also, "But those have not eaten anything from their remunerations." This means that during all the periods which Ibn Abee Qohafa had passed with the prophet(swp), he could not climb in the ladder of faith or gain a Nabawi praising that confirms his faith as the prophet(swp) did with Ameer Almo'mineen Imam Ali(as) and Ammar Ibn Yasir, Salman Al

Farisi, Hijr Ibn Odai, Amr Ibn Al Homoq Al Khoza'e, Hothaifa Ibn Al Yaman(ra). Regarding Ameer Almo'mineen Imam Ali(as) and Ammar Ibn Yasir and Salman Al Farisi(ra), the prophet(swp) said, "The paradise yearns for Ali, Ammar and Salman."[4] Why did Ibn Abee Qohafa and Ibn Sohak failed in faith and did not have except their apparent declaration of Islam? This justifies the ousting of Ibn Abee Qohafa by the prophet(swp) from leading people in prayer and ousting him from the task of conveying Surat Bara'. Moreover, Allah(swt) did not honor Ibn Abee Qohafa to pray for the prophet(swp) and his Badha' when they martyred. In the case of the burial of the prophet(swp), we have seen that Ibn Abee Qohafa ran panting towards Saqeefa to turn on his heels and put the foundation for the distortion of Islam. In the case of the burial of the Fatima(as), we came to know that he was prevented from praying for her or participating in burying her. Thus, Ibn Abee Qohafa and who were loyal to him appeared to be odd in the Islamic body of faith. Moreover, the position of Fatima(as) embodies the position of the prophet(swp). The prophet(swp) expelled Ibn Sohak from his house, ousted Ibn Abee Qohafa from the task of conveying religion and from the task of leading people in prayer and cursed whoever stayed behind the army of Osama. Ibn Abee Qohafa and Ibn Sohak were from those who stayed behind the army of Osama. Thus, Fadak, the share of the prophet(swp) and the attack on the house of Itra(as) show, in a clear and direct way, the role of old ISIS in turning on their heels and targeting the pillars of religion. Therefore, Fatima(as) called them "leaders of disbelief" and that they do not have faith and she commanded people to fight them. In this way, the scientific researcher in history understands the motive behind usurpation of Fadak, the confiscation of the share of the prophet(swp) and the attack on the house of Itra(as) and the significance of the struggles of Fatima(as)

in the face of all those Saqeefi violations and infringements which targeted religion and its teachings. The struggle of Fatima(as) stripped Ibn Abee Qohafa and Ibn Sohak from each and every legacy including being ordinary soldiers in the army of Osama because Fatima(as) considered them leaders of disbelief, do not have faith and commanded people to fight them.

Thus, Fadak and the share of the prophet(swp) were not just a material right of Ahlulbeit(as), but they were representing the whole succession. They are the symbols of the usurped material, moral and spiritual right of Ahlulbeit(as). Ibn Abee Qohafa insisted to demolish the stipulations of religion lie on the prophet(swp) in order to snatch it away from Fatima(as) and Ahlulbeit(as). Fadak and the share of the prophet(swp) are two symbols of a usurped succession and not a material greed from the side of Ahlulbeit(as). The concern of Itra(as) was not at all to accumulate money or world. Speaking about Fadak in Nahjul Balaqa, Ameer Almo'mineen Imam Ali(as) says, "By Allah, I have not accumulated from your world a gold nor have I stored from its trophies anything nor have I possessed from its land a span. Yes, Fadak was in our hands from all what the sky shades, but some greedy folk targeted it and others were passive and did not support us to maintain it. The best judge is Allah."[5] This means that Ameer Almo'mineen Imam Ali(as) was also having his legal demands which the poles of Saqeefa had deprived him from them, but Ameer Almo'mineen Imam Ali(as) will sue them in the court of Allah(swt) on the Judgment Day. We find also the authenticity of the ownership of Fadak by Ahlulbeit(as) from the grandson of the prophet(swp); Imam Mosa Ibn Ja'far Al Kadhim(as) and that Fadak is a symbol of the legal authority of Ahlulbeit(as). When Haroon Al Abbasi offered Imam Mosa Ibn Ja'far Al Kadhim(as) to take Fadak, Imam Mosa Ibn Ja'far Al Kadhim(as) said, "'I will not take

it unless it is with its borders.' Haroon said, 'What are its borders?' Imam Mosa Ibn Ja'far Al Kadhim(as) said, 'The first border Adan, the second border Samarqand, the third border Africa, the fourth border Saif Al Bahr; what is neighboring Khazar and Armenia.' Haroon said to him, 'Nothing remained for us. Go away from my assembly hall.' (It means that you have demanded the whole Islamic geography during the Abbasi reign.) Imam Mosa Ibn Ja'far Al Kadhim(as) said, 'I told you that if I mark it, you will not give it back.'"[6] But far it is for the people of false and its followers to accept to give back Fadak; with its complete and integrated dimensions, to its true owners. The folks are the sons of the folks. Because this would mean giving back the succession to those who had been selected by Allah(swt) to be legal successors over people. But the people of false were ready to fling Fadak among themselves. Ibn Affan; the bearer of sins, gave Fadak to the lizard; the son of the lizard; Marwan Ibn Al Hakam, although he was knowing that Fadak was a right of Ahlulbeit(as), however, he gave it to one of the most rigid enemies of the prophet(swp). Thus, snatching away Fadak from the hands of the fairest people on earth; the Itra(as), and giving it to the most unfair and disbelieving people on earth; the lizard; the son of the lizard; Marwan Ibn Al Hakam, is a clear evidence that the poles of Saqeefa and whoever followed their path have targeted religion and the Itra(as). As the usurpation of Fadak and the share of the prophet(swp) from their real owners is a symbol of the injustice which has been poured on the people of truth and a means on which the unjust people depended to stage a coup against the whole religion, so are Fadak and the share of the prophet(swp) should be a cresset that lights for people to return to the genuine religion and its true people by means of knowing the people of truth and become loyal to them and knowing the people of false

and renouncing them.

In fact, the case of usurping Fadak and the share of the prophet(swp) were rings in the chain of the procedures of fixing and consolidating the coup of the coup-stagers, the treachery of the treacherous, the injustice of the oppressors and the distortion of the distorters. If Ibn Abee Qohafa did not insist on depriving Fatima(as) from her material rights and relegate Quran and Nabawi Sunna to the margin, the other rights of Ahlulbeit(as) would be on the table, therefore, Ibn Abee Qohafa sacrificed Quran and the Nabawi Sunna and hanged on the fabrications in order to consolidate his false Saqeefi succession and deprive Ahlulbeit(as) from their rights in leading the nation. Ibn Abee Qohafa took this unjust position towards Fatima(as), refuted Quran and fabricated false narratives so as to take similar positions in the context of fixing himself on the usurped chair. Therefore, he attacked the house of Itra(as), violated its sanctity, threatened Fatima(as), her husband(as) and sons(as) with burning and he, actually, moved to carry out that and in the meanwhile Fatima(as) got harmed by Ibn Abee Qohafa and Ibn Sohak and all this caused the illness of Fatima(as) and her martyrdom.

The usurpation of Fadak, the confiscation of the share of the prophet(swp) and the attack on the house of Itra(as) were crimes which have been committed by the poles of Saqeefa so as to accomplish an integrated coup against religion. Therefore, they ordered to exclude Quran from its Nabawi meaning, banned people from deliberating Nabawi Sunna so as to create an ideological and legislative vacuum and then filling it by fabricating narratives that contradict Quran and Nabawi Sunna and importing the fabrications of the previous religions so as to produce a completely fabricated, bishoped, Judaized and Zoroastrianized Islam. The usurpation of Fadak, the confiscation

of the share of the prophet(swp) and the attack on the house of Itra(as) were representing weapons which have been pointed by the coup-stagers at Ahlulbeit(as) so as to enforce the agenda of Saqeefa.

Thus, the usurpation of Fadak, the confiscation of the share of the prophet(swp) and the attack on the house of Itra(as) were not but an aspect of multi-aspects conspiracy upon which the poles of Saqeefa leant in order to distance the people of religion from the position which enables them to practice their Godly role by leading the nation and maintaining religion, its teachings and legislations.

Therefore, the usurpation of Fadak, the confiscation of the share of the prophet(swp) and the attack on the house of Itra(as) are symbols that expose the usurpation of succession by Ibn Abee Qohafa. Moreover, the demand of Fatima(as) to repossess the usurped Fadak and the confiscated share of the prophet(swp) and her condemnation of the attack on her house represent the anger of Fatima(as). Her anger represents the anger of Allah(swt) whereas her grieve represents the grieve of the prophet(swp) over what the poles of Saqeefa have done. The boycotting by Fatima(as) to the poles of Saqeefa represents the blowing up of their legacy and indicating the demolished nature of their relation with Allah(swt) and His messenger(swp). The curse by Fatima, on the poles of Saqeefa represents the believers' renouncing Ibn Abee Qohafa, Ibn Sohak and whoever followed them till the Judgment Day. As the prophet(swp) said that the anger of Fatima(swp) is the anger of Allah(swt) and her pleasure means the pleasure of Allah(swt), this clearly means the necessity of renouncing whoever harmed her, oppressed her and attacked her house. Thus, what will be the fate of those who angered her, oppressed her, threatened to burn her, her sons(as) and her husband(as) and even initiated the enforcement

of that threat and in the process, they kicked her, cuffed her, broke her rib, murdered her unborn child by pressing her between the door and the wall. All this represents an aggression not only on Ahlulbeit(as) and their properties, but also an aggression on religion itself and its symbols to whom the prophet(swp) assigned the task of undertaking the affairs of Muslims. Rather, it is an aggression on the prophet(swp) himself because he said to the Itra(as) that their war is his war. Every scientific researcher concludes that the reaction of Fatima(as) is exactly the reaction of the prophet(swp) because she is Bidha' of the prophet(swp) and their decrees match each other whether they were alive or dead. This calls upon everyone who believes in the Day of Judgment, the tributes of loyalty to the people of Allah(swt) and renunciation of the enemies of Allah(swt) to adopt the position of Fatima(as) against Ibn Abee Qohafa and Ibn Sohak, curse them and rather to fight them by various ways of fighting as a compliance with the commandments of Fatima(as).

Thus, the opposition of Fatima Al Zahraa(as) to the usurpation of succession by the poles of Saqeefa would remain a rallying cry throughout history. Fatima Al Zahraa(as) and her opposition to the poles of Saqeefa would remain a Rafidhi glowing torch and a light that guides to truth and deprives human idols from their forged legacy. Every person who searches for truth and fact shall follow Fatima(as) and discard the human idols.

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Ameer Almo'mineen Imam Ali(as) Requests Sahaba for Support and their Betrayal for him

When the poles of Saqeefa usurped the rights of Ahlulbeit(as), Ameer Almo'mineen Imam Ali(as) did not remain silent at all. He moved to mobilize supporters of truth. Salman Al Farisi(ra) said, "When the night fell, Ali took Fatima on a donkey and caught the hands of his sons; Al Hasan and Al Hosain. He did not leave anyone of the people of Badr from Muhajireen and Ansar, but he came to his house. He reminded them his right and called them to support him. But no one responded to him except forty-four men. He ordered them to come to him the following morning head-shaved and with their weapons so as to give pledge to die. The following morning, no one came except four: I, Abo Thar, Al Miqdad and Al Zubair Ibn Al Awwam. He did this twice. When he saw their betrayal and faithlessness, he remained in his house….. and refused to give pledge of allegiance."[1]

Ibn Qotaiba says, "….Ali went out at night bearing Fatima; the daughter of the messenger of Allah, on an animal to the gatherings of Ansar and asked them for support. They used to say: 'O daughter of the messenger of Allah. We have given our pledge of allegiance to this man (Ibn Abee Qohafa) and if your husband and the son of your uncle had come to us before Abo Bakr, we would have not selected except him.' Ali said: 'Should I leave the messenger of Allah in his house without burying him and then come out disputing people over his authority?' Fatima said, ''Abo Al Hasan did not do except what he was supposed to do, but they have done what Allah will ask them and punish them

for it."[2] Look at the justification of Ansar which says, 'O daughter of the messenger of Allah. We have given our pledge of allegiance to this man (Ibn Abee Qohafa)' Fatima Al Zahraa(as) replied their excuse which is uglier than their sin by saying, "Woe to you! Have you forgotten the day of Ghadeer Khum? Did my father leave to anybody an excuse on the day of Ghadeer Khum?"[3] This indicates that the justification of Ansar is a weak justification and shows the fact that the Ansar do not want to support the truth and the people of truth. It also indicates that either the Ansar have not heard the saying of the prophet(swp) that he left the two weights behind him; the Book and Itra(as) or they have breached their pledge of allegiance, broken the oath and rejected the legal successors of the prophet(swp). Thus, the majority of who call themselves as companions have betrayed the prophet(swp) who said about Ameer Almo'mineen Imam Ali(as), "O Allah, grant victory to whoever supports him and betray whoever betrays him."

Fatima Al Zahraa(as) felt of being 'made helpless', therefore, she said, "O, Father! After you we have become from the helpless people and people have turned away from us." Since Ameer Almo'mineen Imam Ali(as) did not find a supporter, he did not raise the sword against the coup perpetrators. He adhered to the advice of the prophet(swp) for him not to fight them if he does not find sufficient number of supporters. Al Ya'qoobi says that if forty sincere persons came to Ameer Almo'mineen Imam Ali(as), "the matter of succession would have another saying."[4] But Ameer Almo'mineen Imam Ali(as) did not find who supports him. Al Ya'qoobi adds, "Khalid Ibn Saeed Ibn Al Aas was absent. He came, met Ali and said to him, 'come on let me give you the pledge of allegiance. By Allah, there is no one among people who is more deserving of the position of Mohammed except you.'"[5] A group of people gather around Ameer Almo'mineen Imam Ali(as)

calling him to receive the pledge of allegiance from them. He said to them, "Come to me tomorrow heads-shaved. No one came to him on the following day except three persons."[6]

Thus, Ameer Almo'mineen Imam Ali(as) did not find the sufficient number of sincere supporters. In spite of the existence of a large number of the supporters of the Alawi Welaya inside Al Madeena and outside of it, however, they were not ready to come up to that level of sincere confrontation on which Ameer Almo'mineen Imam Ali(as) can depend in facing a large base of nomad Arabs, hypocrites, Tolaqa, Jewish circles and others which support the coup perpetrators against the true religion and the true people of religion even since the life of the prophet(swp). Because if Ameer Almo'mineen Imam Ali(as) had confronted the coup perpetrators with that few numbers of his supporters, Al Madeena would have turned into a new Mecca during a period in which Islam was still weak, rather, the coup perpetrator would have pounced not only on Ahlulbeit(as), alone, but also on the religion itself. Most of the sympathizers with Ahlulbeit(as) were not ready for jihad for the sake of the bless of the truth and its people. Rather, even the genuine Islam was not engaging the mind of the majority of people to a level that makes them ready to confront Tolaqa', hypocrites and the Jews who support the turners on their heels. If genuine Islam had been their concern, they would have not disobeyed the prophet(swp) nor would have they refused to join the army of Osama nor would have they betrayed Ameer Almo'mineen Imam Ali(as) in the wake of Al Saqeefa coup and they would have rowed behind Ameer Almo'mineen Imam Ali(as) in the face of the outputs of Al Saqeefa and they would have supported Fatima(as) in the face of injustice and attack which she had faced from the poles of Saqeefa. This shows that most of those who claim that they are companions of the prophet(swp) have detested

the commandment of Allah(swt), His prophet(swp) and Ahlulbeit(as) because it is the commandment of truth while the majority of the so-called Sahaba are embodiment of the saying of Quran, ﴿but most of them hate the truth﴾. In fact, what had happened to Ahlulbeit(as) after the martyrdom of the prophet(swp) indicates that the prophet(swp) was not having a great status in hearts of the majority of the so-called Sahaba, rather, they discarded him and discarded his message, his teachings, his commandments and exchanged the blessing of Allah(swt) with disbelief. If the prophet(swp), his message, his teachings, his commandments and his Itra(as) had had a great status in the hearts of the so-called Sahaba, they would have not disobeyed him nor would have they staged a coup against his Itra(as) while he was still laying-dead on the bed. Rather, by that betraying deed, the so-called Sahaba were waiting for the change of fortune of the prophet(swp) and his Itra(as) and detesting the command of the prophet(swp), therefore, they breathed that detest through the oppressing, and killing the Itra(as). The concern of the majority of the so-called Sahaba was the world to which they look through a stark Jahilia, tribal and materialistic spectacle which is rooted in them to such extent that it made them forgot religion and its teachings.

The researcher in history gets amazed: Where were the so-called Sahaba in general when all that brutal attack on Fatima(as) and the purged Ahlulbeit(as) took place? Is it possible for a person to imagine that those who are called Sahaba have graduated from the school of the prophet(swp)? Where are they from the clear Nabawi texts pertaining to the right of Fatima Al Zahraa(as) in particular and Ahlulbeit(as) in general, affection for them, being loyal to them and supporting them? Which doctrine, which jurisprudence and which religious interpretation made them to take that treacherous, betraying, and oath breaking position which prevented

them from supporting truth and the people of truth and consolidating truth? If we consider that the majority of Muhajireen were like the poles of Saqeefa; the stagers of coup, where are the majority of the Ansar from the call of Fatima(as) for them to fight the leaders of disbelief when she addressed Ansar by saying, "O, the sons of Qeela (The mother of Aws and Khazraj); will I get deprived of the heritage of my father while you hear and see it?! …. have you retreated after moving forward, recoiled after daring, became coward after courage in front of a folk who breached their faith after their oath and attacked your religion, then fight the leaders of disbelief - they have no faith - so that they may desist…"? Does not that call of Fatima(as) agree with the teachings of the Quranic verse which says, ﴿And do not incline towards those who committed injustice, or the Fire may touch you; and you will have no protectors besides Allah, and you will not be saved﴾? Did those who attended that era and showed their Islam know who is Fatima Al Zahraa(as)? Why did not they revolt against Ibn Abee Qohafa and later on they revolted against Ibn Affan? Is it because the injustice of Ibn Affan touched those who are called Sahaba, therefore, they moved while the injustice of Ibn Abee Qohafa was poured on Ahlulbeit(as) and this was not concerning them in any way? In fact, the position of the so-called Sahaba which is betraying the truth, breaking the oath and inclining towards those who committed injustice is not but an incarnation of the psyche of the poles of Saqeefa. Therefore, the researcher who goes deep into history, considers that the vast majority of the so-called Sahaba have turned, after the martyrdom of the prophet(swp), into soldiers of false or silent over truth and rather betrayers of it, therefore, they served the coup and did not support Ahlulbeit(as). Rather, the vast majority of the so-called Sahaba supported the false and its people and betrayed the truth and its people. Did the majority of the so-

called Sahaba hear the saying of the prophet(swp) to Ammar Ibn Yasir(ra), "O, Ammar, if you see Ali goes along a valley and people go along another valley, go along with Ali and leave people as he will not direct you to annihilation nor will he take you out of guidance."? Did the majority of the so-called Sahaba hear the saying of the prophet(swp) about Ameer Almo'mineen Imam Ali(as), "By the One in Whose Hand is my soul, this and his followers are the winners on the Judgment Day"?[7] Did they hear the saying of the prophet(swp) to Ameer Almo'mineen Imam Ali(as), "O Ali, you and your Shia (followers) are the best human"?[8] Where are they from the holy stipulations which commands people to gather around Ameer Almo'mineen Imam Ali(as) because he represents the truth? Why did not the so-called Sahaba support Ahlulbeit(as)? Why was their position towards Ahlulbeit(as) passive while the sanctity of religion was being violated and the people of religion were being humiliated in front of their eyes? Were the so-called Sahaba in general and the Ansar in particular affectionate towards Ahlulbeit(as) as a wage for the prophet(swp) who did not ask them more than that? When the prophet(swp) asked them to be affectionate towards Ahlulbeit(as), he was not aiming for more than proper shaping the feelings, emotions and conscience of people which makes them protectors of Ahlulbeit(as), supporters of them and renouncers of their enemies and hence they become with religion. Whoever truly loves Ahlulbeit(as), he does not harm them. Whoever truly loves Ahlulbeit(as), he confronts whoever harms them. Whoever truly loves Ahlulbeit(as), he restores, for them, their right and distances injustice from them. Whoever truly loves Ahlulbeit(as), he renounces their enemies. However, where are the so-called Sahaba from all this? Fatima Al Zahraa(as) was oppressed by Ibn Abee Qohafa and Ibn Sohak and their gang while the people whom we have told that they are Sahaba; the so-called people

of the first century, kept silent and the followers of Saqeefa remained silent till our present day! Where are the so-called Sahaba from the oppression which was poured on Fatima Al Zahraa(as) and where are they from her anger which is the anger of the prophet(swp) and the anger of Allah(swt)? Why did they incline to those who oppressed the Itra(as)? Did not they fear that the fire touches them? Why did not they say a saying of truth to Ibn Abee Qohafa and Ibn Sohak that their oppressing to Fatima(as) is an oppression to the prophet(swp) and thus they are harming the prophet(swp) and whoever harms the prophet(swp), he harms Allah(swt)? Did not the oppressors fear the warning of the Quranic verse which considers that whoever harms the prophet(swp) and Allah(swt) is cursed in the World and in Hereafter? Where were they from the Hadith of the prophet(swp) which said, "I have left with you that if you stick to them, you will never go astray; the Book of Allah and my Itra; my Ahlulbeit."?[9] Is it possible that oppressing Ahlulbeit(as) or accepting that oppression on them or keeping silent towards oppression which falls on them, can be done by he who loves or follow them? Why was that strange and suspicious silence which engulfed Muhajireen and Ansar; with the exception of some of them, in the wake of Al Saqeefa while the coup stagers were attacking the house of Itra(as) and threatening to burn and kill them? Does a nation feel relaxed while it is seeing Fatima(as) oppressed, sad, angry and resented? Did not the so-called Sahaba draw the impression of the prophet(swp) in their minds and conscience while they were seeing Fatima(as) oppressed, sad, angry and resented? Did not they remember the impression of the prophet(swp) towards Wahshee even after he declared himself to be a Muslim? What would be the position of the prophet(swp) if Allah(swt) returned him, as He returned Mosa(as), and the came to know about what had happened to his religion and his Itra(as) as

Mosa(as) came to know what the followers of the Samarian had done with his religion and brother Haroon(as)? If the so-called Sahaba had felt save that the prophet(swp) will not come by himself, did they feel save from the torment of the Judgment Day and the humiliation which would surround them on that day? Did not they fear that they become from those whom the prophet(swp) would say about them, “My companions! My companions!” while they are being taken to the fire. What is this boldness against Allah(swt), His messenger(swp) and his pure Itra(as)? All evidences point that the majority of those who are called Sahaba did not pay the remuneration of the prophet(swp) nor did they return his favor; neither in his religion nor in his kinship. This refutes the saying of some claimers that the generation of Sahaba are the fruits of the upbringing by the prophet(swp) or what is called the generation of the first century. Such a saying is untrue and embodies a chronic ignorance about authentic history. Rather, among them there were the hypocrite, the Taleeq, the betrayer, the oath breaker, the liar, the unjust, the fabricator, the robber and the dresser of what is not suitable with him and that the majority of them did not benefit from the Nabawi mission. This indicates that the task of the prophet(swp) was only conveying as explained by Quran. Allah(swt) made the prophet(swp) bearer of good news, warner and conveyer only whereas the post-prophethood era rejected the undertaker of Ta’weel (Godly interpretation); Ameer Almo’mineen Imam Ali(as). Unfortunately, this was a deadly strike on religion and put the strong foundation for its distortion. Whoever took from that Godly conveyance, followed the best of it, became loyal to the match of Quran; the Itra(as), supported them, renounced their enemies and changed himself to the best, he is from the believers, however, whoever turns away from that, pretended by Islam, became

loyal to the unjust, the oath breakers, the traitors, the treacherous and the hypocrites, he is from them.

Thus, the majority of the so-called Sahaba became forgetful of the covenants of Allah(swt) and His prophet(swp), let Ahlulbeit(as) down and did not support them. The last months of the life of Fatima(as) were full of the scenes of Sahaba's betrayal of religion and the people of religion. Thus, Fatima(as) departed and she was bearing with her impressions which are similar to those impressions which the prophet(swp) had borne about the majority of those who were around him during his last days. Rather, the reality after the prophet(swp) is an embodiment of the saying of the prophet(swp), "Verily, you would follow the norms of who had been before you; a hand's span by a hand's span and an arm's span by an arm's span and even if they enter into a hole of a lizard, you will follow them into that." Moreover, the so-called Sahaba neglected another warning which was released by the prophet(swp) when he said, "I know you will relapse after me into disbelievers cutting the necks of each other." Indeed, the so-called Sahaba have done all what the prophet(swp) had warned them not to do. They violated religion and distorted it. They became like the nation of the Samarian with only religious appearance and rituals which have no relation with genuine religion. Therefore, the researcher who contemplates into history sees now that the majority of who received the Islamic message became like followers of the Samarian; Judaized Muslims. Thus, the saying of the prophet(swp) that the majority of who received conveying would enter into the same hole of the previous nations who distorted their religion and some of them would never meet the prophet(swp) again and those who will remain with the prophet(swp) are few; in the number of the neglected livestock. Indeed, we see now the admitting of the Zionist leaders that those who ruled over the Arabian Peninsula

during the previous decades have never been hostile to the Zionist usurpers and they have never supported Muslims. Now we see the Quraishi, Jahili, nomad and Najdian Annihilator; Aal Sa'ood, runs 'the way Quraish ran' to establish a new confederate congregation which is hostile to religion and the people of religion while it failed to establish a civilized civil society even though it has been and still one of the major producers of oil for more than fifty years. Indeed, such ignorant Arabian nomads are the grandsons of those who harmed the prophet(swp); a harm that no other prophet had been harmed before him and still they harm the followers of the prophet(swp) to this date by torturing, killing and exploding from which even the children have not been saved.

All this was the result of the fact that the majority of the nation which have been left by the prophet(swp) were a nation that was easy to be donkeyed, hinnied and fooled. Therefore, they became easy for blinding and underestimation till to-date and the nomad Arabs were like that since the depth of history. Their political motto is that they are with the winner even if he were wrong. That is why they betrayed truth and supported the false of the poles of Saqeefa otherwise where are more than one hundred thousand companion who attended Ghadeer Khum and the crowning of Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp)? Where is their position from truth and the people of truth? How do a bunch of Muhajireen and five hundred from Aslam nomad tribe control over truth and put the foundation of coup over religion and distort it? Did those who are called Sahaba undertake their responsibilities? Did they fulfill what they have promised Allah(swt) and His prophet(swp)? Were those who were called Sahaba understanding the prophet? Did they fulfill what they have promised or the majority were listening to him, but they were not having intellects to understand what the prophet(swp)

says? How does the house of Fatima(as) get attacked while it is the house of prophethood, a landing place of revelation, nevertheless, nobody moved to support her? History has kept silent on the situation which dominated just before the martyrdom of the prophet(as) and after it, therefore, it is surrounded by a strange vagueness that exposes the enormity of the magnitude of mutiny and coup against religion. As the coup perpetrator had written the history, he could eclipse a lot of facts! Here, we see that the majority of Sahaba breached the trust and the most targeted among the Sahaba were those who have shown, in one way or another, the support for Ahlulbeit(as). The poles of Saqeefa opted to kill such Sahaba who are loyal to Ahlulbeit(as) in wars which have been fabricated by the poles of Saqeefa by moving the vanguard of the second Jahilia such as Khalid Ibn Al Waleed, Ikrima Ibn Abee Jahl, Zeyad Ibn Labeed, etc. to kill the believers who were loyal to Ahlulbeit(as). The poles of Saqeefa could fabricate wars and exterminate people during those periods not only to fight Islam and true Muslims, but also to create a psychological chasm between Islam and non-Muslims. Therefore, those efforts in which Aaesha has contributed and which have been crowned by the Taleeq Mo'awya succeeded in repelling the advancement of Islam towards Europe and other countries. The agenda of Saqeefa was preparing Mo'awya to be, later on, at the top of the second Jahilia. Therefore, the Saqeefa, its poles and whoever supported them were oppressors and oath-violators and they paved the way for who consolidated oppression later on. The Taleeq Mo'awya completed the establishment of the secular state which ruled over the people and of which foundation had been put by the poles of Saqeefa. Therefore, the West now sees that Mo'awya and his Saqeefi roots have a major role in blocking genuine Islam from reaching Europe. Thus, in the same way the contemporaries of the

prophet(swp) have kept silent over the deviating and distorting coup, the supporters of coup perpetrators also could eclipse facts from people throughout history so that people remain silent about what had happened as if the matter of religion does not concern them.

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The Martyrdom of Fatima(as) and Existential Significance of the Absence of the Place of her Holy Tomb

Illness, weakness and grieve blockaded Fatima(as) as a result of the aggression of the poles of Saqeefa on her and their abortion of her unborn child. Imam Al Sadiq(as) says, "She dropped (aborted) Mohassin and consequently she became very ill."[1] This was the reason behind her martyrdom. Narrating from his father Al Hosain(as), Imam Zain Aabideen(as) said, "When Fatima; the daughter of the messenger of Allah, fell ill, she enjoined upon Ali Ibn Abee Talib to conceal her matter and hide her news and not to tell anybody about her illness."[2] Because she was disheartened by people of Madeena whom she asked for support, but they have not supported her. They, rather, betrayed her as they had betrayed Ameer Almo'mineen Imam Ali(as), therefor, she did not like to see them.

The history narrates painful and sad lines about the last day of her life and the moments of burying her which makes whoever reads them weep and his heart gets filled with permanent moaning and sadness. On the last day of her life, Fatima Al Zahraa(as) had seen in her dream her father; the prophet(swp) says, to her, "'Come on! My daughter. I am very eager for you!' She said, 'By Allah, I am more eager for you.' He said to her, 'Tonight you are with me.'"[3] She woke up from her nap and started getting ready to depart for her father(swp) bearing within her a happiness for meeting him, but she was apprehensive about her small children whom she will depart. Therefore, she enjoined upon her husband Ameer Almo'mineen Imam Ali(as) to marry Omama; the daughter of her sister, because she would be like her for her

children. She also enjoined upon Ameer Almo'mineen Imam Ali(as) to bath her without exposing her body, prepare her and bury her at night and that Ibn Abee Qohafa and Ibn Sohak, whom she was cursing in every prayer she prays, should not pray for her or attend her burial.

Thus, Fatima(as) martyred; downtrodden and oppressed, during the spring of her age. She shifted to neighbor her father(swp). Filled with grieve, Ameer Almo'mineen Imam Ali(as), said, "By whom will I console myself O daughter of Mohammed, O Allah, she became alone, entertain her. She abandoned the world, connect with her. She has been oppressed, rule for her, O the Wisest of the wise."[4] Moreover, Ameer Almo'mineen Imam Ali(as) said, "O Allah, she is Your female servant and the daughter of Your messenger and Your choice from among Your creatures. O Allah, inspire her, her holy-evidence and value her justification and raise her status and join between her and Mohammed."[5] When the night fell, some Sahaba who were sincere to Ahlulbeit(as) such as Salman Al Farisi(ra), Abo Thar(ra), Al Miqdad(ra) and Ammar Ibn Yasir(ra) came and prayed with Ameer Almo'mineen Imam Ali(as) for her and then Ameer Almo'mineen Imam Ali(as) put her down into the grave and said, "In the name of Allah, the most Gracious, the most Merciful. By the name of Allah and by Allah and according to the religion of the messenger of Allah Mohammed Ibn Abdellah. O Siddeeqa, I have handed over you to Who is more deserving of you than me and accepted for you what Allah accepted for you."[6] Then, Ameer Almo'mineen Imam Ali(as) read, "From it We created you, and into it We will return you, and from it We will bring you out another time."[7] After Ameer Almo'mineen Imam Ali(as) had put her in the grave and poured soil in it. He was in a state of deep grief. He went to the tomb of the prophet(swp) saying, "Peace be upon you O messenger of Allah

from me and from your daughter who landed at your neighborhood and who quickly joined you- till he says- Indeed we are Allah's and indeed we will return back to Him. The trust (Fatima) that you had bestowed me with, has been returned to you and the mortgage (Fatima) has been taken, but my sorrow has become everlasting. My night is sleepless until Allah choses for me your home; where you are staying. Your daughter will inform you how people compete each other to oppress her. You may ask her about the situation. The state of affairs is like this though the time has not yet lapsed and your remembrance has not been forgotten. Peace be upon both of you; a peace of farewell payer - not a farewell from seeking respite or weariness."[8] Then he made a number graves as camouflage around the grave of Fatima Al Zahra(as). This reflects the reality of the Saqeefi-Daeshi terrorism that targets even graves.

Thus, Fatima(as) departed this world and she carries a huge amount of grief, pain, sense of injustice and worries about the fate of religion. She departed this world and her age did not transcend twenty years. Does not this quick departure of Fatima(as) from this world indicate that she faced deadly tragedies that relate the gravity of betrayal, oath breaking and injustice from the poles of Saqeefa and those who are called 'Sahaba'? The flesh and blood of the prophet(swp), his piece and the Lady of the Women of the Worlds, the Lady of the Women of paradise, the wife of Ameer Almo'mineen Imam Ali(as) and the mother of Imama Al Hasan(as) and Imam Al Hosain(as) dies in a state of oppression and did not live after her father; the prophet(swp), except for some months! Did not Fatima(as) die and she was angry with Ibn Abee Qohafa and Ibn Sohak? Did not Fatima(as) prevent Ibn Abee Qohafa and Ibn Sohak from participating in praying for her or burying her? Was not she buried at night in an unspecified grave and the person who

claims to be a follower of the prophet(swp) does not know the place of her pure tomb now?! Did not the prophet(swp) say that she is a piece of him? Don't we visit the prophet(swp)? How do not we know the grave of the piece of the prophet(swp) so as to visit it? If we are keen on visiting the pure tomb of the prophet(swp) is not Fatima(swp) a piece of him that deserves to be visited? How can we abandon the piece; Fatima(as), in such a cruel manner? Who is the perpetrator who manufactured this state of Affairs? Why did Ibn Abee Qohafa and Ibn treat Fatima(as) in this cruel and barbaric way? The burial of Fatima(as) at night and the people's ignorance of the place of her pure tomb reveal the terrible tragedies which have been faced by Ahlulbeit(as), but the priestly history kept silent and neglected it! Listen to the Azri poet of Ahlulbeit(as) who makes the heart of everyone, who carries a real affection to the kinship of the prophet(swp), weep. He says,

Due to what reasons should be buried at night,
the piece of al-Mustafa and her grave be flattened?
She passed away and she is the most anguished human
Even the epoch will have a choke from her feeling
Her grave was leveled and people do not see a tomb for her
Where is the sacred grave that contains her?[9]

The poles of Saqeefa came to know about the burial of Fatima(as). They moved with a detestable Sohakism, barbarism and Daeshism to disentomb the pure tomb with the claim of praying for her. What prayer do the oath-breaker, the betrayers, the unjust, the liars and the sinners want to pray for Fatima(as) after they disentomb her grave and take her out of her screen while Fatima(as) called them the leaders of disbelief and faithless? When Ameer Almo'mineen Imam Ali(as) heard about this, he came

out angry carrying the sword; Zol Fiqar, and swore that if a person approaches the place of the tomb of Fatima(as), he will water the ground from his blood. In a detestable Daeshism, Ibn Sohak said to Ameer Almo'mineen Imam Ali(as), "What about you? By Allah, O Abo Al Hasan, we will disentomb her grave and pray for her."[10] Ameer Almo'mineen Imam Ali(as), angrily, said, "Regarding my right, I have left it out of fear that people would apostatize from their religion. However, regarding the grave of Fatima, by the One in Whose Hand is my soul, if a single stone is moved from it, I will water the ground from your blood."[11] Ibn Sohak and his Daesh elements retreated out of fear from Ameer Almo'mineen Imam Ali(as). In another narration, Ibn Sohak says to Ameer Almo'mineen Imam Ali(as), "By Allah, I decided to disentomb her and pray for her."[12] Ameer Almo'mineen Imam Ali(as), replies firmly, "By Allah, so long as my heart is within my ribs and Zol Fiqar is in my hand, you will never reach to disentomb her. You know this very well!"[13] Ibn Abee Qohafa, out of fear from Ameer Almo'mineen Imam Ali(as), said to Ibn Sohak, "'Let's go, he is more deserving of her than us.' People departed."[14] All this embodies the level of detestable and obstinate targeting to which Ahlulbeit(as) were subjected by Ibn Abee Qohafa and Ibn Sohak. Fatima(as) departed this world oppressed and subjugated. She was complaining her grief to Allah(swt) and renouncing whoever oppressed her so that her case remains an open injury in the heart of every believer and her absent/present grave remains a source of questions of whoever wants to clarify truth and fact which she left them crystal clear for whoever has a contemplating intellect and a heart which has a bit of believing.

Thus, Fatima(as) martyred and she was angry with Ibn Abee Qohafa and Ibn Sohak. This is the position of Fatima(as) and it is the position of Allah(swt) and His prophet(swp) according to the

text of the Hadiths which indicate that the anger of Fatima(as) is the anger of Allah(swt). If there was no anger from the side of Fatima(as), why was she cursing Ibn Abee Qohafa and Ibn Sohak in every prayer she prays and boycotting them to such an extent that she prevented them from attending prayer for her and burying her and she ordered that she gets buried at night and nobody, till to-date, knows the place of her grave? Indeed, this is what bleeds the heart of the believer and fills it with pain and sorrow for what had affected Ahlulbeit(as) and makes him sense the enormity of the tragedy which has been lived by Ahlulbeit(as).

Where is the tomb of Fatima Al Zahraa(as) for which the heart of every believer yarns? Is not in Muslims' not knowing the place of the tomb of Fatima(as) a clear condemnation to Ibn Abee Qohafa and Ibn Sohak and whoever walks on their path? Is not in Muslims' not knowing the place of the tomb of Fatima(as) a call for asking questions about the barbaric nature of those who usurped succession after the martyrdom of the prophet(swp) and the unjust nature of the era of ruling? Is not in Muslims' not knowing the place of the tomb of Fatima(as) a clear evidence that the prophet(swp) and the pure Itra(as) had passed through injustice and faced usurpation of their religious and material heritage by the coup stagers of Saqeefa? If the Islamic message descended in any nation other than the Arabs; the stupid nomads: the cousins of killers of prophets and messengers, the tomb of Fatima(as) would become a position that is attended by people throughout time, the faith of believers gets renewed by it and they become close to Lord of the worlds because Fatima Al Zahra(as) is not less holy than the people of cave about whom the believers said, ﴿We will set up over them a place of worship﴾[15] and rather higher in position than them. Is not Fatima(as) higher in position even than the Ka'ba which people visit? Does not Allah(swt) get pleased for her pleasure and get an-

gry for her anger? What will the answer of Muslims be if the prophet(swp), on the day of judgment, asks them if they had been knowing the place of the tomb of Fatima Al Zahraa(as)? Did not the prophet(swp), regularly, go to the grave of his mother; Aamina(ra), stand at it, weep and make those who were around him weep? Did not the prophet(swp), regularly, go to Ohod, stand at the grave of Hamza(ra); the leader of martyrs, and pray for him? What would be the impression of the prophet(swp) if the Muslims say that they were not knowing the place of the grave of Fatima(as)? How will they explain the reason behind such a state of affairs? Is not it a shame that Muslims, now, do not know the place of the burial of that heavenly and Godly creature; the Badha' of the prophet(swp)? Is not in Muslims' not knowing the place where Fatima(as) is buried and the scattered nature of the tombs of Ahlulbeit(as) around the world a clear evidence of the estrangement of religion and its people and their intentional estrangement by the poles of Saqeefa and whoever walked on their path?

Why did Fatima(as) order to hide the place of her pure tomb? Is not this a grand disgrace for Ibn Abee Qohafa and Ibn Sohak and whoever is loyal to them throughout time and it retells the depth of injury they have caused to the heart of Fatima(as)? All of us know what does the anger of Fatima Al Zahraa(as) mean. We have seen that the prophet(swp) had said, "Fatima is piece of me, whoever harms her, he harmed me." Is not the anger of the prophet(swp) a harm to him? Does he who anger and harm the prophet(swp) remains a believer? Does not he who anger the prophet(swp) and harm him gains the anger of Allah(swt)? Were Ibn Abee Qohafa and Ibn Sohak knowing the Quranic verse which says, ﴿Those who harm the Messenger of Allah will have a painful torturing﴾?[16] Were Ibn Abee Qohafa and Ibn Sohak knowing the saying of Allah(swt), ﴿Those who insult Allah and His Messenger, Allah has

cursed them in this life and in the Hereafter, and has prepared for them a demeaning punishment}? Does not the hiding of the place of the burial of Fatima(as) by Ameer Almo'mineen Imam Ali(as) indicate that rulers of that time were Daeshi, barbarists and beasts of their time and they do not hesitate to disentomb graves, remove the dead out and violate their sanctity and screen? Why did Ibn Sohak try to search for the grave of Fatima(as) and disentomb it although Ameer Almo'mineen Imam Ali(as) told him that it was Fatima(as) who had banned them from attending the procession of her burial? Does not Ibn Sohak know that enforcing the will of the deceased is one of the teachings of Islam? Or was the intention of Ibn Sohak to disentomb the grave of Fatima(as) an extension of his violations of people's right to make a will as he had done with the prophet(swp) on the day of Razeyat Al Khamees? Did not Ibn Abee Qohafa and Ibn Sohak understand the attitude of Fatima(as) towards them and even their faith in Islam when she ordered to Muslims to, "fight the leaders of disbelief"? Can't we say that what Ibn Abee Qohafa and Ibn Sohak did was part of their conspiracy against the prophet(swp) and his Itra(as)?

In fact, that intentional hiding of the place of the tomb of Fatima Al Zahraa(as) was having a close relation with her boycotting of the masters of the first Dawa'esh and her anger on them. Moreover, the situation which dominated after the martyrdom of the prophet(swp) indicates that the Islamic message had descended upon a nomad Arabian and Jahilia nation which needs a long-term surgery; without anesthesia, so that it may recover, by the blessing of the Islamic message, from its Jahilia and nomad diseases. However, it became clear that the disease of that nomad nation is a chronic disease and rather more chronic disease than that of the previous nations, therefore, the nomad Arabs could not understand the Godly blessing. There is no hope behind such nomads Arabs

and they are rather waiting for their definite replacement by the people of Al Thoreyya (Pleiades) whom Quran and its prophet(swp) have promised of. Realty throughout ages proves this and to our present day. The nations of Arab-nomads are like dogs: if you chase them, they pant; and if you leave them alone, they still pant. Who are loyal to the Samarian now except the Jahilia Arabs and their Wahhabi, Najdi and Ikhwani priests who are dressed, hypocritically, in the gown of religion so as to continue misleading people? Whose religious heritage is loaded with Israelities, contradictions, lies and fraudulences except the religious heritage of the Jahilia Arabs with their Wahhabi, Najdi and Ikhwani bodies? Who are worshipping through religious falsification and distortion except the Jahilia Arabs and their Wahhabi, Najdi and Ikhwani priests which led to their mental, ideological, moral, social and behavioral backwardness and made them like donkeys which bear their own books on their back, but can't read them? Those are the products of fabricated and one-eyed creeds which watered people the doses of misleading of which the seed of its tree has been sowed on the day of Saqeefa and its equals such as Razeyat Al Khamees, opposition for the commandership of Osama and other great disasters and sins which have been committed by the Arab nomads Arabs.

Whereas if we look now to the followers of Ahlulbeit(as); who is confronting the false of the past and present except the followers of Ahlulbeit(as)? Where does the package of morality and comprehensive Islamic values flourish except in societies which support Ahlulbeit(as) sincerely and purely? Where is the flourishing of various types of sciences except with the followers of Ahlulbeit(as) who seek the Pleiades? Who are targeted by the Jews and the polytheists from nomad Arabs except the followers of Ahlulbeit(as)? Truth is apparent for whoever is having a bit of in-

tellect! The genuine Arab and innate human being follow Ahlulbeit(as) whereas the nomad Arabs are the historical enemies of Ahlulbeit(as) and their followers and they will remain so and we see that clearly now in the war which is imposed by the Jahilia Arabs on every land that applauds with the name Ameer Al-mo'mineen Imam Ali(as).

Thus, the poles of Saqeefa did not only target succession, but also the tomb of Fatima(as) who embodied the position of rejection of their oath-breaking and betrayal for the prophet(swp) and his message and stood up in the face of their coup against religion. In both cases, whether people know the place of the pure tomb or they do not know it, it nurses the same symbolic dimension which produces the same historical, spiritual and clarification answers for questions which the false priestly-history kept silent from raising them or discussing them, however, the reality of the martyrdom of Fatima Al Zahraa(as) and the absence of the place of her pure tomb turned into a clarification and elucidation for all what the false priestly history has evaded. Such a state of affairs urges believers to renounce, continuously, whoever oppressed and harmed Ahlulbeit(as). The events surrounding the timing and place of the burial of Fatima(as) and the Muslims' not knowing the place of her tomb elucidate the criminal nature of those who usurped succession, indicate clearly the historical suffering which had been poured on Ahlulbeit(as) and show that the current aggressiveness towards the followers of Ahlulbeit(as) would have made the contemporary enemies of Ahlulbeit(as) try to do the same thing which Ibn Sohak tried to do; disentombing the grave of Fatima(as). In other words, if the place of the pure tomb of Fatima(as) was known, it would have got targeted till the Judgment Day by the extensions of the enemies of Itra(as); the followers of Ibn Abee Qohafa and Ibn Sohak and whoever follows their path as we see

now how the contemporary Najdi Nawasib (enemies of Ahlulbeit); followers of Homaira' (the Horn of Satan) and her father Ibn Abee Qohafa, when they demolished the monuments of Itra(as) in Al Baqee' graveyard and the Nasibi malevolence turned the house of the prophet(swp), in Mecca, into toilets. They targeted also the tombs of pure Imams in Karbila', Najaf, Samirra', Damascus, Cairo and other places so that people, throughout generation, may understand the extension of the Jahili, nomad Arab, Saqeefi and hypocrite harm to the prophet(swp) and his Itra(as). Therefore, there was an existential significance for Islam itself behind the hiding of the place of the tomb of Fatima Al Zahraa(as). Ibn Sohak, criminally, tried to dig, disentomb and remove the pure body of the daughter of Al Mostafa(swp) and violate her screen under the pretext of praying for her if he was not frightened from the act of the Godly Zol Fiqar and its Godly bearer. The followers of the poles of Saqeefa, throughout history, would have done worse than what Ibn Sohak had tried to do out of detest towards the most loved creature of Allah(swt) to the prophet(swp). The ignorance of people about the place of the pure tomb of Fatima Al Zahraa(as) till today is a clear evidence of the Jahilia quality of the morality of the succession usurpers and whoever moved on their path who were ready, and they are still so, to do everything so as to remove the traces of the people of Allah(swt), who are on the earth and under the earth, from the memory of people. Therefore, Fatima(as), her position and her tomb remain in every live conscience even if Fatima(as) and the place of her tomb are absent so that injustice and torturing which have been faced by Ahlulbeit(as) remain a sign of disgrace in the forehead of Ibn Abee Qohafa and Ibn Sohak; the oppressors, betrayers, criminals and oath-breakers, and a warning for whoever comes, later on, against taking the oppressors, betrayers, criminals and oath-breakers as his role-model. The trage-

dy of Fatima Al Zahraa(as) and the oppression which was poured on her are a fuel that will move intellects, hearts and conscience to search for the genuine Islam; the Islam against which the coup had been perpetrated and consequently tragedies were poured on Fatima(as) and her pure offspring(as) and the distortion of the whole religion.

The calamities which were poured on Fatima(as) and the rest of Ahlulbeit(as) make the handler of history says: How enormous the calamity which has been committed by Ibn Abee Qohafa and Ibn Sohak against Fatima(as) although the prophet(swp) had repeatedly said, "I remind you Allah in my Ahlulbeit."[17] Nevertheless, they broke the honorable heart of Bidha', usurped her right, harmed her and angered her as they had broken the honorable heart of the prophet(swp) on the day of Razeyat Al Khamees and on the day when he had gone, dragging his legs and leaning on two supporters, to oust Ibn Abee Qohafa from leading people in prayers. They are tragedies which make the tears of the believer pour down, his heart bleed and his liver break out of grieve, so long as he is alive, for what had affected Ahlulbeit(as). Whoever reads about the injustice which was poured on Fatima(as) weeps and rather wails because he realizes that the enormity of suffering which affected Fatima(as) in the wake of the martyrdom of the prophet(swp). The injustice which was poured on Fatima Al Zahraa(as) exhausts the inner structure of every believer and bleeds his heart. Moreover, whoever reads about the injustice which was poured on Fatima Al Zahraa(as) realizes the enormity of misleading which the poles of Saqeefa and their priests have tried to pour in the hearts and intellect of the people so that people become followers of the historical abhorrence and the robbery which is dressed up in the cloak of religion and insisted to choose misleading to the nation. The true believer who reads about the injustice which was poured

on Fatima Al Zahraa(as) takes a condemning position against Ibn Abee Qohafa and Ibn Sohak, renounces them and even adopts the position of Fatima(as); curses Ibn Abee Qohafa and Ibn Sohak in every prayer he prays. This was what Fatima Al Zahraa(as) had done and this is what every believer should adopt as example and follow it. The true believer who reads about the injustice which was poured on Fatima Al Zahraa(as) his heart breaks and he feels a deep melancholy and grieve because the matter does not only concern her food and the food of her children; basils of the prophet(swp) and his Asbat (sons), but also the genuine Islamic religion of which affairs are undertaken by the pure Itra(as). The poles of Saqeefa have opted for blockading Ahlulbeit(as) economically and socially. Moreover, the poles of Saqeefa paved the way for Tolaqa' (who only declared their submission to Islam) to liquidate Ahlulbeit(as), physically, disfigure their image and distort the Islamic religion. Those who killed Ameer Almo'mineen Imam Ali(as), Imam Al Hasan(as), Imam Al Hosain(as) and the rest of the purged Itra(as) are nobody but Ibn Abee Qohafa and Ibn Sohak. O reader, contemplate into the events of history and look deep into the extent of the injustice and harm which have been committed by Ibn Abee Qohafa and Ibn Sohak against Ahlulbeit(as) and which have their effect on all people throughout ages. If the reader, with an open heart and mind, contemplates into the events of history, he will find no option but to say: Indeed, the curse of Allah(swt) be upon the committers of injustice; who oppressed Fatima Al Zahraa(as), her husband(as), her sons(as) and caused the tragedies of Ahlulbeit(as), distorted the genuine Islam and made us inherit a falsified copy of the Saqeefi, Najdi and Homaira'e Islam, therefore, we lived in astray for decades of our life.

It is unfortunate that I have been brought up in an environment in which lie and nonsense dominate the pulpit of Mas-

jids, the educational system and the media. Even if a person lives for one hundred years, he will never hear about Ghadeer Khum, Razeyat Al Khamees, etc. Does not this silence show that they are standing beside Ibn Abee Qohafa and Ibn Sohak and participating in hiding the tragedies of Ahlulbeit(as) so as to protect their human idols? Why do they conceal truth from us if they were knowing it? Why did not they explain it for us if they were realizing it? Are they part of the Saqeefa court or they are, by ignorance, inherited falsification and they are worshipping through distortion and they do not know that they are following a distorted religion? Are they part of the Falta coup against the prophet(swp) and religion or we are a nation that lives in the margin of history, follow the stray people, move with them wherever they move and we can't make out the path of truth by ourselves?

But, by the grace of Allah, the events of history exposed for me the injustice which was poured on Fatima(as) in particular and Ahlulbeit(as) in general. I have discovered facts which I was ignorant of. Therefore, I determined to take the position of Fatima(as) towards Ibn Abee Qohafa and Ibn Sohak, cursing, condemning and renouncing them as Fatima(as) had done. Moreover, the facts of history are trusts in my neck and I will convey them with all their contemplating, conscientious, moral and emotional weight without any calculated caution, circumlocution or beating around. The matter is a matter of religion; paradise or fire, therefore, I can't conceal the truth at all. I can't be an aid for criminals. I can't incline towards those who committed injustice, otherwise, fire will touch me. I can't be affectionate towards those who disobeyed Allah(swt) and His messenger(swp). Truth is a trust in our neck and a possession of every human being. Allah(swt) commands us to give back things entrusted to us to their owners and convey the messages of Allah(swt).

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Ameer Almo'mineen Imam Ali(as) has never Given Pledge of Allegiance to the Poles of Saqeefa

Ibn Abee Qohafa usurped the legal succession from its owners. Thus, he became in charge of a matter which he was not qualified for, rather, he was dressing it as Ameer Almo'mineen Imam Ali(as) had said. As the prophet(swp) had warned people against anteceding Ahlulbeit(as), thus, the anteceding of the poles of Saqeefa and whoever followed their path to Ahlulbeit(as) makes the reigns of the poles of Saqeefa false reigns and have no relation with truth at all. Certainly, the reality which emerges from those false reigns is a false reality in all its aspects, therefore, the people of truth can't give pledge of allegiance for it or accept it. The priests of the Saqeefa court claimed that Ameer Almo'mineen Imam Ali(as) had given his pledge of allegiance to Ibn Abee Qohafa after the martyrdom of Fatima(as). This is the lie itself. Ameer Almo'mineen Imam Ali(as) considered the outcomes of the Saqeefa null, therefore, he can't give pledge of allegiance to the void at all. Ameer Almo'mineen Imam Ali(as) is with truth and truth is with him and he is with Quran and Quran is with him, thus, Ameer Almo'mineen Imam Ali(as) can't give pledge of allegiance to the false at all whatever the strength of the false may be. How does Ameer Almo'mineen Imam Ali(as) accept the poles of Saqeefa and give them his pledge of allegiance? Did not Ameer Almo'mineen Imam Ali(as) refuse when the matter was offered to him provided that he follows the line of conduct of the poles of Saqeefa, consequently, he sacrificed the chair so as not to give a pledge of allegiance to a deviant line of conduct which had been founded by Ibn Abee

Qohafa and Ibn Sohak? Is it possible that Ameer Almo'mineen Imam Ali(as) had given a pledge of allegiance to people whom he refused to follow their line of conduct because it is deviant? Is not that a double standard and Ameer Almo'mineen Imam Ali(as) is immune of that and can't fall in it at all? What does compel Ameer Almo'mineen Imam Ali(as) to give pledge of allegiance to Ibn Abee Qohafa or whoever came after them and then refuse to follow their line of conduct? Therefore, the saying that Ameer Almo'mineen Imam Ali(as) had given his pledge of allegiance after the martyrdom of Fatima(as) is a fabricated saying and a clear lie so as to give legitimacy to the stray periods of the poles of Saqeefa and whoever followed their path. The poles of Saqeefa exploited the obedience of Ameer Almo'mineen Imam Ali(as) to the prophet(swp) and his abandoning of confronting, militarily, the poles of Saqeefa if he does not find the sufficient number of supporters and they claimed that Ameer Almo'mineen Imam Ali(as) had given his pledge of allegiance to the poles of Saqeefa. However, this claim is an exposed lie. Ameer Almo'mineen Imam Ali(as) had never given his pledge of allegiance to the poles of Saqeefa at all, but he reconciled the situation. Yes, as it is possible for prophets, the legal curators and successors to reconcile the situation in which the people of false are dominant, but the prophets, the legal curators and successors can't give pledge of allegiance to the people of false at all. So did the pure Imams after him and even the prophet(swp) himself had done so when the situation required it when the prophet(swp) had left Ka'ba under the control of polytheists in the year of Al Hodaybeya truce, so also Ameer Almo'mineen Imam Ali(as) left succession to the usurpers so as the misleading of those who dressed up it appears for all people throughout ages. As the prophet(swp) abandoned writing the will in spite of the demand of some people from him to do so, so

also Ameer Almo'mineen Imam Ali(as) left succession so that people may see the repercussions of people's letting down the prophet(swp), religion and the Itra(as). The Nabawi will pertaining to the succession of Ameer Almo'mineen Imam Ali(as) to the prophet(swp) is a Godly and Nabawi charter whereas the rejection of people to that charter indicates the non-obedience of people to Allah(swt), His prophet(swp), religion and the people of religion. Will the genuine Islam continue to march, in the absence of the Nabawi will, or pretending Islam, wearing the cloak of religion and usurping the succession would reveal the consequences of hypocrisy, the repercussions of the coup and the results of the deviation from the straight path? Later on, we will see that the subjugation of the people of truth by the poles of Saqeefa will have adverse effects upon all people and will lay down a reality that angers Allah(swt), prophets(swp) and messengers(as) as Mosa(as) had become angry when he came back to find the deviation of his folk after, the deviant; the Samarian had targeted people, subjugated Haroon(as) and imposed the calf upon people. Haroon(as) said to Mosa(as), ﴿Son of my mother, the people have overpowered me, and were about to kill me; so do not allow the enemies to gloat over me, and do not count me among the unjust people.﴾[1] Haroon was not at all with the unjust people, nor was Ameer Almo'mineen Imam Ali(as) with the unjust people, oath breakers, coup perpetrators or dressers of succession. The prophet(swp) said to Ameer Almo'mineen Imam Ali(as) that, for him, he is like Haroon(as) to Mosa(as), but there is no a prophet after him. Haroon(as) denied that he had followed the unjust people, so was Ameer Almo'mineen Imam Ali(as). Mosa(as) said, ﴿My Lord, forgive me and my brother, and admit us into Your mercy; for you are the Most Merciful of the merciful.﴾[2] The reply of Allah(swt) was, ﴿Those who idolized the calf have incurred wrath

from their Lord, and humiliation in this life. We thus requite the innovators.﴾[3] Did not Ibn Abee Qohafa fabricate lie through his fabricated isolated narrative which has been described by Fatima(as) as a 'lie', thus, Fatima(as) classified Ibn Abee Qohafa as a liar? Are not the followers of Ibn Abee Qohafa today the most humiliated, unsuccessful and abased nation on the surface of earth? Ibn Abee Qohafa suspended the Nabawi Sunna, burnt it and prevented people from handling it or speaking about it as we will see later on and at the same time he did not abide by Quran; its legislations and provisions. Are not the deviations of the poles of Saqeefa more dangerous to Islam than the calf of the Samarian to the nation of Mosa(as)? Mosa(as) had, out of anger, thrown down the tablets, what would the prophet Mohammed(swp) have done to the poles of Saqeefa if he had returned and found the folk have betrayed Ameer Almo'mineen Imam Ali(as), submitted to the coup perpetrators, lied on the prophet(swp), rejected the provisions of Quran, targeted his Sunna and attacked Ahlulbeit(as)? Would not have he said "What an awful thing you did in my absence"? Moreover, the prophet(swp) was knowing the consequences of people's deviation from the legal succession, therefore, he warned them against rejecting his commandments. The prophet(swp) said, "If you make Ali your leader, though I do not see that you will do so, you will find him a guided guide who takes you to the straight path." The prophet(swp) said also to Ammar Ibn Yasir(ra), "O, Ammar, if you see Ali goes along a valley and people go along another valley, go along with Ali and leave people as he will not direct you to annihilation nor will he take you out of guidance." So was also Ameer Almo'mineen Imam Ali(as) knowing the consequences of deviation which will affect religion due to the coup of poles of Saqeefa against legal succession, therefore, he did not give them his pledge of allegiance and rather he warned

them against committing more injustice and indeed they have committed a lot of injustice. How will Ameer Almo'mineen Imam Ali(as) give pledge of allegiance to whom he knows that they will commit injustice? How come that Ameer Almo'mineen Imam Ali(as) gives pledge of allegiance to he who does not know the inheritance of the grandmother? How does Ameer Almo'mineen Imam Ali(as) give pledge of allegiance to he who wished to be a hair on the body of a Muslim servant? How does Ameer Almo'mineen Imam Ali(as) give pledge of allegiance to he who wished to be a dung? How does Ameer Almo'mineen Imam Ali(as) give pledge of allegiance to whom he considered liars, treacherous, betrayers, oath breakers and unjust? How does Ameer Almo'mineen Imam Ali(as) give them the pledge of allegiance though he described them as betrayers and he knows that Allah(swt) does not guide the scheming of the betrayers? Moreover, it is not possible that Ameer Almo'mineen Imam Ali(as) swears by Allah(swt) not to give pledge of allegiance and not to listen to Ibn Sohak and then he nullifies his oath and gives the pledge of allegiance to Ibn Abee Qohafa, Ibn Sohak and Ibn Affan. This is impossible from the infallible, the bearer of truth, the equal to Quran, the best in judiciary and about whom the prophet(swp) said that the truth turns with him wherever he turns. It is not possible that Ameer Almo'mineen Imam Ali(as) does not fulfil his oath. Therefore, it can be confirmed that Ameer Almo'mineen Imam Ali(as) had never given his pledge of allegiance to Ibn Abee Qohafa. When Ameer Almo'mineen Imam Ali(as) swore that he would not give pledge of allegiance to the coup perpetrators, he swore because he is with truth and rejecting to give them pledge of allegiance is the truth. How will Ameer Almo'mineen Imam Ali(as) retreat from his correct position and give the pledge of allegiance to the false? If we believed in the

text of the prophet(swp) which says that Ameer Almo'mineen Imam Ali(as) is with truth and truth is with him, it turns with him wherever he turns, then, where is the position of Ibn Abee Qohafa from truth during the six in which Ameer Almo'mineen Imam Ali(as) did not give his pledge of allegiance to him? Which of them deviated from truth and which of the remained with false after the alleged pledge of allegiance or both of them have submitted to truth and reconciled about it or both of them submitted to the false and reconciled about it? This is a saying which is not accepted by the intellect at all. If Ameer Almo'mineen Imam Ali(as) gave his pledge of allegiance to Ibn Abee Qohafa after six months, why did he give the pledge of allegiance and what had changed in the method of the poles of Saqeefa so that Ameer Almo'mineen Imam Ali(as) gives his pledge of allegiance to them? Is it possible that Ameer Almo'mineen Imam Ali(as) gives them allegiance for fighting the Sunna of the prophet(swp) which they have initiated as soon as they dressed up the usurped succession? In fact, Ameer Almo'mineen Imam Ali(as) had never given his pledge of allegiance to Ibn Abee Qohafa and there is no reason that forces Ameer Almo'mineen Imam Ali(as) to give the pledge of allegiance to Ibn Abee Qohafa. The priests of the poles of Saqeefa do not have any evidence which supports their allegation that Ameer Almo'mineen Imam Ali(as) had given his pledge of allegiance to the poles of Saqeefa! The poles of Saqeefa were with the false and they remained with it till they got annihilated. Ameer Almo'mineen Imam Ali(as) had never given his pledge of allegiance to them because he does not give pledge of allegiance to the false at all. Therefore, the allegation of the priests of Saqeefa court that Ameer Almo'mineen Imam Ali(as) had given pledge of allegiance to the poles of Saqeefa or whoever followed their path is not, at all, correct.

In fact, the allegation of the priests of Saqeefa court that Ameer Almo'mineen Imam Ali(as) had given his pledge of allegiance to Ibn Abee Qohafa is an attempt to legitimate the robbing, by Ibn Abee Qohafa and Ibn Sohak, of the heritage of the prophethood and their usurpation of succession. Ameer Almo'mineen Imam Ali(as) continued in his rejection to give pledge of allegiance and he continued declaring, before them loudly, that he is more deserving of the matter than them. Ameer Almo'mineen Imam Ali(as) described what Ibn Abee Qohafa and Ibn Sohak had done as a robbing and stealing of the heritage of the prophethood and a usurpation of succession, then, how does Ameer Almo'mineen Imam Ali(as) give pledge of allegiance to the process of robbing the legal right in Islam and usurpation of succession? The claim of the priests of the Saqeefa court that Ibn Abee Qohafa said about Ameer Almo'mineen Imam Ali(as), "I will not compel him on something so long as Fatima is at his side", if it were true, does not mean that Ameer Almo'mineen Imam Ali(as) has been deprived of the standing of Fatima(as) beside him after her martyrdom. If Ibn Qohafa had been respecting Fatima(as), he would have not attacked her house, threatened to burn her, killed her unborn child and broken her rib. The position of Fatima(as) has its objectional and spiritual strength which is at the side of every believer throughout time, certainly, that position remains always with the symbol of religion, Imam of the pious, the leader of believers with lighted-foreheads and lighted-foot, Ameer Almo'mineen Imam Ali(as). In addition to the legal support from Fatima(as), whether alive or dead, Ameer Almo'mineen Imam Ali(as) has the Godly and Nabawi legacy, hence, the saying of Ibn Abee Qohafa, "I will not compel him on something so long as Fatima is at his side" is identical with the saying of Ibn Sohak, "however, regarding a brother of His messenger, it is not" in aims and mo-

tives. Because Ibn Abee Qohafa, by that formulation, tries to project for those who are around him that there is no legacy which protects Ameer Almo'mineen Imam Ali(as) after the life of Fatima(as) while Ibn Sohak tries to deprive Ameer Almo'mineen Imam Ali(as) from virtues which are stipulated in the Nabawi Hadith. At the same time, Ibn Abee Qohafa admits that Ameer Almo'mineen Imam Ali(as) is better than him when he says, "Depose me. I am not the best of you while Ali is among you."

Thus, the repercussions of the confrontation between Ameer Almo'mineen Imam Ali(as) and Fatima(as) on the one hand and Ibn Abee Qohafa and Ibn Sohak on the other hand would remain till the Judgment Day and can't cease to exist by the martyrdom of Fatima(as) and Ameer Almo'mineen Imam Ali(as) and there is no justification that makes Ameer Almo'mineen Imam Ali(as) give the pledge of allegiance to Ibn Abee Qohafa in the wake of the martyrdom of Fatima(as). Thus, what Ibn Abee Qohafa had done against religion and Itra(as) is a crime that is hanged in his till the Judgment Day. Fatima(as) said to Ibn Abee Qohafa, "Then take it; Fadak, until we meet you on your Doomsday." Moreover, the legacy of Ameer Almo'mineen Imam Ali(as) and his status in the nation do not end with the martyrdom of Fatima(as) nor does Ameer Almo'mineen Imam Ali(as) beg them from the poles of Saqeefa; the liars, the oath breaker, the betrayers and the unjust. Rather, it is a legacy and status which is derived from Quran and supported by uncountable authentic Nabawi texts that will remain till the Judgment Day.

Ameer Almo'mineen Imam Ali(as) remained opposing the whole situation created by Al Saqeefa and he did not participate in the in the wars launched by the poles of Saqeefa right and left; clothed in the cloak of a fake religion, in order to expand the patch of their domination over people, their control over them,

depleting and exploiting them. Those geographical expansions, in their essence, were not for the sake of disseminating the genuine Islamic religion, rather, they carried with them their 'plain' copy of Quran and some Sunna which is confined to what does not touch their dressing up of succession and they used it as a tool, an outward cloth and scrolls displaying some of them and concealing the majority of them so as to allure the natives of the lands which they reach to accept their distorted copy of Islam. They were knowing that Islam is going to spread and the natives of those lands had heard about Islam and the Godly and fair prophet who is connected with the Heaven(as). Those nations had become fed up of the systems which were ruling them. They had seen all the good in the mode of life advocated by the prophet(as). They thought that his companions are adhering to it and the mode of life is still glittering by saying and deed that would take them out from the darkness of that perpetual reality from which they were suffering. Therefore, the habitants of those lands which the Saqeefi 'conquests' were accepting Islam, but in its distorted copy and which has been employed by the Saqeefa line to consolidate its tribalism, racialism and opportunism, exploit people and countries and strengthen its hegemony over them. In fact, what the Taleeq Muawiya Ibn Abee Sofian said to Ameer Almo'mineen Imam Ali(as) that he came to him with a folk that does not differentiate between Wednesday and Friday or between the she-camel and He-camel embodies the spirit, motives and strategies of Al Saqeefa and so was the condition in all countries to which the poles of Saqeefa and their supporters have reached. The extent of misleading people, donkeying and muling them to the level that the people of Sham wondered about the martyrdom of Ameer Almo'mineen Imam Ali(as) in the masjid and they, in a stupidity of the misled, asked: "Does Ali pray?" All this was from the effect

of the propaganda of the Saqeefa line which, on the day of Razeyat Al Khamees, imposed misleading on people.

The poles of Saqeefa continued to consider the pulpit of the masjid as a symbol of power and not a source of religion and guidance, therefore, Ameer Almo'mineen Imam Ali(as) continued to oppose the Saqeefa method as a whole, criticizing it and its deviations. Thus, Ameer Almo'mineen Imam Ali(as) did not take their Saqeefa experiment as a model, rather, he sacrificed the chair of succession when they made a condition that he should follow the deviant practices of Ibn Abee Qohafa and Ibn Sohak. Moreover, the deviant Saqeefa method took more deviant dimensions during the reign of Ibn Affan as we will see later on, however, we can see the heralds of oppressive tribal ruling in the advice of the Taleeq Abo Sofian to Ibn Affan to convert ruling system into a pure Omayyad ruling system. When Ibn Affan came to power, the Taleeq Abo Sofian said, "O Bani Omayyad! Snatch it the way the ball is snatched. By what Abo Sofian swears, I was always wanting it for you. It shall come to your lads by inheritance…There is neither paradise nor hell."[4] Indeed, what the Taleeq Abo Sofian said what had been boiling in the hearts of the poles of Saqeefa also although they had not declared that openly as Abo Sofian did, however, they had proven it through their deviatory works in religion and their antagonism towards the people of religion.

Ameer Almo'mineen Imam Ali(as) has never acknowledged the legacy of Ibn Abee Qohafa and Ibn Sohak. This can be deduced from the rejection of Ameer Almo'mineen Imam Ali(as) to follow the line of conduct of Ibn Abee Qohafa and Ibn Sohak. When Abdelrahman Ibn Awf, in what was called Shura of the six, offered succession to Ameer Almo'mineen Imam Ali(as) provided that the latter makes the line of conduct of Ibn Abee Qohafa and

Ibn Sohak a reference in ruling a long with Quran and Sunna of the prophet(swp), but Ameer Almo'mineen Imam Ali(as) refused that condition to make the line of conduct of Ibn Abee Qohafa and Ibn Sohak a reference in ruling and insisted to suffice with Quran and Sunna of the prophet(swp). This indicates that the line of conduct of Ibn Abee Qohafa and Ibn Sohak had had no relation with Islam at all, rather, their line of conduct had been, frankly and openly, disobeying Islam. Thus, how does Ameer Almo'mineen Imam Ali(as) refuse to follow the line of conduct of the poles of Saqeefa though he had given them his pledge of allegiance? Is not in this a contradiction? How can the line of conduct of Ibn Abee Qohafa and Ibn Sohak have relation with religion though they were religiously and administratively failure and they committed a lot of crimes, indulged in a lot of blatant violation of Quran and Nabawi Sunna and even they relegated Quranic and Nabawi texts to the margin because they were not only ignorant in religion, but also antagonistic towards it and therefore they, deadly, targeted religion.

References:

1. Surat Al A'raf: 150
2. Surat Al A'raf: 151
3. Surat Al A'raf: 152
4. Ansab Al Ashraf, Morooj Al Dhahab, Al Istee'ab, Tareekh Al Tabari, Al Mokhtasar fi Akhbar Al Bashar, Al Niza' wal Takhasom by Al Maqreezi

Ibn Abee Qohafa's Fighting Quran and Nabawi Sunna

Linguistically, Sunna means the way, patter or the method of life. Terminologically, Sunna means whatever narrated from the prophet(swp) such as saying, deed, implied approval, moral or congenital characteristic. Thus, it is natural that the true people of Sunna are those who follow and take as example whatever related to that terminological definition and stick to the saying, deed, implied approval and characteristics of the prophet(swp). The saying, deed and implied approval of the prophet(swp) are Godly evidence and legislation through which we worship and seek nearness to Allah(swt). Did the poles of Saqeefa follow Quran and the Sunna of the prophet(swp)? Let's have an examining, scrutinizing, researching, authenticating and critical look into the history so as to know and realize the enormity of the war which had been launched by the poles of Saqeefa against Quran and Nabawi Sunna, nevertheless, the supporters of the poles of Saqeefa claim that they are from the people of Sunna, wow!

In fact, the war against Nabawi Sunna did not start after the martyrdom of the prophet(swp), rather, that all-out war was having its roots during the life of the prophet(swp). It was Quraish which had launched that war and not another side, but Quraish, through its poles and vanguards who had been present in Al Madeena and who had been intimated, by Quraish and its nomad Arabs, to sit around the prophet(swp) so as to pierce among Muslims, lie on the prophet(swp) and arrange for the distortion of religion. Abdullah Ibn Amr Ibn Al Aas said, "I was writing everything I hear from the messenger of Allah, but Quraish prohibited me and said, 'how do you write everything you hear from the

messenger of Allah though he is a human who speaks at the time of anger and contentment?' Therefore, I ceased from writing and said it to the messenger of Allah. He gesticulated by his finger to me on it (he was pointing to his honorable mouth) and said, 'write down, by the One in Whose Hand is my soul, nothing came out of it except truth.'"[1] Look! O searcher for truth. Look at Quraish which prohibits writing the Sunna of the prophet(swp) who does not utter except truth. They were doing so even during the life of the prophet(swp) and they continued to do that fiercely after his martyrdom! Who is Quraish, which has been mentioned by Abdullah Ibn Amr Ibn Al Aas except the poles of Saqeefa who worked in favor of Quraish even during the life of the prophet(swp) and the continued the same strategy after his martyrdom by banning the handling of the Nabawi Sunna or speaking about it and even they have gone to the extent of burning it and consequently they caused the distortion of religion. Thus, who has targeted religion, embodied in its Quran, Sunna and Itra right from the beginning of the Islamic message and until the martyrdom of the prophet(swp), except Quraish? With which anti-Sunna trend does that trend, which emerged during the life of the prophet(swp), coincide and worked to ban the writing of the Nabawi Sunna after the martyrdom of the prophet(swp)? Was is part of Quraish choice as expressed by Ibn Sohak who said about the coup of Saqeefa, "….Quraish selected for itself and it became right and successful."? Who is Quraish which disobeyed the prophet(swp), selected for itself and went astray? Strangely, Ibn Sohak describes that disobedient selection as a source of success! Indeed, Quraish had selected other than the selection of Allah(swt) and His messenger(swp)! Moreover, Al Bukhari, viciously, narrated from Ibn Abbas, in a suspicious phrasing which says, "When the pain of the prophet(swp) became serious….he said 'bring for me paper and ink

so that I write for you a document after which you will never go astray.'" However, as we have seen earlier, Ibn Sohak disobeyed the prophet(swp) and insolently went to the extent of suspecting the mental soundness of the prophet(swp), accused the prophet(swp) of speaking unconsciously, called people to oppose the prophet(swp) and said, "the book of Allah is sufficient for us." Thus, Ibn Sohak disrupted the prophet(swp) and prevented him from writing the prescription of protection against misleading. It means that Ibn Sohak declared the anti-Sunna agenda, rejected the deed, saying and implied approval of the prophet(swp) and got his special Sohaki legislation which contradicts religion, demolishes it and misleads the nation. Hence, here we can ask a logical question: Is not the policy of Ibn Abee Qohafa and Ibn Sohak in banning the handling and disseminating the Nabawi Hadith identical with the policy of Quraish which prohibited Abdullah Ibn Amr Ibn Al Aas from writing the Nabawi Hadith? In fact, the prophet(swp) was commanding to write his sayings and Ameer Almo'mineen Imam Ali(as) was writing what the prophet(swp) says and writes also the Nabawi Tibyan in the margins of Quran, however, 'Quraish' was prohibiting that during the life of the prophet(swp) and continued to prohibit handling and disseminating the Nabawi Sunna after the life of the prophet(swp)! Again, we have to ask: Who is Quraish, if it was not the poles of Saqeefa; Ibn Abee Qohafa and Ibn Sohak and whoever followed their deviant path? Does not the act of Ibn Abee Qohafa and Ibn Sohak, after the martyrdom of the prophet(swp), agree with what Abdullah Ibn Amr Ibn Al Aas had faced before the martyrdom of the prophet(swp) with regard to writing the Nabawi Sunna, speaking it and disseminating it? All this indicates that the agenda which is antagonistic towards religion in general and Nabawi Sunna in particular had been ready even before the martyrdom of the prophet(swp). That agenda was fermenting within

the poles of Saqeefa and they were even initiating its application before the martyrdom of the prophet(swp).

Indeed, Ibn Abee Qohafa's enforcement of that anti-Sunna agenda started widely and openly after the ominous Saqeefa. Ibn Sohak, later on, continued the same approach and they were followed by Ibn Affan and whoever supported the line of Saqeefa. In the environment of the Qohafi and Sohaki strange and suspicious motto 'The Book of Allah is sufficient for us' to which the poles of Saqeefa themselves did not adhere as we have seen earlier in the case of Fadak and the share of the prophet(swp) and later on we will see in many of their practices, the environment which is antagonistic to the religious teaching became the dominant and it will commit further violations against Quran, Nabawi Sunna and the people of religion.

As far as the violation of the Nabawi Sunna by the poles of Saqeefa and their war against it is concerned, Ibn Abee Qohafa was the first who lied on the prophet(swp), immediately, after the martyrdom of the prophet(swp) so as to deprived Ahlulbeit(as) from the inheritance from the prophet(swp). As we have mentioned, Aaesha and Hafsa have, falsely, testified in favor of the fabricated narrative of Ibn Abee Qohafa. Ibn Affan exposed this fact when Aaesha and Hafsa went to him demanding what they called it their inheritance from the prophet(swp)! Thus, Ibn Abee Qohafa had started early and at the beginning of his reign with what we can call it 'Seera of falsifying the Sunna' and he put the foundations of lying on the prophet(swp) and testifying, falsely, on him. Hence, Ibn Abee Qohafa was the first to coin the tradition of open distortion of the Nabawi Sunna and the perjury against the Quranic provisions and legislations after the martyrdom of the prophet(swp) through Aaesha, Hafsa and the nomad Arab who, in the words of Ibn Affan, purifies himself with his own urine.

Moreover, Ibn Abee Qohafa targeted Nabawi Sunna with burning and banning its handling and dissemination. It is narrated that Ibn Abee Qohafa burnt the Hadiths of the prophet(swp) after he had passed a terrible sleepless night. It seems that the sleeplessness was due to the fact that those Nabawi Hadiths contained facts that go against the agenda of the poles of Saqeefa. Aaesha admits by saying, "'My father collected Hadith from the messenger of Allah and it was five hundred Hadiths. He passed his night in which he was rolling over a lot.' She said, 'This depressed me. Then, I said: Do you roll over for a pain or something affected you?' When morning came, he said: O daughter, bring for me the Hadiths which are with you. I brought them for him. He asked for fire and he burnt them. He said: I am afraid that I die and they are with you and they may contain Hadiths from a man whom I trusted and relied on, but they may not be as he narrated to me, thus, I would be responsible for that."[2] The reason behind burning the Hadiths of the prophet(swp) which Ibn Abee Qohafa mentions is a frail reason and rather it is a lie and does not stand before the scientific and critical analysis, but it was convincing for donkeyed people and remained convincing to the cattle and the donkeys till the present day. The priests of Saqeefa court claim that Ibn Abee Qohafa banned handling and dissemination of Nabawi Sunna because he was worried that people may lie on the prophet(swp). However, here we have to ask: How do the priests of Saqeefa court claim that Ibn Abee Qohafa did so because he was worried that people may lie on the prophet(swp)? Do not the priests of the Saqeefa court bleat, night and day, that the so-called 'Sahaba' are 'fair' and do not lie and whichever of them you follow as a guide, you will be rightly guided?!! What are the Saqeefa religious copies which are full of contradictions that make even the bereaved mother, of a dead child, laugh? Was not Ibn Abee Qohafa the first

who lied on the prophet(swp) and Ibn Affan admitted this when he repulsed Aaesha and Hafsa from their demand of what they called 'their inheritance' from the prophet(swp)? Ibn Abee Qohafa could have asked the prophet(swp) about the authenticity of those Hadiths if he had been keen on maintaining the Hadiths and disseminating them. If Ibn Abee Qohafa had not been an antagonistic towards Nabawi Sunna, he would have not burnt what he was possessing of Nabawi Sunna, rather, it could have been subjected to revision by presenting them to the rooted in knowledge; Ameer Al-mo'mineen Imam Ali(as), so as to ascertain their authenticity because they were part of the Nabawi Tibyan which has been revealed by Allah(swt) to the prophet(swp) and it was part of the guidance which must not be concealed, prevented from reaching people or got rid of in any way or any form. Moreover, it was possible to ascertain their authenticity for the benefit of humanity because, at that time, the Hadiths of the prophet(swp) were still fresh and all the so-called 'Sahaba' were still present! However, the agenda of Saqeefa were other than what the priests of Saqeefa have claimed; people may lie on the prophet(swp)! In fact, the poles of Saqeefa were having their Samarian motives which targets the purity and lucidity of religion and puts it in the path of other religions which had been distorted. In fact, Ibn Abee Qohafa had burned the Nabawi Hadiths and banned dissemination them so as to fight the Nabawi Sunna which exposes his oath-breaking, betrayal, treachery, injustice, lie, dressing up the succession and sitting on a place which was not his place. The conduct of Ibn Abee Qohafa which was antagonistic to the Nabawi Sunna was part of the hidden agenda to fight religion and the people of religion. Ibn Sohak, Ibn Affan, Muawiya and whoever supported them also followed the method of Ibn Abee Qohafa.

Here, everyone who has a bit of intellect shall ask: Is not in Ibn Abee Qohafa burning of the Hadiths, prohibiting people from handling them or speaking them among each other an open and clear targeting of the heavenly revelation, blockading the completeness of religion and concealing of the totality of blessing? Does the Quranic verse which says, ﴿Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you﴾ mean completing Quran only or completing the whole religion with its Quran, Nabawi Tibyan, Godly consent of the blessing which the poles of Saqeefa have rejected? Is Islam which Allah(swt) has accepted as a religion for people is Quran only or Quran, Nabawi Tibyan and loyalty to Itra(as) which has been crowned in Ghadeer Khum? Can the nation do away with the Sunna of the prophet(swp) and his Tibyan (explanation) of Quran? Does not the religion of Islam include Quran, Nabawi Sunna embodied in all its saying, doing, implied approving aspects and the blessing which Allah(swt) completed on the day of Ghadeer Khum? Is not the Hadith of the prophet(swp), his deed and implied approval a revelation from Allah(swt) so as to explain Quran which Allah(swt) has commanded His prophet(swp) to explain it? Did not Ibn Abee Qohafa and whoever followed him know that the Nabawi Sunna is part of Quran and it is a revelation in the tongue of the prophet(swp) so as to explain Quran and aspects of Islamic life along with their legislations, commandments and prohibitions? Did not Ibn Abee Qohafa hear the saying of Allah(swt) about His prophet(swp) that, ﴿Nor does he speak out of desire * It is but a revelation revealed﴾? Did not Ibn Abee Qohafa realize that Nabawi Sunna is a necessary Tibyan of Quran and it is not possible for people to understand Quran without referring to the Sunna of the prophet(swp)? Did not Ibn Abee Qohafa hear the Quranic verse which says, ﴿And We re-

vealed to you the Reminder, that you may clarify to the people what was revealed to them, and that they may reflect﴾?[3] When Ibn Abee Qohafa said, "You are narrating from the messenger of Allah Hadiths which you disagree on and people after you are more disagreeing. Don't narrate anything from the messenger of Allah, whoever asks you anything, you shall say that the Book of Allah is between us and you, legalize its permitted and ban its prohibited" did Ibn Abee Qohafa think that the outward of Quran makes people do away with Nabawi Sunna? Does a believer who believes in Allah(swt), His messenger(swp) and the Last Day say such a saying? Would people have become more disagreeing if Ibn Abee Qohafa compiled Sunna and authenticated it through people of knowledge or the content of Sunna threatens the legacy of Ibn Abee Qohafa, therefore, he got scared of it and desired to conceal and this made his Satan urge him to ban it. Is not this a concealing of the Quranic clarification which Allah(swt) had revealed to His prophet(swp)? Did not Ibn Abee Qohafa hear about the fate of whoever does that? Did not he hear about the Quranic verse which says, ﴿Those who suppress the proofs and the guidance We have revealed, after We have clarified them to humanity in the Scripture—those— Allah curses them, and the cursers curse them﴾?[4] Did not Ibn Abee Qohafa and whoever followed the method of Ibn Abee Qohafa realize that fighting against the Sunna of the prophet(swp) and preventing people from circulating and disseminating it lead to ambiguity of a lot of the Godly legislations which are stated in Quran and loss of a lot of Islamic teachings which are connected with Quran and the prophet(swp) clarified them? In fact, Ibn Abee Qohafa's banning of writing, circulating and disseminating of Nabawi Sunna was a crime against Allah(swt) and His messenger(swp)? The Nabawi Sunna has a great role in the religion of Islam. It clarifies the similar in Quran, indicates its over-

all, particularizes its general and restricts its absolute. Thus, Nabawi Sunna or Tibyan Nabawi facilitates contemplation in Quran which is an obligation on people. How would people contemplate in Quran without the Nabawi Sunna and Tibyan? Were the poles of Saqeefa planning to compel people to take the meaning of Quran from the interpreters of the one-eyed creeds who contradict themselves and contradict each other? Is not the Nabawi Sunna full of Godly and Nabawi directives, teachings and clarifications that command to do good and prohibit from doing evil? What will Ibn Abee Qohafa and whoever walked on his path do without Nabawi Sunna? If Nabawi Sunna was not necessary, then why did Allah(swt) say to the prophet(swp), ﴿And We revealed to you the Reminder, that you may clarify to the people what was revealed to them﴾? Is not the reason behind the contradictions existing in the interpretations of Quran in the line of the followers of Al Saqeefa the method of the poles of Saqeefa which embarked upon blocking the Nabawi Tibyan of Quran and depriving Quran from the Nabawi clarification? Did not Quran command Ibn Abee Qohafa, Ibn Sohak and people in general to obey all what the prophet(swp) says? Did not Ibn Abee Qohafa and whoever supported him hear about the Quranic verse which says, ﴿and obey Allah and His Messenger, if you are believers﴾? Does not Quran say, ﴿Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain from it﴾? How would Ibn Abee Qohafa and whoever followed his path implement the directives of such these Quranic verses without maintaining Nabawi Sunna and referring to it every now and then? Does not Nabawi Sunna legislate many legislations and thus it performs a legislative function as Quran does? Does not the prohibition of the circulation and dissemination of the Nabawi Sunna create a legislative and ideological vacuum and open the doors of distorting, Judaizing, Zoroastrianizing and

Christianizing the Islamic religion? Is it not ironic that, after all this, the followers of Ibn Abee Qohafa claim that they are following Nabawi Sunna? How can they be Sunna while they are following those who waged war against Nabawi Sunna and seeking pleasing of Allah(swt) for them? Is not fighting Nabawi Sunna a disobedience to Allah(swt)? Did not Quran prohibit following or praying for whoever had disobeyed Allah(swt)? Did not Quran say, ﴿You will not find a people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even if they were their parents, or their children, or their siblings, or their close relatives﴾? Is not authentic and recurrent Nabawi Sunna just like Quran and it must be accepted and followed as the Muslim accepts Quran which reached him by recurrence and follows it? In fact, whoever rejects the authentic and recurrent Nabawi Sunna is just like whoever rejects Quran itself. The Nabawi Sunna, in the wake of the martyrdom of the prophet(swp), was not only recurrent, but also tender and fresh and it was easy to authenticate and document it if the intentions were good, but far it is for the intentions of the poles of Saqeefa to be good!

If the poles of Saqeefa had not banned the circulation and dissemination of Nabawi Sunna, the followers of the Islamic religion would have possessed a religion which has a consistent and uniform history, interpretation and jurisprudence and it would have not been full of contradictions and distortions. However, due to the war of the poles of Saqeefa and whoever followed them against Nabawi Sunna and their stripping Quran of its Godly and Nabawi meaning, the religion of the priests of Saqeefa turned into a religion which is full of contradictions, fabrications and lies which oppose Quran and whoever has a bit of intellect can't accept such violations and lies. The distorted religion of the priests of Saqeefa court accuses the prophet(swp) of forgetting Quran

while Quran promises the prophet(swp) by saying, ﴿We will make you read, so will not forget.﴾[5] The distorted religion of the priests of Saqeefa court accuses the prophet(swp) of being under the spell of magic while magic is from Satan and Satan does not have authority over the believers as Quran says, ﴿he (Satan) has no authority over those who believe and trust in their Lord﴾[6] while the prophet(swp) is the leader of believers. The distorted religion of the priests of Saqeefa court accuses the prophet(swp) of trying to commit suicide while suicide is one of manifestations of despair of the comfort of Allah(swt) whereas Quran says, ﴿None despairs of Allah's comfort except the disbelieving people﴾[7] and a true believer will never accuse the prophet(swp) of disbelief or being despair of the comfort of Allah(swt). Moreover, the prophet(swp) is not different from other prophets and messengers and in the above Quranic verse Allah(swt) commanded one of the prophets; Ya'qoop(as), to say, ﴿None despairs of Allah's comfort except the disbelieving people﴾ and the prophet(as) can't do what contradicts the teachings of Quran. In the religion of the followers of the poles of Saqeefa, there are many and many contradictions, fabrications and falsifications which try to refute Quran, disfigure the image of religion and the prophet(swp) of religion and create doubt in the hearts of people. It is not possible to enumerate those contradictions in this narration, however, it is those contradictions which reveal the falsification and distortion which have been, intentionally, inserted into Islamic religion so as to mislead people. We shall not forget that the poles of Saqeefa had rejected, on the day of Razeyat Al Khamees, the protection and immunization prescription against misleading when Ibn Sohak prevented the prophet(swp) from writing his guiding will. In fact, the so-called now 'Creed (Math'hab) of Ahlul Sunna wal Jama'a' is flooding with lies and contradictions which are not accepted by whoever has an intellect and it is

not taken as a religion of worshipping except by an ignorant, donkeyed, educational waste or mentally retarded person. Look into the enormous contradictions in the creeds which claim that they are Sunna! Is it comprehensible what the priests of Saqeefa court say that the content of those one-eyed and distorted creeds has come from Allah(swt) and His prophet(swp)? Is the religion which comes from Allah(swt) and His prophet(swp) full of contradictions and differences?

Since Quran and the Nabawi Sunna, which Quran commanded people to follow it, are inspiration revealed; they are the religion in its completeness, blessing and Welaya, does not that mean whatever the prophet(swp) had said, done and, impliedly, approved come to him at the Pond on the Judgment Day? What would be the fate of who had blockaded the Nabawi Sunna, burnt it and combated it with all types of combating when he finds the Nabawi Sunna, which he had combated, in front of him and has come to the Pond of the prophet(swp). Will such a person be from those who are distanced from the Pond of the prophet(swp) or from those who will remain with him?

The poles of Saqeefa were knowing that it is impossible to handle Quran or understand its meanings without resorting to the Nabawi Sunna. Moreover, the poles of Saqeefa were knowing that it is impossible to handle Quran or understand its meanings without referring to Ahlulbeit(as). We have to know that Ahlulbeit(as) are the true bearers of religion in general and Nabawi Sunna in particular. Without Nabawi Sunna and the interpretation of Ahlulbeit(as), Quran becomes prone to wrong and incoherent interpretation. Moreover, what increased the antagonism and malevolence of the poles of Saqeefa towards Nabawi Sunna is that it was full of the Godly virtues of Ahlulbeit(as); their leading and spiritual status in the nation. Therefore, the poles of Saqeefa launched an all-

out war against Nabawi Sunna so as to eclipse Ahlulbeit(as) and their virtues and distance people from them so that the process of distorting religion takes its course and drives people to the hole of the lizard of other religions. Hence, the distorting agenda of the poles of Saqeefa was identical to the distorting agenda of the followers of previous religions which have been distorted due to the eclipsing of the Godly and Nabawi clarification, consequently, those who came later on disagreed about the meanings of their texts and rode the back of whims in the process of interpreting those stipulations! Therefore, the process of battling Nabawi Sunna and Ahlulbeit(as) has, negatively, affected the purity of the Nabawi texts which are available now and which had been written after a century of the martyrdom of the prophet(swp); after the spreading of the culture of blockading, fighting and killing Ahlulbeit(as). It also negatively affected the interpretation of Quran by allowing the priests of Saqeefa court to wade into the verses of Allah(swt) the way of the wading of the previous nations into their religions and to indulge into out-of-text interpretation, consequently, they demolished the pillars of religion, distorted it and harmed Muslims. This had been a major crime committed by the poles of Saqeefa and we are suffering from its repercussions till our present day. Nevertheless, the so-called Islamic society failed to know that that it is commanded not to follow the criminals. The true believer says, ﴿My Lord, in as much as you have favored me, I will never be a supporter of the criminals.﴾ Because demolishing religion is a crime and whoever does it, he is a criminal and he should not be followed, rather, he should be renounced. If Ibn Abe Qohafa had not committed the heinous crime embodied in fighting Nabawi Sunna and Ahlulbeit(as), Nabawi Sunna would have reached us pure and crystal as it had been produced by the prophet(swp) in saying, deed and implied approval. Unfortunately,

that fierce Saqeefi war against the Sunna of the prophet(swp), led to the creation of a great legislative and jurisprudential vacuum that has been filled up with falsifications, fabrications and Israelites consequently this led to Judaization, Christianization and Zoroastrianization of the Islamic religion and pauperization of the Islamic society intellectually and jurisprudentially. In this context, Ibn Abbe Qohafa was having a major role in this regard as he was one of those who caused the intellectual pauperization of the Islamic society and taking it out of the circle of piety, consequently, Allah(swt) deprived it from quality education and enlightenment till this day. In fact, targeting Nabawi Sunna and Ahlulbeit(as) made Ibn Abee Qohafa and whoever followed his path intellectually and jurisprudentially bankrupt because Allah(swt) teaches this religion only to the pious people. Allah(swt) says, ﴿And fear Allah. Allah teaches you.﴾[9] Whoever fears Allah(swt), he does not do what Ibn Abee Qohafa and his follower had done to the Sunna of the prophet(swp) and Ahlulbeit(as) and a Muslim does not become pious if he does not obey Allah(swt) His messenger(swp) and become loyal to Ahlulbeit(as). Every true Muslim knows that the Sunna of the prophet(swp) is the correct Godly saying, deed and implied approval which had been accomplished by the prophet(swp) so as to clarify and explain Quran and convey its teachings to people. Was Ibn Abee Qohafa pious to realize this and nevertheless he battled against Nabawi Sunna? No, he was not so, therefore, Ibn Abee Qohafa learned nothing from religion. The proof of the religious bankruptcy of Ibn Abee Qohafa is that Ameer Almo'mineen Imam Ali(as) had saved Muslims from many annihilations, great sins and catastrophes committed by Ibn Abee Qohafa. In fact, there was no way for Ibn Abee Qohafa, but to rescue himself from committing those annihilations, great sins and catastrophes by seeking refuge with Ameer Almo'mineen Imam Ali(as). When the poles of

Saqeefa were intellectual and jurisprudentially getting stuck in the cases which were before them, after they had imposed themselves on a position which was not at all for them, they were resorting to Ameer Almo'mineen Imam Ali(as) who was interfering so as to maintain religion and protect the rights of people against the oppression of the oppressors and not to save the poles of Saqeefa from their major sins and catastrophes.

In fact, hypocrites, right from the beginning, were moving in a way that was opposite to the religion of Allah(swt) and the Sunna of the prophet(swp). The prophet(swp) was knowing that the hypocrites will fight against the Islamic religion by targeting the Nabawi Sunna, therefore, he warned them against that by saying, "A time is about to come when a man, leaning on his settee, speaking about my Hadith and he says: 'The Book of Allah is between us. Whatever permissible in it, we permit it and whatever is impermissible in it, we prohibit it.'"[10] In another narration, "One of you is about to say, 'This is the Book of Allah, whatever permissible in it, we permit it and whatever impermissible in it, we prohibit it. Whoever is told a Hadith and he disbelieves it, he disbelieved Allah, His messenger, and that who told him.'"[11] This is exactly what Ibn Abee Qohafa has later on said and this is one of the manifestations of the grandeur of the Godly revelation in the tongue of the prophet(swp) which told what the enemies of Nabawi Sunna will say and actually they have said it later on. These two Hadiths indicate that the prophet(swp) was knowing that, after him, his Hadiths will be targeted because they contain the Tibyani (explanatory) stipulations which explain Quran and indicate the truth pertaining the succession of Ahlulbeit(as) to him and their guardianship over people and that hypocrite will fight against Ahlulbeit(as), banish them and target the Hadiths of the prophet(swp) so as to hide truths and obliterate them. Therefore, the prophet(swp) ut-

tered the above text which the enemies of the Nabawi Sunna will say so as to erase the traces of the honorable Nabawi saying pertaining to succession, loyalty and curatorship which are in Ahlulbeit(as). The prophet(swp) was knowing the hypocrites will eradicate his Sunna in order to pave the way for toying with the meaning of Quran and arrange for the establishment of the second Jahilia. Actually, Ibn Abee Qohafa, later on, said what the prophet(swp) expected the hypocrites will say. It was narrated that Ibn Abee Qohafa gathered people, after the martyrdom of the prophet(swp) and said, "You are narrating from the messenger of Allah Hadiths which you disagree on and people after you are more disagreeing. Don't narrate anything from the messenger of Allah. Whoever asks you anything, you shall say that the Book of Allah is between us and you, permit its permitted and ban its prohibited."

Thus, the prophet(swp), before his martyrdom, revealed the enemies of his Sunna. Indeed, the enemies of the Nabawi Sunna came out as soon as the prophet(swp) martyred. They released the above statement and started enforcing their anti-Sunna agenda although the prophet(swp) said, "O Allah, be merciful on my successors who come after me, narrate my Hadiths and teach them to people."![12] Does not this Hadith indicate that the legal and true successors of the prophet(swp) disseminate and spread the Hadiths of the prophet(swp) and teach them to people and they do not fight against them nor do they burn them or prevent people from circulating or disseminating them? Was Ibn Abee Qohafa a legal successor of the prophet(swp)? No, Ibn Abee Qohafa was not so, at all. In order to cover up the thief-nature, robbing of the heritage of the prophethood, dressing up what they were not qualified for and usurping the right of Ahlulbeit(as), Ibn Abee Qohafa and his supporters banned the Hadiths of the prophet(swp) and exerted all ef-

forts to exterminate them completely and avenge whoever circulates them or speaks them.

Hence, the war of Ibn Abee Qohafa and whoever followed his path against Nabawi Hadith was part of an organized distorting war against Islamic religion and its completeness. The follower of the details of that war realizes that the intellects of Ibn Abee Qohafa and Ibn Sohak were nothing except tools of enforcing the agenda of back-rooms which were administering the issue of distorting religion through them while they were only two frontages to implement the conspiracies of those back-rooms which were moving them as per a studied priestly plan which was experimented on other religions. The policies of the poles of Saqeefa were not separate from the timeless Satanic agenda in misleading people.

The fronts which Ibn Abee Qohafa has opened to fight the Islamic religion and its people were many. In addition to his fighting against Nabawi Sunna, Ibn Abee Qohafa was knowing that those who rejected to pay Zakat for him were opposing his dressing up of succession and that they may assemble around Ahlulbeit(as), support them and threaten the Saqeefi project of Ibn Abee Qohafa. Therefore, he indulged in an illegal war against the rejecters of paying Zakat for him. The priests of the Saqeefa court have labeled the rejectors of paying Zakat to Ibn Abee Qohafa as apostates although they were recognizing the legality of Zakat, but they only refused to pay it to Ibn Abee Qohafa as they have not recognized his usurpation of succession. Moreover, Ibn Abee Qohafa indulged in a war against apostates; both, the peaceful and worriers although Islam guarantees freedom of religion to the peaceful apostates.

References:

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2. Tathkirat Al Hoffadh by Al Thahabi, Oloom Al Haeeth, Al I'tisam bi Hablillah Al Mateen, Tadeen Al Sunna Al Shareefa, Kanz Al Ommal
3. Surat Al Nahl: 44
4. Surat Al Baqara: 159
5. Surat Al A'la: 6
6. Surat Al Nahl: 99
7. Surat Yosof: 87
8. Surat Al Qasas: 17
9. Surat Al Baqara: 282
10. Sunan Al Tirmizi, Sunan Ibn Maja, Sunan Al Darmi, Sunan Abee Dawood, Mosnad Ahmed
11. Mosnad Ahmed, Sunan Ibn Maja, Al Tirmizi, Mosnad Al Homaidi, Sunan Abee Dawood, Dala'il Al Nobwwa, Al Mosnad Al Jami', Al Fath Al Rabbani, Jami' Bayan Al Ilm wa Fadhlihi, Al Bazzar, Al Hakim, Sunan Al Darqottni, Mosand Ibn Abee Shaiba
12. Al Kateeb Al Baghdadi fi Sharaf As'hab Al Hadeeth, Akhabr Asbahan by Abee Al Na'eem

Islam Warrantees Religious Freedom and there is no the so-called Apostasy Punishment against the Peaceful Apostate

Does Islam permit fighting who rejects to pay Zakat to the usurper of succession? Does Islam permit fighting the peaceful apostate (Mortad) who did not fight Islam or Muslims? History told us, in its priestly and misleading manner, about what they termed as apostasy wars. Thus, the priests of the Saqeefa court inserted a wrong concept in the minds of people about what is called apostasy in Islam. Consequently, religion became a prison to whoever does not want to continue embracing it and a source of awe for whoever wants to embrace it. The matter became as if it gives a gesture that whoever embraces, unknowingly, has turned into a prisoner in Islam, therefore, whoever wants to embrace Islam hesitates from taking such a step. Thus, let's asks a question: Did Allah(swt) command to kill the apostate? No, never. Islam does not compel anybody to embrace it and it does not punish whoever departs it and whoever says other than this, he did not understand the intention of Allah(swt) behind creation and religion. Regarding embracing religion, Allah(swt) said, ﴿Do We compel you to accept it, even though you dislike it?﴾[1] This Quranic verse is one of a group of Quranic verses which shows the wonderfulness of the freedom of religion which has been guaranteed by Allah(swt) for human being. Allah(swt) does not compel anyone to embrace religion or forbids him from departing it and no one has the right to interfere between Allah(swt) and man unless that man produces what threatens the security of individuals and the

society, at then, he is convicted according to his crime. The matter is a matter of a religion and a faith that bind man with his Lord.

Thus, the above Quranic verse and many other Quranic verses have laid down the foundations of the freedom of faith and prohibited forcing people to embrace religion or forcing those who depart to return to it. Quran says, ﴿There shall be no compulsion in religion; the right way has become distinct from the wrong way. Whoever renounces evil and believes in Allah has grasped the most trustworthy handle; which does not break. Allah is Hearing and Knowing.﴾[2] The term, ﴿There shall be no compulsion in religion﴾ in the above Quranic verse, clearly and explicitly, indicates the complete and unimpaired religious freedom which Islam has guaranteed for man; embracing or apostasy. Therefore, Islam does not stipulate a worldly punishment for whoever did not embrace Islam, rejected to embrace Islam, changed his religion or alternated it and disbelieved after believing. Whoever brings a legislation other than this, he is a fabricator and a contradictor to the Godly legislation and method in faith and religiosity which is clearly and repetitively clarified in Quran through various stipulations. Hence, there is no worldly punishment against whoever apostatizes from religion, rather, Allah(swt) postpones the punishment to the Judgment Day. However, Allah(swt) makes the apostate see the repercussions of his apostasy in the world before the Day of Judgment through feeling the quality of life which he leads and comparing between believing and nonbelieving. The life of the debauchee and who perpetrate evils can't be like the life of the believer who does good deeds. The life of the pious can't be like the life of the immoral. The life of the criminal can't be like the life of the Muslim. Here, the difference between belief and apostasy or disbelief becomes manifest, therefore, Allah(swt) left man free to choose and rather to move between them freely and bear

the responsibility. Thus, altering religion has a Godly punishment which Allah(swt) alone implements. Punishment is either on the Judgment Day and it is undertaken by Allah(swt) after reckoning or it is a worldly punishment in which Allah(swt) makes the apostate lives and feels, in his own life and the societal life around him, the difference between the method of Islamic life on the one hand and the life of apostasy on the other hand. Thus Allah(swt) gives the apostate an opportunity to operate his mind and return to religion during his life or to be obstinate, remain apostate and bear the responsibility of that on the Judgment Day. It is for this purpose that Allah(swt) created intellect so that He rewards man according to it; either goodness or punishment. The evidence of the existence of Worldly and Hereafter repercussions for apostasy is indicated by the Quranic verse which says, ﴿Whoever among you turns back from his religion, and dies a disbeliever - those are they whose works will come to nothing, in this life, and in the Hereafter. Those are the inmates of the Fire, abiding in it forever.﴾[3] The word 'dies' indicates the death of the apostate and not killing him. Moreover, the word 'dies' indicates the time difference between the moment of choice of apostasy by a person and remaining apostate till he dies without reviewing his choice and making a better choice.

Thus, Islam considered that the process of evaluating and selecting faith, accepting it and acting according to it, evaluating the deed which the person does through that faith or departing it, is a personal matter that concerns the person and his personal freedom by which he is rewarded with reckoning in the Hereafter and with outcome in the World. In the Hereafter, reckoning will be according to faith whereas in the World it is the outcome of the reality that has been produced by that faith which moves the intellects of people. They must either search for truth and shift to it

after they had hailed believing in truth, departed the false after they had experienced the outcome of that false or they reject truth and they have full freedom to do that, but they have to bear the responsibility on the Hereafter. Human being has full freedom to select what he wants from among religions, but Allah(swt) will not accept from him except worshipping through Islam. Quran say, ﴿Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers * How will Allah guide a people who disbelieved after having believed, and had witnessed that the Messenger is true, and the clear proofs had come to them? Allah does not guide the unjust people * Those - their penalty is that upon them falls the curse of Allah, and of the angels, and of all mankind * Remaining in it eternally, without their punishment being eased from them, and without being reprieved * Except those who repent afterwards, and reform; for Allah is Forgiving and Merciful * As for those who disbelieve after having believed, then plunge deeper into disbelief, their repentance will not be accepted; these are the lost * As for those who disbelieve and die disbelievers, even the earth full of gold would not be accepted from any of them, were he to offer it for ransom. These will have a painful torment, and will have no saviors.﴾[4] The above wonderful Quranic verses indicate that Allah(swt) does not accept any faith other than Islam, therefore, He does not guide the person who 'disbelieved after having believed' so as to indulge in injustice and do opposite of the truth in which he had believed before. Therefore, Allah(swt) asks that person a reproaching question by saying, ﴿How will Allah guide a people who disbelieved after having believed, and had witnessed that the Messenger is true, and the clear proofs had come to them? Allah does not guide the unjust people.﴾ Islam here means the genuine Islam that has its rooted in the Ibrahimic Da'wa which

Allah(swt) crowned by sending the prophet Mohammed(swp) with the final religion and appointing the Imams(as) as a blessing, curators and successors and by them Allah(swt) accepted Islam as a complete and integrated religion. Therefore, Allah(swt) does not guide those who disbelieved and committed injustice after their believing and after the truth became evident to them, rather, Allah(swt) curses them and on the Judgment Day He tortures them an eternal torturing. Thus, believing in Allah(swt) as the only Lord, the prophet Mohammed(swp) as the final messenger and Ahlulbeit(as) as successors of the prophet(swp) is the part and parcel of Islam without which Islam becomes incomplete. Allah(swt) did not guide the enemies of Ahlulbeit(as) because they disbelieved in Welaya (guardianship), consequently, they committed injustice after the right way has become distinct from the wrong way. However, Allah(swt) exempted from this whoever repents and reforms. He promised him with forgiving and mercy provided that he does not relapse into disbelief again or plunge deeper into disbelief because another repentance from this situation will not be acceptable as he who commits it, had gone far astray. Moreover, Quran has warned against dying with any type of disbelief after believing of which consequence is that Allah(swt) rejects every ransom whatever its amount may be; even if he had the mountains of earth in the form of gold! Thus, the above Quranic verses indicate that Allah(swt) has left the matter of believing in religion or departing it after believing in it for human being so as he may decide about it according to his complete personal freedom which is not subjected to any compelling or dictation, at the same time, Allah(swt) provided good news to the believer and warning to the apostate and disbeliever. If human being wants to believe, he may believe and if he wants to disbelieve, he may disbelieve as the Quranic verse says, ﴿Whoever wills - let him believe. And whoev-

er wills - let him disbelieve.﴾[5] Disbelieving in this Quranic verse is a disbelieving before believing or a disbelieving after believing. Thus, Islam gives human being absolute personal freedom in the field of faith, belief and disbelief and the personal act that results from them and which does not affect others' freedom and privacy. Quran says, ﴿Whoever disbelieves, upon him falls his disbelief. And whoever acts righteously - they are preparing for themselves.﴾[6] Hence, Islam did not entail a legal punishment upon disbelief or apostasy, rather, it indicated that the disbeliever or apostate, personally, bears his disbelief and paves the way for Godly punishment for himself.

Religion is revealed by Allah(swt) and He gave human being the freedom to study religion, contemplate about it, get convinced with it and then he has complete freedom to believe in it or reject it and even he has the freedom to embrace it and then depart it. Hence, the Godly will has never been that the whole population of earth to be believers. This clear in the address of Allah(swt) to His prophet(swp) by saying, ﴿Had your Lord willed, everyone on earth would have believed. Will you compel people to become believers?﴾[7] Here, in this Quranic verse also, Allah(swt) prohibits compelling people to believe in religion and He explains that the Godly will had never been that all the people believe in one religion although Allah(swt) is capable of doing that. Allah(swt) says, ﴿If We will, We can send down upon them a sign from heaven, at which their necks will stay bent in humility.﴾[8] But Allah(swt) does not regard subjecting necks for believing in Him in that way because this contradicts His aim behind creating human being. Therefore, Allah(swt) does not accept killing a person for his religious believe or his refusal to get subjected to a specific faith or his departure of a specific religion.

Rather, Allah(swt) has not decided a capital punishment for who was staggering and fluctuating in his faith; believes today and disbelieves tomorrow or believes at the beginning of the day and disbelieves at its end. Allah(swt) says, ﴿Some of the People of the Book say, "Believe in what was revealed to the believers at the beginning of the day, and reject it at its end, so that they may return. * And trust none except those who follow your religion." Say, "Guidance is Allah's guidance. If someone is given the like of what you were given, or they argue with you before your Lord, say, "All grace is in Allah's hand; He gives it to whomever He wills." Allah is Bounteous and Knowing * He specifies His mercy for whomever He wills. Allah is Possessor of Sublime Grace﴾[9] The above wonderful Quranic verses show that Allah(swt) did not decree to kill who leaves Islam or who alternate his religion even on daily pace. Rather, Allah(swt) left him staggering and getting colored in his faith during night and day. Allah(swt) had never decreed to punish him during this world by killing nor by anything else. Rather, Allah(swt) makes him see the manifestations of the outcomes of disbelieving life so that he may move the most precious gift to human being; intellect, know the truth through it and believe in it. This indicates that Allah(swt) has left human being free with regard to faith, tenet, believing and disbelieving. Allah(swt) left human being to select his religion as he likes and stagger between believing and polytheism as he likes, however, human being should bear the responsibility of his choice in front of Allah(swt) on the Judgment Day and also face, on daily basis, the products and outcomes of disbelieving life during this Worldly life. This absolute religious freedom is decreed by the Quranic verses which clarify the task of the prophet(swp) which is confined to conveying and reminding only and not to controlling people or compelling them to embrace Islam. Quran says, ﴿So remind. You

are only a Reminder * You have no control over them * But whoever turns away and disbelieves * Allah will punish him with the greatest punishment * To Us is their return * Then upon Us rests their reckoning.﴾[10] Hence, Allah(swt) does not compel any one to embrace a religion nor does he decree a worldly punishment if a human being turns away and disbelieves in what he was believing, rather, Allah(swt) confined the task of the prophet(swp) and the message to conveying, giving good news, warning and reminding of threats and punishment. However, who turns away and disbelieves, his affair is with Allah(swt). The disbeliever will return to Allah(swt) and He will reckon him and punish him. Therefore, the previous Quranic verses have confirmed that the punishment of the disbeliever or the apostate is an affair of Allah(swt). When human beings go back to Him, He will reckon them and punish them.

Thus, the human being may understand the spaciousness of the wide religious and ideological freedom which Islam enjoys and which is dominated with freedom not only in faith, but also in religious saying, proselytizing and Da'wa (inviting others to embrace Islam). This means that Islam does not approve compelling people or forcing them on religion or silencing them from what they say about what they believe in. The nature of religions is that they evaluate each other and criticize each other and no problem in that because that clarifies the facts and explains to people the truth so that they may follow if they want and through it, they know the false and avoid it if they want. In this context, the Islamic method leans upon conveying the message of Islam and leaving people to say what they want a long with reminding and cautioning them with the threat of reckoning on the Day of Judgment and making them feel that they bear the responsibility in front of Allah(swt). In this regard, Quran says, ﴿We are fully aware of what

they say, and you are not a dictator over them. So remind by the Quran whoever fears My warning.﴾[11] This Quranic verse indicates that no one shall be prevented from expressing religious criticism because the true religion is having sufficient arguments and proofs which refute the distorted religion.

As Quran clearly shows prohibition of forcing others to embrace religion, it also explained that Allah(swt) does away with whoever apostates or departs religion, so also no authority has the right to punish who has apostatized because Allah(swt) had already done away with him. How to punish whom Allah(swt) had done away with him? Rather, Allah(swt) had promised that he will bring better than that who apostatized and departed religion and He will support His religion with them and that He loves them and they love Him. Quran says, ﴿O you who believe! Whoever of you goes back on his religion - Allah will bring a people whom He loves and who love Him, kind towards the believers, stern with the disbelievers. They strive in the way of Allah, and do not fear the blame of the critic. That is the grace of Allah; He bestows it upon whomever He wills. Allah is Embracing and Knowing.﴾[12] Here, the Godly scheming against the apostates becomes manifest by making them see another nation brought by Him to supports His religion. That nation has the characteristics of believing and its real manifestations such as exchanged love between the Creator and His believers, their civilized behavior with other believers, their dignified position towards disbelievers, their struggle and solidity in truth. The Quranic verse did not command to fight or kill the apostates themselves, rather Allah(swt), does away with them and makes them witness the piety and sublimity of the nation which He selects and brings them to support His religion and the apostates and their contemporary will see that glorious era. The above Quranic verses indicate that Allah(swt) had promised to

whom He love and they love Him, who are kind towards the believers and therefore they will establish the society of mercy, pardoning and goodness. Moreover, they will be stern with the disbelievers and therefore they establish the society of glory, pride, strength and dignity in which the word of Allah(swt) is the highest, nevertheless, it observes the basis of coexistence and the freedom of faith. All this is from the outcomes of the society of complete religious freedom which Islam has provided because Allah(swt) created human beings and He knows their nature and knows the aim behind their creation. Thus, where is the punishment of killing the apostate in this Quranic text which is supported by other Godly texts so as to confirm that Allah(swt) had created people different and dissimilar from each other in all aspects of life and they are mobilized in it ideologically, religiously, economically and socially with full freedom which is stipulated in Quran.

This makes it clear that Allah(swt) had never compelled people to embrace Islam because even in the situation of complete religious freedom which has been guaranteed by Allah(swt) for human beings, there would be who adopts a type of hypocrisy because hypocrisy is a disease which is latent in hearts and the human being needs a continuous purification so as to raise the level of his faith and filter out hypocrisy from his inner beings. We all know that the prophet(swp) had suffered from a hypocrite retinue around him, but Allah(swt), on the basis of religious freedom which He guaranteed for people, commanded him to leave them alone in spite of their danger. Hence, in a situation where there hypocrisy even though there is religious freedom, how would the situation be if the society is forced to embrace religion or returning to religion after its apostasy? Islam, since its appearance till to-date has been harmed by hypocrites more than its being harmed from other than hypocrites because it is the hypocrites who engineer the coup

against religious from within. Therefore, if people are compelled to embrace religion or remain in it, some of them will turn into hypocrites. This is the way most of the people deal with truth. Allah(swt) says, ﴿But most people, for all your eagerness, are not believers.﴾[13] Moreover, Allah(swt) says, ﴿And most of them do not believe in Allah unless they associate others.﴾[14] Thus, Allah(swt) does not value a belief unless that belief was sincere, there is no hypocrisy in it and it is a result of free choice which is not subjected to compulsion, fear, forcing, worldly interest, show off or formality. True and complete faith in Allah(swt) is that which springs from the love of human being to Allah(swt) more than his fear from Him and this, in itself, is an evidence that there is no punishment for the apostate in the World. The lover is obedient to whom he loves because the obedience of the lover to the beloved springs from his feeling that the beloved deserves to be obeyed. Ameer Almo'mineen Imam Ali(as) says, ﴿O my Lord! I have not worshipped you out of fear of your fire nor out of avidity for your paradise, but I found you deserving to be worshipped, therefore, I worshipped you.﴾[15] What a wonderful and sincere faith which originates from such a feeling!

Allah(swt) knows about the nature of human beings, therefor, decreeing religious freedom sprang from the manifestations of the knowledge of Allah(swt) about human being, therefore, freedom of faith became one of the most important aspects of the Islamic legislation through which Islam has showed its wonderfulness and respect to human intellect, his free choice which undertakes the responsibility. How will Allah(swt) compel people to embrace a religion or remain in it while Quran shows the nature of some human beings who practice hypocrisy? About such people, Quran says, ﴿When the hypocrites come to you, they say, "We bear witness that you are Allah's Messenger." Allah knows that you are

His Messenger, and Allah bears witness that the hypocrites are liars * They treat their oaths as a cover, and so they repel others from Allah's path. Evil is what they do * That is because they believed, and then disbelieved; so their hearts were sealed, and they cannot understand * When you see them, their appearance impresses you. And when they speak, you listen to what they say. They are like propped-up timber. They think every shout is aimed at them. They are the enemy, so beware of them. Allah condemns them; how deluded they are!﴾[15] The above Quranic verses do not only show the fluctuation of the hypocrite in his faith, but also show the freedom of movement, activity and speaking of the believer, the polytheist, and the hypocrite without any harassment or restrain. If the disbeliever and the hypocrite had not been possessing complete freedom, they would have not survived and acquired mental, scientific and expressional skills which make their physical appearance and sayings provoke admiration and attract the attention by their eloquence in arguing and addressing. Here, the freedom of faith and proselytization in Islam get manifest and no one gets afraid from this wonderful religious freedom except the religiously shaken and bankrupt who guards his distorted religion with lie, fraud, deception and forging. Thus, no one knows the degree of the faith of the human being except Allah(swt). There is who pretend to be believing by exploiting language and appearance so as to attract the attention of people, but he may not be possessing that faith which Allah(swt) accepts. Rather, he may be one of the enemies of religion. Quran says, ﴿Among the people is he whose speech about the worldly life impresses you, and he calls Allah to witness what is in his heart, while he is the most hostile of adversaries.﴾[16] Moreover, Quran says, ﴿O you who believe! Believe in Allah and His messenger, and the Book He sent down to His messenger, and the Book He sent down before.

Whoever rejects Allah, His angels, His Books, His messengers, and the Last Day, has strayed far in error * Those who believe, then disbelieve, then believe, then disbelieve, then increase in disbelief, Allah will not forgive them, nor will He guide them to a way * Inform the hypocrites that they will have a painful punishment.﴾[17] Another Quranic verse says, ﴿Among the Desert-Arabs around you there are some hypocrites, and among the inhabitants of Medina too. They have become adamant in hypocrisy. You do not know them,
but We know them. We will punish them twice; then they will be returned to a severe torment﴾[18] The above Quranic verses show that there are some persons who hide disbelief and show believing and those are the hypocrites. Some of those hypocrites are not known except by Allah(swt). Allah(swt) made the task of punishing those hypocrites upon Him. Thus, if Allah(swt) had made hypocrisy a crime greater than disbelief, nevertheless, He did not decree a worldly punishment for it except within the limit of letting the hypocrite tastes the outputs of his hypocrisy through his behavior, this means that apostasy and disbelief is less crime than hypocrisy. Because Allah(swt) said, ﴿The hypocrites will be in the lowest level of the Fire, and you will find no helper for them.﴾[19] Allah(swt) did not bring down the apostates or disbelievers to that level of fire. Rather, they are in a torturing position which is less than what the hypocrites face.

In fact, it can be said that non-decreeing of a worldly punishment for the apostate is in the interest of the believing society as the society would be empty of hypocrisy or apostasy which arises from forcing people to embrace religion or forcing them to remain in religion and both of them are the most dangerous type of hypocrisy and apostasy. In a situation of religious freedom, the hypocrisy would be arising not from compelling people to em-

brace religion or remain in it, but from personal motives which has several dimensions such as authoritative, materialistic, socialistic and other motives which do not agree with complete faith. It is this type of hypocrisy which harmed the prophet(swp). It is the adamant hypocrisy which staged a coup, later on, against the Godly and Nabawi choices. However, this type of hypocrisy was not having the courage to eradicate religion from hearts because there were who bear quality faith in the society and they were capable of protecting religion. That type of hypocrisy followed tactics against religion, but it could not eliminate religion from the society. Thus, Islam survived due the religious freedom which the prophet(swp) had implemented in the society. The religious freedom which is guaranteed by Islam raises the quality of faith available in the society whereas the hypocrisy which is a result of personal interest and climbing up the chair of ruling are less dangerous than the hypocrisy which results from compelling people to embrace religion or remain in it. Compelling people to embrace religion or remain in it leads towards a greater corruption embodied in fighting the existence of religion itself after the diminishing of the power of compelling to embrace religion or remaining in it while the adamant hypocrisy produces a coup against religion without declaring that it is against religion. Therefore, Allah(swt) commanded those whom He, 'formally', named as believers, to believe in Allah(swt), His messenger(swp), Angels, Quran, Books revealed before and the Judgment Day and He warned against disbelief in them and considered disbelieving in them is a far straying. Moreover, the Quranic verse, ﴿Those who believe, then disbelieve, then believe, then disbelieve﴾ shows that there is who believes, then disbelieves, then believes and then disbelieves. The fate of this is to plunge into disbelief and reach to a chronic disbelief which makes him incapable of accepting any Godly guidance

after that. Therefore, Allah(swt) does not forgive such disbelievers, but He leaves their reckoning to the Judgment Day.

Allah(swt) did not mention in Quran any command to kill the apostate or who changes his religion. This is a Godly mildness to the free and faithful society so that rows get differentiated and various ideological methods of life become clear in a circumstance in which the society enjoys full freedom. People become capable of differentiate between those distinct rows and select their faiths with full freedom. Their religiosity gets shaped according to the level of their strive towards Godly guidance. Allah(swt) prides by them the rest of His creatures and explains to the Angels the significance of distinguishing human being by intellect to which they had prostrated before. The degree at which believers stick to religion exposes not only the hypocrites, but also the corrupt societies. Allah(swt) says, ﴿And We inscribed for him in the Tablets all kinds of enlightenments, and decisive explanation of all things. "Hold fast to them, and exhort your people to adopt the best of them. I will show you the fate of the sinners."﴾[20] The seat of corrupt people becomes clear as per the level of the adhering of believers to the commandment of Allah(swt). The more the society sticks to the teachings of religion, the more distinguished it becomes. The society becomes different from other societies which are less adherent to religion or those which do not believe in religion. Here, truth becomes evident and the light complete, thus, whoever has desire to embrace truth gets encouraged to embrace it and follow its light.

Moreover, the Quranic researchers feel in those verses the mercy of Allah(swt) which puts into consideration that there is who apostates from religion, but it is possible that he may return to it believers by operating his intellect which may guide him to know truth even later on during his Worldly life. Here, the Godly wis-

dom in creating a creature with an exceptional intellect becomes evident. Allah(swt) urges human being to employ that intellect with full freedom and bear the responsibility of the outcomes of that mental employment. Originally, Allah(swt) created intellect for the task of free searching for truth and following it. In this regard, the Quranic verses focus a lot on the employment of intellect. Therefore, Allah(swt) extended the rope of religious freedom for the human being till he dies. As we have mentioned earlier, Allah(swt) gave human being full freedom to believe or disbelieve, but Allah(swt) explained to the human being the repercussions, effects and remnants of disbelief in the World and reckoning and torturing consequent upon it in the Hereafter. Quran says, ﴿And say, "The truth is from your Lord. Whoever wills - let him believe. And whoever wills - let him disbelieve". We have prepared for the unjust a Fire, whose curtains will hem them in. And when they cry for relief, they will be relieved with water like molten brass, which scalds the faces. What a miserable drink, and what a terrible place.﴾[21] This Quranic verse indicates the freedom of calling for religion and the freedom of believing and disbelieving. Moreover, we observe that Allah(swt) prepared torturing for the unjust because injustice is more dangerous than disbelief, but disbelief inherits injustice and they are intermingling. Quran says, ﴿What is there, beyond the truth, except falsehood? How are you turned away?﴾[22] Whoever disbelieves in the truth go astray and he, definitely, becomes susceptible to commit a type of injustice. However, Allah(swt) warned people against injustice more than His warning them against disbelief. For example, the copy of the Islam of the majority of Muslims today is a distorted copy, therefore, if a person who searches for truth rejects this gorged copy of Islam, he is a disbeliever of it according to the jurisprudence of the stray priests of Saqeefa court although the rejecter of the distorted copy

might have not committed injustice against what he disbelieved, rather, he is a scientific evaluator of it and he had not committed any aggression against it. Genuine Islam punishes for aggression and not for personal belief. It is the aggression and not mere personal belief that produces more injustice towards others.

Islam did not only give the complete freedom of religion to people, but also, as a sign of the mercy of Allah(swt) on people, it gave them the freedom to pretend disbelief by whoever disbelievers target his religion. Allah(swt) knows that there will be people who face embarrassment and targeting in societies which do not provide freedom of religion to people. Therefore, Quran made a religious space to pretend disbelief in circumstances of compulsion, but also it explained the effects, in Hereafter, for whoever makes disbelief public and takes pride of that because such these two opposing behaviors are, continuously, present in human society. Whoever harasses a believer for his faith, he, definitely, becomes a declarer of his disbelief, an unfair and an opposer of Allah(swt). In this context, Allah(swt) says, ﴿Whoever renounces faith in Allah after having believed - except for someone who is compelled, while his heart rests securely in faith—but whoever willingly opens up his heart to disbelief - upon them falls wrath from Allah, and for them is a tremendous torment * That is because they have preferred the worldly life to the Hereafter, and because Allah does not guide the people who refuse * It is they whom Allah has sealed their hearts, and their hearing, and their sight. It is they who are the heedless * There is no doubt that in the Hereafter they will be the losers * But then your Lord - for those who emigrated after being persecuted, then struggled and persevered—your Lord thereafter is Forgiving and Merciful.﴾[23] Thus, declaring disbelief and opposing Allah(swt) necessitates the anger of Allah(swt) and deprives such a person from guidance. Rather, Al-

lah(swt) may seal his heart, sight and hearing, consequently, he will not realize truth or understand it. Such a declarer of disbelief remains heedless and looser in the World and in the Hereafter. On the other hand, Allah(swt) gives a higher value to whoever migrated towards faith by deed and saying, and not only by place, and then struggled and endured and therefore Allah(swt) promises him with forgiving and mercy.

All the above Quranic verses indicate that Allah(swt) postpones the punishment of whoever disbelieves and apostates till after reckoning on the Day if Judgment. Thus, Allah(swt) may delay punishment, but He does not ignore nor does He command to kill the apostate at all or punish him in any way so long as his apostasy does not affect the security and safety of the society or the individual and personal freedom of others. Therefore, we observe that the prophet(swp) did not refuse the condition of the disbelievers, in Hodaybeya accord, that Quraish would not return to the prophet(swp) whoever apostates from Islam. If this was wrong and against Quran and that they should be brought back for punishing them for their apostasy, the prophet(swp) would have not agreed to it. Rather, the prophet(swp) agreed to the condition of returning whoever embraces Islam to Quraish, the disbeliever, because there is who commits something which is against the laws of Quraish, oppresses others and then escapes from them to claim that he is a Muslim so as to find an Islamic cover for his crime which he has committed in Quraish. In this regard, the prophet(swp) was knowing the Islamic permission to pretend disbelief so as to avoid targeting and torturing and that Allah(swt) will make, for whoever the prophet(swp) sent back to Quraish, a way out. Therefore, the prophet(swp) did not find what forbids him from sending back whoever comes as a Muslim from Quraish because there is test in this for whoever claimed Islam and reduction of the num-

ber of hypocrites who come from Quraish. Indeed, the Muslims who had been sent back by the prophet(swp) to Quraish fled away from the clutch of Quraish, gathered together and started launching economic war against Quraish till Quraish requested the prophet(swp) to recruit them with him and control them. Thus, it becomes clear that there is no punishment for whoever apostates at all!

Moreover, the history of Islam did not tell us that the prophet(swp) had killed the apostate because of his apostasy, rather, he was punishing whoever employs his apostasy in a counter attack against Islam and Muslims and launches a campaign of falsification of religion and stands in the face of Islamic Da'wa. We have in the case of Abdullah Ibn Abee Al Sarah a clear example. Unfortunately, in order to disfigure the value-based image of Ameer Almo'mineen Imam Ali(as) and create a justification for what the poles of Saqeefa had done; killing of peaceful apostate or whom they call as Zindeeq, the priests of Saqeefa court fabricated narratives such that which has been narrated by Ikrima who said, "Zanadiqa (apostates) have been brought to Ali and he burnt them. Ibn Abbas heard this and he said: If it were me, I would not burn them as the messenger of Allah prohibited to torture by the way Allah tortures."[24] This is a false accusation and a lie against Ameer Almo'mineen Imam Ali(as). The priests of Saqeefa court used to do the same even with the prophet(swp). The priests of Saqeefa court used to stick lies on the prophet(swp) by fabricating narratives so as to justify the gruesomeness of the coup perpetrators and oppressors. Will Ameer Almo'mineen Imam Ali(as) oppose Quran? Will Ameer Almo'mineen Imam Ali(as) oppose the saying of the prophet(swp) about prohibiting the burning of the human being? According to the texts of the prophet(swp), Ameer Almo'mineen Imam Ali(as) is with truth and truth is with him and he

will never do something which is against the teachings of Islam so that, the climber, Ibn Abbas comes and criticizes him. Ibn Abbas, who was plotting against Ameer Almo'mineen Imam Ali(as) by accompanying, following and friending who hates Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as); Ibn Sohak, tried to fabricate what disfigures the Godly image of Ameer Almo'mineen Imam Ali(as) so as Ibn Abbas may uplift himself for history and achieve the consent of his misled supporters. Thus, that fabricated narrative which Ibn Abbas tries to employ and exploit in order to show a scientific and jurisprudential position that exceeds the scientific and jurisprudential status of Ameer Almo'mineen Imam Ali(as) is a fabricated, forged and bogus narrative to justify the gruesome deed of Ibn Abee Qohafa embodied in his burning of Al Foja'a Al Salami and others who opposed his dressing up of succession. It was also to justify the barbaric crimes of Khalid Ibn Al Waleed during the reign of Ibn Abee Qohafa. Khalid Ibn Al Waleed burnt a number of Muslims because they refused to pay Zakat to Ibn Abee Qohafa as they considered him a usurper of succession. Those who refused to pay Zakat were loyal Ahlulbeit(as) and believing in their guidance, therefore, Ibn Abee Qohafa targeted them by killing, burning and torturing. They have been buried in mass graves. However, the priests of Saqeefa poles considered them apostates while in fact they were from the supporters of Ahlulbeit(as) and they have condemned Ibn Abee Qohafa's usurpation of right of Ahlulbeit(as) and his injustice towards them. Through that false and forged narrative, the priests of Saqeefa court tried to lie on Ameer Almo'mineen Imam Ali(as) also and claim that he killed the Zanadiqa (apostates) and burnt them just because they are Zanadiqa (apostates) as per the expression and naming of the priests of Saqeefa court. Moreover, the narrative tries to project Ibn Abbas as if he is more knowledgeable than

Ameer Almo'mineen Imam Ali(as). Ameer Almo'mineen Imam Ali(as) is the gate of the city of the knowledge of the prophet(swp) and he is with truth which turns wherever he turns. Who is Ibn Abbas so that he compares himself with Ameer Almo'mineen Imam Ali(as)? Is Ibn Abbas, but a dot in the sea of the knowledge of Ameer Almo'mineen Imam Ali(as) according to the admission of Ibn Abbas himself? Is it possible that Ameer Almo'mineen Imam Ali(as); the scholar and the inheritor of the knowledge of the prophet(swp), kills Zanadiqa (apostates) just for their being apostates, burns them and falls in what Ibn Abee Qohafa had fallen in? Ibn Abee Qohafa was ignorant of the inheritance of the grandmother, wishing if he were a dung and wishing if he were a hair on the body of a believing servant. Did Ameer Almo'mineen Imam Ali(as) kill those leaders and soldiers whom he captured after Al Jamal, Al Nahrawan and Siffeen battles although those who were fighting Ameer Almo'mineen Imam Ali(as), were fighting Allah(swt) and his messenger(swp)? The prophet(swp) said to his pure Itra(as), "Your war is my war and your peace is my peace" but when Ameer Almo'mineen Imam Ali(as) defeated and captured them, he forgave them as the prophet(swp) had forgiven the people of Mecca and called the Tolaqa'. Thus, the above narrative which tries to defame Ameer Almo'mineen Imam Ali(as) and glorify Ibn Abbas is a narrative that was fabricated by the priests of Saqeefa court so as to reap, through it, a group of gains which are against religion and the people of religion.

Regarding the narrative which says, "Whoever changes his religion, kill him"[25], it can't be authentic at all in the light of what had been said by Quran in this regard and the prophet(swp) can't produce what opposes Quran because revelation does not contradict itself and the saying, deed and implied approval of the prophet(swp) are inspiration revealed. Whatever comes from Allah(swt)

through the prophet(swp), whether Quran, Hadith, deed or implied approval, do not contradict each other at all and we can't find in them disagreement at all because all of them came from Allah(swt), therefore, they remain harmonious and compatible. It is legally not right to kill the peaceful apostate who left his faith because he, intellectually, ideologically and spiritually, wants to search for another religion and believe in it because Quran provided him full freedom to do that. As Adam(as) had ascended by his intellect, consequently, Angels prostrated for him, he also had adopted causes that made him descend to Earth because he was created to live on Earth. Therefore, Allah(swt) forgave him. Islam does not defend believing in it by killing because killing in such a case would be a killing of the objectives of the existence of intellect by which Allah(swt) had honored human beings. Killing, in such a situation, will indicate the bankruptcy of the intellect of the killer and his inability to prove factors of belief and refute disbelief and apostasy. It is by intellect that human being had known Allah(swt) before he knew Him by religion. Quran does not stand in the way of the human being who wants to change his religion or taste the method of seduction which results from his apostasy in the World and realizes the difference between belief and disbelief and then returns, if he wants, to the true religion or bear the responsibility of his apostasy on the Judgment Day. Thus, the prophet(swp) will never phrase a text that disagrees with Quran. Rather, the prophet(swp) punished the apostate who takes alteration as a method to target Islam by distortion and stands in the face of Islamic Da'wa as the most unjust, the fabricator, the liar and the dog; Abdullah Ibn Abee Al Sarah had done. Abdullah Ibn Abee Al Sarah was altering the Quranic text with words from himself, consequently, the Quranic verses, ﴿Who is more unjust than someone who invents falsehood against Allah, or says, "It was revealed to me," when

nothing was revealed to him, or says, "I will reveal the like of what Allah revealed"? If only you could see the wrongdoers in the floods of death, as the angels with arms outstretched: "Give up your souls. Today you are being repaid with the torment of shame for having said about Allah other than the truth, and for being too proud to accept His revelations")[26] which strongly condemns him has been revealed. There are similar of him who appeared after the martyrdom of the prophet(swp) such as Ibn Abee Qohafa, Ibn Sohak, Aaesha, Anas Ibn Malik, Abu Horaira and others who disobeyed the legal texts, fabricated what refutes the clear Quranic texts, replaced frank Nabawi texts with Satanic fabrications from themselves, claimed the loss of Quranic verses because they have been eaten by an animal and claimed the raising of the reading of some verses and the remaining of their verdict! Thus, the narrative of 'Whoever changes his religion, kill him' had never been produced by the prophet(swp) and the evidence of this is that it disagrees with Quran. If the prophet(swp) had taken a killing position towards people like Abdullah Ibn Abee Al Sarah, he has not taken it on the basis of the significance of that fabricated narrative, 'Whoever changes his religion, kill him', rather it was because people like Abdullah Ibn Abee Al Sarah fought against religion, distorted it, altered it, mocked the prophet(swp) and targeted Islam in its essence, thus, they were in a front that was, mentally, fighting Islam; they were aggressors against Islam. They were like those who hold weapon to fight religion. Rather, they were more dangerous than the holders of weapon. Otherwise, whoever leaves Islam by departing it, there is no punishment against him, otherwise, the prophet(swp) would have not given permission to Ibn Affan to depart Islam. When Ibn Affan showed a protest against a criticism which he received from Ammar Ibn Yasir(ra) as he looked down upon work and avoided dust during the building of the

Nabawi Masjid and Ibn Affan, insolently, said to the prophet(swp) that he did not embrace Islam so as to be offended, the prophet(swp) replied him by saying, "I have discharged you from your Islam. Go if you want."[27]

Apostasy which results from dissatisfaction with religion only and searches for an alternative which satisfies the person, has no worldly punishment according to the Quranic and Tibyani revelation. At the same time, the prophet(swp) will not produce a saying that refutes Quranic revelation or nullifies the Quranic verses through which Allah(swt) had given people the freedom of choosing and changing religion and explained to them the worldly and Hereafter effects consequent upon that. As far as the worldly repercussions are concerned, the believing societies soar into sublimity while the unbelieving ones slip to the slopes of debauchery and hardship. Commanding the prophet(swp) to adhere to religion, commanding him to command his folk to adhere to it and promising to differentiate the believing society from the unbelieving society, Allah(swt) says, ﴿Hold fast to them, and exhort your people to adopt the best of them. I will show you the fate of the sinners.﴾ [28] It is clear that there is no punishment from the legislator against the free choice in the field of faith.

As far as the narrative that is narrated by Ibn Abbas and says, "The blood of a Muslim who testifies that none has the right to be worshipped but Allah and that I am His messenger, cannot be shed lawfully except in three cases: a married woman (Thaieb) who committed adultery, in Qisas (retaliation) for murdering (a life for life) and the apostate from Islam who abandons the Muslims Jama'ah (community)."[29] Here also Ibn Abbas employs his priestly and pontifical inclinations and follows the styles of Jews in distortion by mixing the texts with the fabrications. In the above narrative, Ibn Abbas mixed truth with false so as to load

into Islam the Talmudic and misleading teachings which he received from the Jews Rabbis under whom he had been taught. Ibn Abbas mentioned ‘a life for life’. There is no disagreement in this as it is decreed in Quran and the prophet(swp) does not need to repeat it. However, Ibn Abbas tried to convince the reader or the listener, therefore, he foolishly and viciously included the adulterous ‘Thaieb’! Why did not Ibn Abbas mention the adulterous married man also? Why was the phrasing through the word ‘Thaieb’ which means the woman who got married before and not the man who married before? Was the Nabawi formulation containing any ambiguity in the text, a defect in phrasing, a lack in legislation or a differentiation between man and woman in this regard? We see the fabrication which is contradictory to the Quranic text also in, ‘the apostate from Islam who abandons the Muslims Jama’ah (community).’ The word ‘Jama’ah (community)’ indicates the componential fabricated nature of the word of which use became famous during the reign of the Taleeq Muawiya. Ibn Abbas was one of the close associates of Ibn Sohak, therefore, he was one of the sincere pupils of Ka’ab Al Ahbar and his distorting teachings. He was not far from Mo’awya who targeted religion and the symbols of religion! Mo’awya was knowing, very well, the quality of Ibn Abbas. Which ‘religion’ and which ‘Jama’ah (community)’ was Ibn Abbas meaning by such phrasings which have relation with the era of Mo’awya? Is it the religion of the poles of Saqeefa and their community (Jama’ah) which was keen on keeping people within its frame so as to benefit from them economically and militarily or is it the religion of Ka’ab Al Ahbar under whom Ibn Abbas was pupiled and got dyed by his Hebrew dye? The narrative is an attempt to make whoever became a Muslim, showed off his Islam or became a hypocrite compliant to power and servant of it. Therefore, they will not allow anyone to apostate because

this would affect their material revenue and their authoritative status. All their concern is a public base which is subjugated and crushed so as to rule over them as the Taleeq Mo'awya stated and practiced and it had been practically practiced before by Ibn Abee Qohafa, Ibn Sohak and Ibn Affan. The priests who were loyal to Saqeefa court welcomed the narrative of Ibn Abbas because it serves their hegemonic inclinations. However, the sound and contemplating intellect which leans on Quran rejects the narrative wholly and completely. Even the opening of the text with the expression 'a life for life' was stating the obvious because that is mentioned in Quran and does not need repetition from the prophet(swp) because his task was Tibyan (clarification) and not repetition of texts and this reveals the vicious fabrication which hides poison in the honey, but it exposes itself by its priestly and Hebrew phrasing that does not disguise from the owner of a contemplating intellect. This is an Omayyad method which has its Saqeefi extensions that initiated its era with lying on the prophet(swp) when Ibn Abee Qohafa lied so as to oppress Ahlulbeit(as) and Aaesha and Hafsa falsely testified for him as Ibn Affan has stated during his era. All this was aiming for economic hegemony and taking over the rights of others so as to strike the essence of religion and let only religious cloaking and pretending remain. Thus, how would they allow anybody to apostate? It was necessary for the base priests like Ibn Abbas to produce their own legislations which contradict Quran and Nabawi Sunna. The purpose behind fabricating such un-Islamic legislations was to find excuses and interpretations for the great sins committed by the oppressors and the human idols so as to protect them and cover up their great sin.

As the Quranic stipulation opposes killing or punishing the peaceful apostate and the subsequent generations became more

conscious, some Saqeefa priests from Ahnaf (priests who belong to Hanafi school of jurisprudence) tried to reach to a middle distance between the teachings of Quran which do not punish the peaceful apostate and the fabrications of the priests of Saqeefa court which opposed Quran and decreed killing the apostate so as to justify what Ibn Abee Qohafa had done to consolidate the pillars of his authority and usurpation of succession. The Ahnaf did not do that for the sake of religion, but because they have been surrounded by scientific and contemplating readings of Quran which refute the presence of apostasy punishment. The Ahnaf decree not to kill the apostate woman as she does not fight, but they have decreed killing of the apostate man as they considered him a fighter. This indicates that even the jurisprudence of Ahnaf nurses the fact that the peaceful apostate shall not be killed unless he starts fighting Islam and Muslims. Moreover, the saying of Ahnaf indicates their acceptance of the apostasy of the female as a kind of justification for the mutiny of Aaesha against Ameer Almo'mineen Imam Ali(as) who did not kill her. The Ahnaf know that whoever fights Ameer Almo'mineen Imam Ali(as) as if he fights the prophet(swp) and whoever fights the prophet(swp) is an apostate because he fights Allah(swt). The Ahnaf collided against the Hadith of the prophet(swp) which says to Ahlulbeit(as), "Your war is my war and your peace is your peace", therefore, they did not find an interpretation for the conduct of Aaesha and her followers in fighting Ameer Almo'mineen Imam Ali(as) except that she was a fighting against Allah(swt) and His messenger(swp). Therefore, the Ahnaf decreed not to kill the apostate woman and it seems that they have seen in Ameer Almo'mineen Imam Ali(as) not killing the people of the battle of Camel after he defeated them as a pardoning to disbelievers and new Tolaqa'. Although that decree of the Ahnaf was a double standard (religious) discretion, but it,

implicitly, admits that apostasy in itself does not necessitate any type of punishment. Because Allah(swt) commanded both the male and female to believe in Him and not only the male; then why do the Ahnaf exempt the apostate female from punishment? But even this also make the Ahnaf fall in a complication that leads them to what opposes Quran and its stipulations. As far as the captives are concerned, if the apostate joins an army that fights Muslims and he was not killed in the battle field, but he was captured, he should be treated as a captive and not as an apostate. This coincides and corresponds with the Quranic stipulations. The legislation pertaining to the apostate who fights in an army that fights Islam and he falls in captivity is different from being an individual who opted for apostasy and fought Islam by saying and deed as, for example, Abdullah Ibn Abee Al Sarah had done. Thus, Allah(swt) has not commanded to fight the peaceful apostate who does not fight religion in any way. Allah(swt) does not accept to compel people to worship Him or kill them if they refuse to worship Him. Allah(swt) is independent of such apostates, rather, Allah(swt) is independent of the worlds.

Any punishment on a peaceful apostate which has been committed by those who came after the prophet(swp) is not legal, rather, it is against the Quranic stipulation which gives full freedom to embrace religion and disbelief in it. What Ibn Abee Qohafa had done to the peaceful apostate, disagrees with Godly legislation. This indicates that Ibn Abee Qohafa had discarded Quran behind his back as the Lady of the Women of the Worlds Fatima Al Zahraa(as) had said. Ibn Abee Qohafa had committed deeds which are against religion, therefore, Fatima Al Zahraa(as) said the truth when she said to him and to Ibn Sohak, "…Did you then intentionally forsake the Book of Allah and leave it behind your backs?" The deeds of Ibn Abee Qohafa can't be justified by

any Islamic opinion, rather, it is an open violation of the clear Quranic stipulations. Ibn Abee Qohafa, himself, had admitted some of his crimes while he was on the bed of annihilation and said that he wish he had not burnt Al Foja'a Al Salami.

Thus, the aim of the so-called wars against apostates was to force people to submit to the authority of the coup perpetrators, consequently, wrong concepts have been inserted in religion so as to justify the crimes of the criminals distort religion and establish a society which is legislatively misled and religiously suppressed. Most of those who had been killed in the so-called wars against apostates were opposing the succession of Ibn Abee Qohafa. Many people refused to give pledge of allegiance to Ibn Abee Qohafa and they considered him as a usurper of succession and a dresser of it, therefore, they refused to pay Zakat for him. The following poetic excerpt reflects their opposing position towards Ibn Abee Qohafa:

We have obeyed the messenger of Allah as he was among us
Does Bakr inherit it after he dies, indeed that breaks the back[30]

Yes, there were who had apostatized, but even those also should not be fought unless they fight Muslims, target Islam and stand in the way of Da'wa. However, generalizing the name of apostasy on those who refused to pay Zakat, is the evident slander and the repugnant injustice. The prophet(swp) did not mobilize an army even against Mosailama; the liar, just because he claimed prophethood. Moreover, the prophet(swp) did not send an army to fight Tha'laba ibn Hatib who refused to pay Zakat to the prophet(swp) and rather denied the duty of Zakat itself and insolently called it poll tax, thus, Tha'laba denied one of the duties of the religion. However, the prophet(swp) did not mobilize an army against him nor did he command to kill him. Because Zakat is one

of the worshipping duties towards Allah(swt) and it is one of the means to reach to higher ends such as piety, benevolence, patience, thankfulness, contemplation, remembering, guidance and others. Abandoning the duty does not necessitate killing and it is not possible for the prophet(swp) to mobilize an army against who refuses to pay Zakat otherwise it would be as if it is a group of pirates who snatch away the money from people without a consent from them. Zakat is the right of Allah(swt) in the money of Allah(swt) and the person takes it out for the consent of Allah(swt) and not in a compulsory way through a law or a ruler. For example, there is no legislation that can force people to go for Haj because they have money. Moreover, the prophet(swp) did not send that army which he sent to fight against Bani Al Mostalaq in the wake of the claim of the debauchee Al Waleed Ibn Oqba that they have refused to pay alms or Zakat to him, rather, because the debauchee Al Waleed Ibn Oqba, falsely, claimed that they were about to kill him, thus, the debauchee Al Waleed Ibn Oqba projected them as if they had violated the treaties and put themselves in a fighting confrontation against the prophet(swp), therefore, the prophet(swp) sent to that army which discovered the lie of the debauchee Al Waleed Ibn Oqba that they wanted to kill him and the prophet(swp) came to know about the truth, consequently, the Quranic verse which says, ﴿O you who believe! If a debauchee brings you any news, investigate, lest you harm people out of ignorance, and you become regretful for what you have done﴾[31] was revealed.

Thus, Islam has not commanded to kill the apostate nor the disbeliever or that who refuses to perform a religious duty such as paying Zakat or performing prayers, etc. Whoever brings opposite to this, his saying and claim are refuted. If there were examples in the Nabawi Seera (Nabawi line of conduct) which are misunderstood, people should go back to them, understand the truth and

abandon the interpretations and fabrications of the priests of darkness who want to offend the genuine Islam which is the most wonderful religion that attracts the civilized people to it. Moreover, the motive of the priests of Saqeefa court behind the wrong interpretations, as we have mentioned earlier, is to justify the crimes of those who came to power and violated Quran and Nabawi Sunna. For example, the prophet(swp) had accepted the repentance of a group of apostates and commanded to kill another group because this group which the prophet(swp) commanded to kill included to apostasy other deeds such launching war and plotting and harming Islam and Muslims. The prophet(swp) commanded to kill Maqees ibn Hobaba on the day of conquering Mecca because he targeted and killed Muslims. Moreover, he commanded to kill Abdullah Ibn Abee Al Sarah because he fabricated lies against Allah(swt), distorted Quran and altered the religion and this is a war against Allah(swt) and His prophet(swp), therefore, Allah(swt) described Abdullah Ibn Abee Al Sarah as the most unjust person among people and termed him as fabricator and liar when He said in the Quranic verse, ﴿Who is more unjust than someone who invents falsehood against Allah, or says, "It was revealed to me," when nothing was revealed to him, or says, "I will reveal the like of what Allah revealed"? If only you could see the wrongdoers in the floods of death, as the angels with arms outstretched: "Give up your souls. Today you are being repaid with the torment of shame for having said about Allah other than the truth, and for being too proud to accept His revelations."﴾[32] Unfortunately, some stupid historians claim that Abdullah Ibn Abee Al Sarah has brought Islam to Sudan. If this was true, the Islam which Abdullah Ibn Abee Al Sarah has brought to Sudan is a distorted Islam, but whoever wants to believe in the Islam of Abdullah Ibn Abee Al Sarah and seek pleasing for him is proud of that and believes in it. There-

fore, Allah(swt) has always made stereotypes of Abdullah Ibn Abee Al Sarah rule over Sudan and plunged that country into perpetual backwardness, consequently, they became distinct in nothing except in the culture of lie, hypocrisy and eating the wealth of others through wrong ways and they are not ruled except by hypocrites, war criminals, lunatics, drug addicts, idiots, educational wastes and the traders of donkeys and religion. All this because people failed to realize that Quran prohibits becoming ally with the unjust people. If a society fails to know the unjust people and establishes an ally with them, it will always be nursing the pattern of injustice of those unjust people. Quran says, ﴿Whoever of you allies himself with them is one of them.﴾[33] In fact, the features of genuine Islam entered Sudan during the Fatimeyya rule over the eastern part of Arabian Peninsula, Egypt and north Africa, however, it has been negatively affected by the unjust Ayyobi campaigns. Therefore, those who were loyal to the feature of genuine Islam adopted the Taqiyya (precautionary dissimulation) method, consequently, the Sofi ways were born and Islam in Sudan continued on that method which dissimulates the Ayyobi authority and its extension to our present day. Practicing Taqiyya to avoid the evil of Nawasib continued and became a religious culture and rather a new religion which continued to produce what we call them today Sofism. A mixture of ignorant Sofism and Nasibi Wahhabism and both of them are loyal to the oppressors. Unfortunately, it seems that Allah(swt) had allied us with what we have allied ourselves with and left us in such a miserable condition of not understanding religion and not knowing the true people of religion. We see the reality around us is Saqeefi and always ruled by the worst among the folk, the hypocrites, the liars, sons of sin who eat the ill-gotten money and upbrought by it; the grandsons of Abdullah Ibn Abee Al Sarah, who declare hypocrisy and lie, day and night,

and ready to kill the innocent souls to continue their injustice and robbery of people.

Thus, any other legislation that transcends the Quranic stipulations and the Nabawi practice with regard to the apostate is null and aggression against the religious freedoms which Allah(swt) had guaranteed for people and Allah(swt) dislikes aggressors. Moreover, any legislation that targets the peaceful apostasy is against the open and clear Quranic stipulations. The prophet(swp) did not feel sorry for the hypocrites who separated from his army before the battle of Ohod and returned. The prophet(swp) does not fight by hypocrites, rather, he fights by believers. Moreover, he did not command to kill those separatists from his army although the military laws today criminalize this conduct and do not reconcile with it. However, the prophet(swp) laid down the clear foundations for religious and even military freedom because the matter is a matter of religion and not a matter of power as the military laws do now. Even the legislation which Ibn Sohak himself has fabricated with regard to imprisonment of the apostate is a legislation which opposes Quran. Quran had never restricted the personal freedom of the apostate. Anas Ibn Malik came from a travel and he went to Ibn Sohak. Ibn Sohak asked him, "'What did the six persons from Bakr Ibn Wa'il, who apostatized from Islam and joined polytheists, do?' Anas said: '…A folk who apostatized from Islam, joined the polytheists and got killed in the battle.'"[34] Strangely, Ibn Sohak replied by saying, "'Truly, to Allah we belong, and truly, to Him we shall return.' Anas Ibn Malik said: 'Was their path other than to be killed?' Ibn Sohak replied by saying, 'Yes, I would offer them Islam. If they refused, I would imprison them.'"[35] This means that Ibn Sohak himself was not supporting killing the apostate, rather, he opposed the wrong understanding of Ibn Abee Qohafa in killing the apostate, but he fell in

a similar wrong understanding; that is imprisoning the apostate. In another narrative about the group of apostates from Bani Bakr Ibn Wa'il about whom Ibn Sohak said, "'If I had caught them peacefully, it would have been better for me than the yellow (gold) and white (silver) which is on the surface of earth.' Anas said, 'What would have been their fate if you had caught them peacefully?' Ibn Sohak replied by saying, 'I would have shown them the door from which they have gone out. If they refuse, I would imprison them'"[36] the narrative shows that Ibn Sohak is opposed to Ibn Abee Qohafa. He is in favor of imprisoning the apostate and not killing him. However, how the apostate would know the repercussions of his apostasy and his mistake if he remains in prison? Does not Islam permit the apostate to live in the society, acquire skills of saying, living and free financial, intellectual and scientific gain which makes him in an appearance that stimulates admiration and an eloquent saying that attract the attention? However, Ibn Sohak's declaration not to kill the apostate indicates that some poles of Saqeefa deviation were not in favor of killing the apostate, but they have searched for another legislation which limits the freedom of the apostate, therefore, Ibn Sohak decreed imprisonment of the apostate. This is what we got used to from Ibn Sohak who violated a lot of Quranic and Nabawi texts, exchanged the blessing of Allah(swt) with disbelief and put the foundation for the second Jahilia which is eviler than the first Jahilia.

Allah(swt) knows that at the end, human being who has researching intellect will not be able to do away with Islam. The human intellect, if it were an intellect that searches for truth, it makes him dock at the shore of Islam. The societies which reject Islam or apostate from it, do so for the sake of an outer aspect of the worldly life, but they are heedless of other aspects and they will see in the reality of their worldly life a vast difference be-

tween the teachings of Islam and the teachings to which those societies have apostatized. Allah(swt) describes such these societies by saying, ﴿They know an outer aspect of the worldly life, but they are heedless of the Hereafter.﴾[37] We see this also not only in societies which rejects Islam or apostatized from it, but also in societies which claim to be Islamic, but they practice polytheism in one way or another. Polytheism has many meanings and manifestations and it does not only mean denying the Godhood of Allah(swt) and the prophethood of Mohammed(swp), but also rejecting Imama and Welaya or rejecting following and implementing the commandments of Islam and all this is a type of polytheism.

As Quran says that the majority of people dislike the truth and it asks what is after truth except misguidance, thus, there can be hidden apostasy or polytheism as people may show only an outward belief by accepting an aspect of religion and rejecting another aspect or converting religion into scrolls showing some of them and concealing some others. This is what most of the societies which claim to be Islamic suffer from and they are which addressed by Allah(swt) in His saying, ﴿O you who believe! Believe in Allah and His messenger, and the Book He sent down to His messenger, and the Book He sent down before….﴾ How do they become believers while they had not believed in Allah(swt), His messenger(swp), Quran and the Book which has been revealed before? This Quranic verse indicates that many societies which claim that they are believers fall under the classification of the above Quranic verse; claimers of believing. Allah(swt) addresses and commands them to believe because they have not yet believed in spite of declaring or showing their believing!

Thus, whoever is certain about the correctness of his religion, should not lament for the departure of an apostate from this religion or concealing of a so-called Muslim of hypocrisy and

showing Islam. This does not pose a threat to the society provided that the society consolidates the correct religious knowledge as it has been revealed to the prophet(swp); far away from all Saqeefa distortions, falsification, fabrications which affected religion and led to a wave of doubt, apostasy and atheism which we see now in the societies. If any person apostatizes from Islam, this does not mean that there is a blemish in the genuine Islamic religion, rather, there is a blemish in his understanding of religion or due to fabricated texts or due to the domination of the Saqeefi Islam which exerts efforts to make people hate genuine religion. There are a lot of such contradictions and distortions which have been inserted into religion and they are guarded by priests and authority so as to control over people and impose those contradictions and distortions on them, therefore, people are rebelling against them by resorting to apostasy, atheism and secularism. The poles of Saqeefa and their priests loaded Islamic religion with distortions, falsifications and fabrication which repel people from Allah(swt), His book, His messenger(swp) and his purged Welaya and disfigure their image not only among Muslims, but also among non-Muslims. Therefore, true Muslims should clean up the religious heritages from the fabricated narratives. If Islam is not purified from the false heritages, doubting religion will continue, the wave of apostasy will rise and non-Muslims' blemishing Islam will increase. Because the fake narratives which pierced into the harmonious Islamic teachings create contradiction which is not accepted by the intellect that searches for truth and it is not possible to force people to accept those fabrications, consider them holy or consider those who fabricated them above criticism. Forcing people to accept fabricated narratives would create aversion from religion as a whole and repelling against it. In other words, it is not possible to suppress people's ability to think and clarify the fact,

evaluatively and critically, from among a heap of forging which has been accumulated on the genuine, pure and clear Islamic religion since the first centuries. Any attempt to suppress people's thinking and their inclination towards examining and clarifying the truth and fact, would make an adverse reaction that doubts religion as a whole. It is the freedom and scientific debate which demolish the false, particularly, Islam is a serene and clear truth and does not fear at all from debating others because it is confident of itself. Allah(swt) says, ﴿Thus Allah exemplifies truth and falsehood. As for the froth, it is swept away, but what benefits the people remains in the ground. Thus, Allah presents the analogies﴾[38] Allah(swt) debated with Satan to clarify Satan's final fate and the fate of his followers. Moreover, Allah(swt) debated with prophets(as) to reassure their hearts and the prophets(as) debated, wholeheartedly, with their opposers by means of proof and evidence. Who is that idiot and moron who crowns himself as an agent of Allah(swt) on earths brands this an atheist, kills that and legalizes shedding the blood of those? Where are the Muslim intellects which debate and argue with the most dignified manner, evidence and proof? Where are the intellects which clean up Islam from a history which has been filled up with the stinking and hustle of fabrications which targeted the essence of genuine Islam; its purity and clarity? Why do the priests of darkness and the ignorant of pulpits become bold against whoever activates and invigorates his intellect and contemplates in religion and raises questions which he has the full right to raise so as to distinguish the truth from the false and the believer from the atheist in order to know the people of truth and become loyal to them and realize the path of unjust and criminals and renounce them? How do people know the path of criminals if they do not raise questions, contemplate over the events of history and subject them to Quran and

pure and clear Nabawi Sunna which coincides with Quran? Why do the priests of the Saqeefa court repel non-Muslims from embracing this religion by fabricating apostasy punishment and insist on defending the fabricated narratives which decrees killing of the apostate? Why do the priests of the Saqeefa court protect the one-eyed schools of thought which are full of contradictions? Why do the priests of Saqeefa court violate the religious freedom which has been established by Quran through a lot of texts and hence they make non-Muslims keep away from Islam? Is in the so-called apostasy punishment a keenness on protecting religion or repelling non-Muslims from it? Is not in that fabricated punishment a similarity with Ibn Abee Qohafa's killing of peaceful apostates? Is not in that fabricated punishment a similarity with Ibn Abee Qohafa's killing of Muslims who rejected paying Zakat for him? Is not in that fabricated punishment a similarity with Ibn Sohak's nullifying the share of reconciled hearts, fabricating preference and discrimination in financial offer and creating class system and resurrecting racism, making people keep away from religion and repelling them from it? Do not the events of history show that the process of fighting religion and distancing people from it were planned and organized and each Saqeefa cadre accomplished a part of it in a sincere way that suggests a malevolence and antagonism towards religion, the prophet(swp) and Ahlulbeit(as)? How do we call the non-Muslim to embrace Islam and at the same time threat him with killing if he disbelieves in it later on? Is not this against the Godly and Nabawi method in presenting religion, disseminating it and running its affairs?

Thus, the above handling shows, clearly, that Allah(swt) did not command to kill the apostate. As we have seen, Quran is full of verses of religious freedom. Moreover, the prophet(swp) had never forced anybody to embrace Islam. Even on the day of con-

quering Mecca, the prophet(swp) said to those who fought against him for more than two decades, "Go, you are Tolaqa' (free)"[39] even before they declare their Islam. Because the aim of the prophet(swp) was not to compel them to embrace Islam, rather, his aim was to eradicate their standing in the face of Islamic Da'wa and breaking their idols to refute their false faith. Moreover, the prophet(swp) had not fought an infidel unless the latter was a violator of an agreement, an aggressor or a fighter against Islam and Muslims. Otherwise, those who made peace, signed treatises, but did not embrace Islam, the prophet(swp) used to leave them in their religion and faith. As we have mentioned earlier, the prophet(swp) did not command to kill even Abdullah Ibn Abee Al Sarah and those whom the prophet(swp) commanded to be killed even if they cling to the curtains of Ka'ba because they only apostatized, rather, because they waged war against the prophet(swp) and revelation by using lie, hurtful remarks, sarcasm, distortion and aggression against Muslims and turning people away from the path of Allah(swt). Moreover, the prophet(swp) did not fight Mosailama; the liar, nor did he fight Tha'laba ibn Hatib just because he refused to pay Zakat.

Were all the Wars of Ibn Abee Qohafa Legal?

As per the research pertaining to the freedom of religion in Islam, what Ibn Abee Qohafa had done with whom he called apostates and rejectors of paying Zakat was against Quran and Nabawi teachings. It is rather a true embodiment of what Fatima(as) had said to Ibn Abee Qohafa, Ibn Sohak and whoever who supported them that they have discarded the Book of Allah(swt) behind their backs and indulged in oppressing all people around them. Ameer Almo'mineen Imam Ali(as) was true when he warned the poles of Saqeefa that if they do not become fair to Ahlul-

beit(as), they will get struck with injustice and indeed they were struck by that. Yes, there were who apostatized from religion such as Bani Saleem tribe, etc. Moreover, there were who claimed prophethood such as Mosailama Ibn Habeeb; the liar, Tolaiha ibn Khowailid, Al Aswad Al Ansi and Sajah Bin Al Harith Al Tameemeyya. However, is it legally right that Ibn Abee Qohafa fights those if they do not fight Islam and Muslims? The reply is: No, as per the previous detailed handling of the Islamic teachings pertaining to religious freedom. However, Ibn Abee Qohafa disobeyed the legal texts because he felt that those who refused to pay Zakat for him were holding the seeds of loyalty to Ameer Almo'mineen Imam Ali(as) while the project of Saqeefa, in its essence, was antagonistic to the messenger(swp), religion, Ahlulbeit(as); their succession to the prophet(swp) and their guardianship over people. Those who were loyal to Ameer Almo'mineen Imam Ali(as) were against usurpation of Ibn Abee Qohafa of the succession. They refused to pay Zakat for Ibn Abee Qohafa, but they were not denying the duty of Zakat. Even if they deny it, their fate does not transcend the fate of Tha'laba whom the prophet(swp) did not fight though Tha'laba called Zakat as poll tax. Why did Ibn Abee Qohafa fight those who refused to pay Zakat for him? Did the prophet(swp) fight Tha'laba against whom Quranic verses descended condemning and threatening him with dire consequences in the Hereafter? Allah(swt) did not command to fight Tha'laba nor did the prophet(swp) kill him. Allah(swt) said about Tha'laba, ﴿Among them are those who promised Allah: "If He gives us of His bounty, we will donate and be among the upright." * But when He has given them of His bounty, they became stingy with it, and turned away in aversion * So He penalized them with hypocrisy in their hearts, until the Day they face Him - because they broke their promise to Allah, and because they used to lie.﴾[40] The

above Quranic verses narrate the story about Tha'laba, that poor 'companion' who requested the prophet(swp) to pray Allah(swt) for him to expand his bounty. The prophet(swp) said to him, "Woe to you, O Tha'laba, little bounty you become fretful for it is better than a lot of bounty which you do not bear it. However, Tha'laba insisted on the prophet by saying: 'By Who sent you with truth, if Allah gives me bounty, I will give everyone who has a right his right.' The messenger of Allah said: 'O Allah, give Tha'laba bounty.'"[41] Consequently, Allah(swt) gave him bounty and his property increased. When the prophet(swp) demanded Zakat from Tha'laba, he became stingy, called Zakat poll tax and refused to pay it. When Tha'laba heard about those Quranic verses which were revealed about him and were condemning him, he came running; regretting his deed, and wanted to pay Zakat to the prophet(swp), but the prophet(swp) refused to receive it from him. Did not Ibn Abee Qohafa understand from those Quranic verses and that Nabawi position how Allah(swt) and His prophet(swp) had dealt with Tha'laba who denied a duty and refused to practice it? Did the prophet(swp) legalize killing Tha'laba? Or, is it as Fatima(as) said to him, did Ibn Abee Qohafa and whoever was with him, abandon Quran behind their backs and indulged in injustice as Ameer Al-mo'mineen Imam Ali(as) warned them?

Ibn Abee Qohafa sent the Daeshi Khalid ibn Al Waleed in charge of an army to fight those who refused to pay Zakat for him. Here, we see the Qohafi gruesome and serious violations to Islam. The poles of Saqeefa did not depend, in their confrontation of their oppositions, except on a Jahili administrative and military system that was ready to demolish the values and teachings of Islam so as to fix the pillars of the usurped succession. Khalid Ibn Al Waleed, since the time of the prophet(swp) had been violating the Nabawi commands and committing gruesome sins which the

prophet(swp) and the Islamic teachings reject them. The prophet(swp) renounced the gruesome, barbaric and Daeshi crime which Khalid Ibn Al Waleed committed by killing the innocents while he was in Yemen. The prophet(swp) got angry on the crimes of Khalid and said, "O Allah, I renounce what Khalid had done."[42] In fact, that crime of Khalid was to repel people from Islam. Khalid was one of the harbingers of Quraish which surrounds the prophet(swp) and lie in wait for the Islamic religion so as to pounce on it. Later on, after the prophet(swp) had martyred, Khalid Ibn Al Waleed continued his violations of religion by supporting the coup against religion, attacking the house of Itra(as) and indulging in truly Jahilia deeds and behaviors. Therefore, we say that people like Khalid Ibn Al Waleed had been hidden among Muslims by Quraish and its allies so that they may plot against Islam from within. This is evident from his deed since the time of the life of the prophet(swp) and after the martyrdom of the prophet(swp). As Ibn Abee Qohafa knows about the barbaric nature of Khalid Ibn Al Waleed and his hatred for Islam and Muslims, he depended on him to crush his oppositions. Ibn Abee Qohafa said to Khalid Ibn Al Waleed, "I should not see you hesitate to burn them with fire and you shall maximize killing them so as it becomes an exemplary punishment for them."[43] Consequently, Khalid Ibn Al Waleed transcended, in his animosity, not only the limits of Islam, but also the limits of humanity and committed horrific atrocities when he burnt Muslims in fences and buried them in mass graves. One of those who has been burnt, and the books of history mentioned his name, was Iyas Ibn Abdullah who was known as Al Foja'a Al Salami. Ibn Abee Qohafa ordered to burn him although some Sahaba objected to that illegal act, but Ibn Abee Qohafa did not bother about the saying of the prophet(swp), "No one tortures with fire except the Lord of fire."[44]

One of the most prominent victims of Ibn Abee Qohafa and his fabricated wars against the rejecters of Zakat payment for him was the grand Companion; Malik Ibn Nowaira(ra). Due to his trust on him, the prophet(swp) had appointed Malik Ibn Nowaira(ra) in the task of managing the affairs of his tribe. Malik(ra) was an opposer of Ibn Abee Qohafa usurpation of succession and he, strongly, addressed Ibn Abee Qohafa in the Masjid in the wake of the Falta of Saqeefa. He condemned Ibn Abee Qohafa for usurping succession from Ameer Almo'mineen Imam Ali(as). Therefore, Ibn Abee Qohafa sent Khalid Ibn Al Waleed to revenge against Malik(ra) and his folk under the pretext of apostasy or rejection of paying Zakat as the oppressors do now when they, falsely, accuse their victims to mislead the donkeyed public and at the same time get rid of their opposers. The matter for Ibn Abee Qohafa was a matter of revenging against opposers, exterminating them and fixing his authority whatever the religious and moral cost may be. His concern was not to follow the teachings of religion and its texts or protect them. Ibn Abee Qohafa and his soldiers were ready to do the dirtiest deed to achieve their deviatory motives.

Khalid Ibn Al Waleed overtook the seat of the tribe of Malik Ibn Nowaira(ra). He and a group of his tribe were brought to Khalid Ibn Al Waleed. Strangely, they prayed together and debated with each other. Malik(ra) demanded from Khalid to send him to Ibn Abee Qohafa to decide over his matter, however, Khalid insisted on killing him although they all prayed together. Such a hypocrite method of Ibn Abee Qohafa and Khalid Ibn Al Waleed is that which made us, today, see who explodes himself and kills innocent people while he applauds 'Allahu Akbar'. Although Malik(ra) repeatedly said that he is a Muslim and demanded from Khalid to send his to Ibn Abee Qohafa, but Khalid instructed Dhirar ibn Azwar to cut the neck of Malik Ibn Nowaira(ra). The

reason behind Khalid's insistence to kill Malik Ibn Nowaira(ra) was that he wanted to capture the wife of Malik Ibn Nowaira(ra); the Muslim and who was having a great measure of beauty. Malik Ibn Nowaira(ra) understood the illegal intention of Khalid, therefore, he looked at his wife and said to Khalid, "O Khalid! For this you are killing me."[45] In this way, Khalid acted treacherously against Malik Ibn Nowaira(ra), killed him, cut his head and rather made the cut-head one of the andirons on which the containers of cooking are put! Will a believer do an act like this? Khalid captured the wife of Malik Ibn Nowaira(ra) and jumped on her on the same day of the murder of her husband in such a way that reflects degenerated, barbaric, despicable and bastard nature of the followers of the poles of Saqeefa although the wife of Malik Ibn Nowaira(ra) was a Muslim and in the period of legal Idda (being isolated from non-Mihram men for four months and ten days) due to the murder of her husband. However, Khalid, as usual, demolished all these legal walls and limits and transcended the ordinance of Allah(swt) and throw away the basis of human feeling and fell into a barbaric and animal act which has no any relation with religion or humanity. Khalid did not adhere to the Islamic law which commands even the non-Muslim woman to complete the legal Idda period. Imagine, O worshippers of Allah(swt)! The first Daeshi who caused the killing of Muslims and capturing Muslim women was the Saqeefi Ibn Abee Qohafa (Abo Bakr) through Daeshi leaders such as Khalid Ibn Al Waleed and Ikrima Ibn Abee Jahl who were having nothing except the culture of killing, capturing and violating the honors, nevertheless, the priests of Saqeefa court fool the people and call Khalid "The unsheathed sword of Allah" so as to create generations of criminals similar to them throughout history and this has actually happened and we see it now in the Wahhabi-Zionism and the hypocrite Muslim

Brothers (Ikhwan Muslimeen); followers of the distorted and bloody Saqeefa Islam who are killing innocent people in Iraq, Sham, Egypt, Libya, Pakistan, Afghanistan, Sudan, Nigeria, etc.!

Due to the gruesomeness of the crime which Khalid In Al Waleed had committed, Ibn Abee Qohafa pretended to apologize to the family of Malik Ibn Nowaira(ra), paid the blood money of Malik Ibn Nowaira(ra) and returned the wife of Malik Ibn Nowaira(ra) to her family! Thus, here, we have to ask: Does the blood money paid to the family of an apostate who has been killed even if we suppose the legality (though it is not) of killing Malik Ibn Nowaira(ra) due to apostasy? Of course, no. Did Ibn Abee Qohafa flog Khalid for jumping on the Muslim wife of Malik Ibn Nowaira(ra)? No, Ibn Abee Qohafa did not do that at all. Rather, Ibn Abee Qohafa suspended the legal laws. This reflects the pointlessness which dominated the society after the usurpation of succession from its legal owner; Ameer Almo'mineen Imam Ali(as). Indeed, Ameer Almo'mineen Imam Ali(as) had warned them against indulging in injustice while they know if they do not be fair with him and indeed they indulged in a lot of injustice which even Ibn Abee Qohafa himself admitted while he was on the bed of death. He hated himself, life, death, hereafter and he wished if he were a hair on the body of a believing servant or a dung that falls from the outlet of an animal, but far it is! The fate of Ibn Abee Qohafa has been clarified by Fatima Al Zahraa(as) when she said to him, "Then take it; Fadak, until we meet you on your doomsday where Allah will be the Best Judge, and Mohammad will be the claimant on that day, and our appointment will be the Judgment Day and at the Hour, the fallacious ones will be engulfed in deep loss and their regret will be of no use to them!"

These atrocities which have been called by Ibn Abee Qohafa and his liar priests wars on apostasy in which the most

repugnant crimes in human history were committed! Even Ibn Sohak himself was opposing Ibn Abee Qohafa in his war against those who refused to pay Zakat because they were Muslims and their blood and property are protected. But Ibn Abee Qohafa was insisting on fighting them because he was considering them loyal to Ahlulbeit(as) and therefore that compelling them to subordinate to the usurped succession was part of the expansive agenda for which he was arranging so as to accomplish the distortion of religion and bringing back the first Jahilia in the uniform of the second Jahilia. This evidence for this is that Ibn Abee Qohafa has disregarded Khalid's killing of Malik Ibn Nowaira(ra) treacherously and he did not enforce any punishment on Khalid because Khalid was his dirty military hand while Malik Ibn Nowaira(ra) was loyal to Ahlulbeit(as).

The tragedy of Malik Ibn Nowaira(ra) exposes for us the barbaric quality of the ruling system which usurped the position of the prophet(swp) and released the hands of criminals to wreak havoc on earth. The murder of Malik Ibn Nowaira(ra) was a minor part of the extreme evil of the Saqeefa Falta to an extent that some Muslims who were in the army of Khalid such as Abo Qatada Al Ansari were shocked by the barbaric act of Khalid which spilled the Muslim blood and molested the honor of Muslim women, therefore, Abo Qatada Al Ansari swore not to join again an army which is led by Khalid Ibn Al Waleed.

The priests of Saqeefa court claim that Ibn Sohak himself got angry on Khalid Ibn Al Waleed and accused him for falling on others' sanctities! However, the anger of Ibn Sohak was not against the crimes of Khalid Ibn Al Waleed. Rather, it was because there was a butting and tongue-lash between Ibn Sohak and Khalid Ibn Al Waleed. Moreover, Ibn Sohak was, from within, considering Khalid Ibn Al Waleed a rival and a danger on him

and on his ‘breast’ which he had milked to Ibn Abee Qohafa so that the latter may give it back to him on the following day as Ameer Almo’mineen Imam Ali(as) said. In addition to that, Ibn Sohak was considering Khalid Ibn Al Waleed a rival of the masters of Ibn Sohak; the Omayyad, who started ruling Al Sham. Ibn Sohak was depending on them in completing the consolidation of the second Jahilia. It is known that Ibn Sohak is a glorifier of Abo Sofian and his sons. He wanted that the matter, later on, shall be in the descendant of Abo Sofian and Bani Omayya. Hashimis or Khalid Ibn Al Waleed should not compete them. This means that Ibn Sohak was working against the directives of the prophet(swp). In spite of the warnings of the prophet(swp) against Mo’awya, Ibn Sohak was arranging for the domination of the sons of Abo Sofian over the Arabs. He was polishing and supporting them through a fishy propaganda which arranges for them the complete hijacking of the religion of Allah(swt) and his messenger(swp). Therefore, Ibn Sohak exploited the incident and saw in the crime of Khalid Ibn Al Waleed against Malik Ibn Nowaira(ra) a suitable opportunity to get rid of Khalid Ibn Al Waleed. Ibn Sohak demanded from Ibn Abee Qohafa to implement Hodood (limits) against Khalid for what he had done against Malik Ibn Nowaira(ra) and his wife. However, Ibn Abee Qohafa suspended the Islamic laws and opposed the Quranic stipulations and refused to punish Khalid Ibn Al Waleed. Ibn Abee Qohafa, falsely, claimed that Khalid Ibn Al Waleed is ‘The unsheathed sword of Allah’ and that he will not sheath a sword which Allah(swt) had unsheathed and that Khalid Ibn Al Waleed has ‘made a legal reasoning’ (Ijtihad), but went wrong’. This was not out of love from Ibn Abee Qohafa to Khalid Ibn Al Waleed, rather, he found the latter a dirty hand that accomplishes for him his authoritative ambitions. What kind of ‘a legal reasoning’ (Ijtihad) which Ibn Abee Qohafa; the liar, claims

in killing a Muslim person, capturing a Muslim woman and falling on her during her legal Idda period and on in the same night of the day of the murder of her husband while she was grieved? What kind of 'a legal reasoning' (Ijtihad) is that O Ibn Abee Qohafa? Is committing such a great disaster and great sin just 'an error'? Does whoever have a bit of belief in his heart do such these deeds? Rather does whoever have a bit of humanity in his heart do that deed? In fact, the conduct of Khalid Ibn Al Waleed is a conduct of that who is infected with sex maniac which is supported with inherited and exploding barbaric and criminal inclination. In fact, Ibn Abee Qohafa's considering the deed of Khalid Ibn Al Waleed as 'a legal reasoning' (Ijtihad) is a suspicious jurisprudence which has no relation with the Islamic religion and its teaching. Rather, it is an approval of a criminal for the crime and a release of the hands of criminals so as to wreak its corruption on earth and annihilate cultivation and descendants. What kind of 'a legal reasoning' (Ijtihad) in shedding the blood of Muslims who had been killed, burnt and buried in mass graves? This is but a 'Satanic discretion' which is cloaked in religion and committed only by those who are haunted by Satan. Rather, it is a discretion of who are haunted by Satan from all sides. What kind of barbarism is that which is defended by Ibn Abee Qohafa and the priests of Saqeefa court in the name of legal reasoning (Ijtihad)? What kind of religious jurisprudence is that, in the name of discretion, which Ibn Abee Qohafa and the priests of Saqeefa court have fabricated and relied on to justify committing such those bloody catastrophes, grand annihilation and great sins and defended them? In fact, it is a Satanic jurisprudence which has no relation with the genuine Islamic religion. Who has named Khalid Ibn Al Waleed 'the unsheathed sword of Allah'? How does Ibn Abee Qohafa call Khalid Ibn Al Waleed 'the unsheathed sword of Allah' in spite of

his bloody catastrophes, grand annihilation and great sins which had been condemned by the prophet(swp) himself? Why does Ibn Abee Qohafa lie on Allah(swt) and His messenger(swp)? Is not that naming an offense to Allah(swt) and attributing the act of crime to Allah(swt)? Is it possible for the 'sword' of Allah(swt) to be unjust, aggressor, killer, adulterous, erroneous and capturer of the sanctity and honor of people? Does 'the sword' of Allah(swt) unjustly kill Muslims? Does the 'sword' of Allah(swt) violate sanctities and capture Muslim women? Did not the prophet(swp) renounce, once before, the barbarism of Khalid in Yemen? Does the prophet(swp) renounce the act of the 'sword' of Allah(swt) if he were really the 'sword' of Allah(swt)? Will the prophet(swp) renounce but an unjust deed which has been committed by Khalid? How does the 'sword' of Allah(swt) become unjust, violator of sanctities and killer of innocents? How does the 'sword' of Allah(swt) become violator of the legal limits and the religious teachings and a jumper over a grieved widow on the first day of the months of Idda after killing her husband and making his head one of the andirons of the cooking containers? How does the 'sword' of Allah(swt) make an effort and go wrong? What is this ploughing O Ibn Abee Qohafa? Why does Ibn Abee Qohafa lie on Allah(swt) and His messenger(swp)? Was not Khalid Ibn Al Waleed deserving from Ibn Abee Qohafa, at least, what the prophet(swp) had once said to him, "O Allah, I renounce what Khalid has done"? Had Ibn Abee Qohafa taken the example of the prophet(swp) and said that to Khalid what the prophet(swp) had said to him? Where is the Nabawi Sunna which Ibn Abee Qohafa has followed? Will a secular ruler, now, allow the commander of his army to do what Khalid Ibn Al Waleed had done and leave him without questioning? Thus, the saying 'made a legal reasoning' (Ijtihad), but went wrong' introduced a great crack in the process of people's evaluation and opened the doors

for justifying the barbaric crimes of criminals. The priests of the poles of Saqeefa depended on ‘made a legal reasoning’ (Ijtihad) to justify the crimes of the poles of Saqeefa and their criminal commanders and soldiers against the worshippers of Allah(swt), the believers, the Muslims and people in general. These fragile justifications became a line of conduct which has been followed by the followers of Saqeefa and their priests to justify the crimes of their masters against people. Those crimes became a disgrace not only in the forehead of human history, but also in the Islamic history. Thus, the human being can look, through this case, the quality of criminals who had dressed succession and the quantum of deviation from religion by which the Saqeefa had started its era.

In spite of the Sohaki keenness on punishing Khalid Ibn Al Waleed and removing him from his way, however, when Ibn Sohak got his share from the ‘milked udder’ and he came to power, he only dismissed Khalid Ibn Al Waleed and did not punish him and this is a proof that the call of Ibn Sohak to Ibn Abee Qohafa to punish Khalid Ibn Al Waleed was not for the sake of religion, rather, it was for the sake of removing him from his way and the way of his maters; the Omayyad, because the limits of Allah(swt) and the legal punishments are imprescriptible. Here, the researcher in history should ask: Did not Ibn Sohak say that Khalid is a violator of the sanctities of others? Did Ibn Abee Qohafa punish Khalid Ibn Al Waleed a legal punishment? If Ibn Abee Qohafa did not do that, did Ibn Abee Qohafa punish Ibn Sohak for slandering because he accused Khalid Ibn Al Waleed for violating others’ honor? Did Ibn Sohak, when he came to power, punish Khalid Ibn Al Waleed a legal punishment? If both of them did not do so, how can we take our religion from Ibn Abee Qohafa and Ibn Sohak who suspended the limits of Allah(swt) and violated the laws of religion? Where are the alleged justice and right guidance

of the eras of Saqeefa poles? Where is the adherence of the poles of Saqeefa to religion embodied in its Quran and Nabawi Sunna? Do not all these indicate that the poles of Saqeefa have discarded Quran and Nabawi Sunna behind their backs as Fatima(as) had said to them and indulged in injustice as Ameer Almo'mineen Imam Ali(as) had said to them?

All the above narration deprives the poles of Saqeefa from every legacy. Therefore, a lot of Muslims rejected them right from the beginning. The rejection of some people to pay Zakat to Ibn Abee Qohafa revealed the hypocrisy of the poles of Saqeefa and their enmity to religion and the people of religion. Those who refused to pay Zakat such as Malik Ibn Nowaira(ra) were not denying its necessity as Tha'laba had done it at the time of the prophet(swp), but they were rejecting to pay it to Ibn Abee Qohafa because they did not consider him a legal succession, rather, they considered him a dresser of succession and a robber of it. By which evidence did Ibn Abee Qohafa and his soldiers committed all those great sins which, if the human law today contemplates on them, it will consider them one of the most gruesome crimes in the whole human history? All that happened because Ibn Abee Qohafa did not follow Quran in dealing with his opponents as he had not followed Quran in dealing with Fatima(as). He oppressed all of them and indulged in oppression! If Ibn Abee Qohafa had referred to Quran and looked into the Quranic verse which shows the position of Quran towards Tha'laba and the way the prophet(swp) had dealt with him, Ibn Abee Qohafa would have realized that he has no legal evidence to fight the rejecters of paying Zakat for him nor even to fight the peaceful apostates. Moreover, if Ibn Abee Qohafa had looked into the Quranic verse which says, ﴿Receive contributions (charity) from their wealth, to purify them and sanctify them with it; and pray for them. Your prayer is comfort

for them. Allah is Hearing and Knowing)[46] he would have known that this matter is in the jurisdiction of the prophet(swp) only because the prophet(swp) is who had been given the characteristics of purifying and sanctifying as per the above Quranic verse and that is connected with a Nabawi prayer to those from whom he had taken charity and that the prayer is a comfort for them. Does Ibn Abee Qohafa purify people as the prophet(swp) used to do? Does Ibn Abee Qohafa sanctify people as the prophet(swp) used to do? Does Ibn Abee Qohafa pray on people as the prophet(swp) used to do? Is the prayer of Ibn Abee Qohafa on people a comfort for them as the prayer of the prophet(swp) on people is a comfort for them? Does Ibn Abee Qohafa enjoy these Quranic privileges which have been allocated by Allah(swt) to His prophet(swp) only and by his martyrdom, everyone used to pay that charity to the prophet(swp) is exempted from it or he can give it to those that possesses, according to Allah(swt), the same guardianship status like the prophet(swp); Ameer Almo'mineen Imam Ali(as). Thus, Ibn Abee Qohafa, legally, was not entitled to take charity or Zakat or fighting whoever refused to pay them for him.

The researcher in history realizes that the incident of the murder of Malik Ibn Nowaira(ra), capturing his wife and falling on her was a suitable occasion for Ibn Sohak, the pupil of Saturday lessons of the Jews, to insert Rajm (killing by stoning, 'belting') in the Islamic legislations. Ibn Sohak demanded from Ibn Abee Qohafa to 'stone' Khalid Ibn Al Waleed although stoning is not an Islamic legislation and has no relation with Islam. We also see the implied approval of Ibn Abee Qohafa of the claim of Ibn Sohak of the existence of stoning, but he refuses to implement it on Khalid as if the matter is coordinated and agreed upon between them to dye the Islamic legislations with the Talmudic dyes. Moreover, the priests of Saqeefa court were keen on exploiting every opportuni-

ty to insert Jewish distortions into the books of Islamic legislations. Ibn Abee Qohafa suspended the limits of Allah(swt) which is Qisas; (life for life) for deliberate and premeditated killing, and whipping for fornication which mounted in the case of Khalid Ibn Al Waleed to rape of which punishment is more than mere whipping, but Khalid Ibn Al Waleed was the right hand of Ibn Abee Qohafa in subjugating people and strengthening his power. As we have mentioned earlier, the strange thing is that when Ibn Sohak came to power he did not implement on Khalid Ibn Al Waleed what he had urged Ibn Abee Qohafa to implement; capital punishment (by stoning), but only he dismissed Khalid Ibn Al Waleed. Where is the adherence of Ibn Sohak to his Talmudic legislation (stoning)? Why did not Ibn Sohak implement his Talmudic legislation on Khalid Ibn Al Waleed? Where is the punishment of the murderers and fornicators? Can we see, in the eras of the poles of Saqeefa, any trace of what is, falsely, called the best of centuries? In fact, the major motives of the poles of Saqeefa were freeing the hands of criminals and hypocrites, consolidating the ruling of false and distorting the Islamic religion. This is not done except by the poles of hypocrisy.

Moreover, Ibn Abee Qohafa launched a war also against Kinda tribes, who were Muslims, because they refused to pay Zakat to him, but they expressed their readiness to pay it to whoever becomes in charge of the matter from Ahlulbeit(as) as they considered that they do not have any pledge of allegiance in their neck towards Ibn Abee Qohafa. Al Shafi'e admits that not all those whom Ibn Abee Qohafa had fought were apostates. Rather, some of them were Muslims and adhered to Islam, but they refused to pay Zakat and charities to Ibn Abee Qohafa.[47] Ibn Abee Qohafa assigned the task of colleting Zakat and charities to one of the terrorists whose name was Zeyad Ibn Labeed. Zeyad Ibn Labeed

was not showing them except sterness[48] so as to snatch away what Ibn Abee Qohafa ordered him to snatch away from people. Here, we have to ask: Where are the teachings of Quran and the Nabawi Sunna in this regard? Was the prophet(swp) taking people's money without their consent? Zeyad Ibn Labeed had taken away a she-camel from a young man whose name was Zaid Ibn Muawiya Al Qoshairi from Bani Qoshair; from Kinda tribes, and he marked it with the mark of charity camels which he wanted to send to Ibn Abee Qohafa. That young man sought the intervention of one of the leaders of Bani Kinda who was called Al Haritha Ibn Soraqa. The narrative says that Zaid Ibn Muawiya Al Qoshairi said to Al Haritha Ibn Soraqa: "'O uncle's son, Zeyad Ibn Labeed has taken a she-camel of mine, marked it and made it with the camels of charity. I adore it very much. I would like you to speak to him so that he may free it and take another one from my camels'… Al Haritha Ibn Soraqa came to Zeyad Ibn Labeed and said: 'Would you mind to give back the she-camel of this young man and take other than it; you are thanked for that'. Zeyad Ibn Labeed said to him: 'It has already entered into the right of Allah. The mark of charity has already been put on it and I do not want to take other than it.'"[49] Thus, Zeyad Ibn Labeed tries to dye his robbery with legal dyeing as the ruling thieves are doing today! Where is the right of Allah(swt) here? Who has given Ibn Abee Qohafa an accreditation or power of attorney to take the right of Allah(swp) from people? The narrative says that Al Haritha Ibn Soraqa became angry of that wicked reply which has been uttered by Zeyad Ibn Labeed. Al Haritha Ibn Soraqa replied him by saying, "'Release it and you are with your dignity or you will release it and you are wicked'… Zeyad became angry of that and said: 'I will not release it and I will see who will stand between me and it or prevent it from me.' Al Haritha Ibn Soraqa smiled…came to the camels of

charity and took out the she-camel and said to its owner: 'Take your she-camel and if anybody speak to you cut off his nose with the sword.'"[50] Then, Al Haritha Ibn Soraqa said: "We have obeyed the messenger of Allah when he was alive and if a man from his Ahlulbeit had taken up the matter, we would have obeyed him. But as far as Ibn Abee Qohafa is concerned, no by Allah he has no obedience in our necks nor a pledge of allegiance."[51] This text from Al Haritha Ibn Soraqa indicates that those Arabs were Muslims and have pledge of allegiance to Ameer Almo'mineen Imam Ali(as) as a successor of the prophet(swp). They consider Ibn Abee Qohafa as an illegal successor. This shows that the claim of Ibn Sohak that if Ameer Almo'mineen Imam Ali(as) had become a successor of the prophet(swp), the whole Arabs would have revolted against him is a false and misleading claim. Rather, Arabs did not know anybody except Ameer Almo'mineen Imam Ali(as) and the Ahlulbeit(as) as successors of the prophet(swp). This means that Arabs were knowing that the usurpation of succession and its dressing up by the poles of Saqeefa was a Falta as it has been admitted by Ibn Sohak himself. Then, Al Haritha Ibn Soraqa said a poetic passage and this is part of it:

We have obeyed the messenger of Allah as he was among us
What a strange that he who obeys Aba Bakr
To inherit it to a Bakr after him, that, By the House of Allah, breaks the back
Some people take your Zakat, by the Lord of the House it is less for me than the littles ants
What you ignorantly give is like the dates and rather sweeter than the dates
I swear an oath without breaching or ambiguity and I am qualified to fulfill it as a vow

That Quraish awaits, not less than, those who wait for stabbing with the sharp spears
A strike that removes the head from its position as forefathers use to do in the past
Shall we give Quraish our money, this is that disgraces the person in grave
O folk, do not give miscreants leadership, stand up even if standing was on embers
Kinda people are still lions at war and a relief for the sons of Eve in hardship and easiness
Bani Teem ibn Murra has no authority over us neither those tribes from Fahr
Because the messenger of Allah worthier of obedience and made it for those he assigned the matter[52]

The first line indicates that the Arabs who refused to pay Zakat and charity to Ibn Abee Qohafa were Muslims and obedient to Allah(swt) and His messenger(swp) and their choice with regard of guidance and succession. However, they considered Ibn Abee Qohafa as a usurper of succession. I would like to ask the liar priests of Saqeefa court: Why those Muslims were blasphemed and they were convicted as apostates? On what basis the violation of the blood, sanctities and properties of those Muslims has been deemed permissible? Is it only because they refused to pay Zakat to Ibn Abee Qohafa as they considered him an illegal ruler? Is it because they adhered to their pledge of allegiance to the prophet(swp) and their oath to him and his Itra(as)? Why did not Ibn Abee Qohafa consider them to have ‘made a legal reasoning’ (Ijtihad), but went wrong’ as he considered Khalid Ibn Al Waleed to have ‘made a legal reasoning’ (Ijtihad), but went wrong’ in killing Malik Ibn Nowaira(ra), capturing his wife and jumping on her in the

night of the day of the murder of her husband? Is in killing a good companion such as Malik Ibn Nowaira(ra), capturing his wife and raping her on the same day of the murder of her husband a wrong discretion that can be transcended and pardoned while there is no wrong discretion in the rejection of Kinda tribes to pay Zakat to Ibn Abee Qohafa because they considered him illegal ruler and a usurper of succession? What kind of religion is this which Ibn Abee Qohafa had brought and the priests of Saqeefa court adopted and agreed with? Why did Ibn Abee Qohafa kill people who testify that there is no god but Allah and that Mohammed is the messenger of Allah and that the pure Ahlulbeit(as) are who undertake the task of religion and people after the prophet(swp). By what right did Ibn Abee Qohafa and his gang deem shedding their blood and snatching away their properties and sanctities permissible and legal. They prevented Zakat from Ibn Abee Qohafa because they considered him a usurper of succession, however, they were ready to pay it to the legal successors of the prophet(swp); Ahlulbeit(as).

The second line indicates that the exploitative method which was followed by Zeyad Ibn Labeed was a method that makes Arabs relapse, again, to the Jahilia and its exploitative tribal structure from which all Arabs had suffered during the eras of the first Jahilia. Haritha Ibn Soraqa swears by the Holy house and says that this contradicts what Allah(swt) and His prophet(swp) came with. The rest of lines narrate the objection of the Muslim Arab tribes to what Ibn Sohak had, falsely, considered that Quraish had decided for itself the usurpation of succession and was right in its usurping vision. However, those Muslim Arab tribes considered Ibn Abee Qohafa and his group miscreants and they must be resisted and expressed their readiness to obey Ahlulbeit(as). This shows that the Arab tribes were Muslims; genuine Islam, and they were not apostates. Those tribes have objected to the usurpation

of succession from its real owners; Itra of the prophet(as) and they have considered that Saqeefi usurpation of succession is a reformulation of the Jahilia which the genuine Islam had eradicated its injustice. Thus, all lines confirm that those tribes were Muslims and obedient to the prophet(swp) and his Shar'e. Those tribes were compliant to the pledge of allegiance and oath to the prophet(swp) and Ahlulbeit(as) whom the prophet(swp) had necessitated on the nation to obey them because they are the legal leaders after him.

However, Ibn Abee Qohafa insisted to kill them, capture their women and confiscate their properties only because they have refused to give pledge of allegiance to him and pay their Zakat to him. The motive behind this was that to force people to give tokens of obedience to Ibn Abee Qohafa and submit to the process of consolidating the second Jahilia. Here, we observe the big difference between the method of Ibn Abee Qohafa and the method of Ameer Almo'mineen Imam Ali(as). The method of Ameer Almo'mineen Imam Ali(as) was based on Islamic vision which says even about his enemies: "We do not intend an evil against them. If they keep silent, we leave them, if they speak, we argue them with evidences and if they go on corrupting the earth, we fight them."[53] Thus, Ameer Almo'mineen Imam Ali(as) give them the right to oppose and this freedom which has been guaranteed by the Godly and Nabawi method since the starting of sending messengers and prophets(as) till the last revelation which descended on the prophet and messenger Mohammed(swp) and his Itra(as) drank deep from it. However, it is not possible for a usurper to have a principle like that which gives people the right to oppose and express opinion. Therefore, Quraish mobilized those who disbelieved, hypocrites, nomad Arabs and Jews to fight Islam, its symbols and believing followers. Most of those whom Ibn Abee Qohafa fought and killed were Muslims, but they were opposed to him.[54]

In this way, most of the wars and expansions of Ibn Abee Qohafa and the poles of Saqeefa were not having relation with Islam. In fact, they were to strike at Ahlulbeit(as) and their supporters and distance the owners of the right from succession. The motives of the poles of Saqeefa were spreading the distorted copy of Islam and perpetuating the oppression and authority of the Quraishi poles of Saqeefa and their supporters over people. In order to accomplish that, the poles of Saqeefa claimed that their wars are against the apostates, discarded Quran behind their backs, burnt Nabawi Sunna, committed a lot of great sins and indulged in injustice.

References:

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3. Surat Al Baqara: 217
4. Surat Aal Imarn: 85-92
5. Surat Al Kahf: 29
6. Surat Al Rum: 44
7. Surat Yoonos: 99
8. Surat Al Sho’ara’: 4
9. Surat Aal Imran: 72-74
10. Surat Al Ghasheyya: 21-26
11. Surat Qaf: 45
12. Surat Al Ma’eda: 54
13. Surat Yosof: 103
14. Surat Yosof: 106
15. Surat Al Monafiqoon: 1-4
16. Surat Al Baqara: 204
17. Surat Al Nisa’: 136-138
18. Surat Al Tawba: 101

19. Surat Al Nisa': 145
20. Surat Al Araaf: 145
21. Surat Al Kahf: 29
22. Surat Yoonos: 32
23. Surat Al Nahl: 106-110
24. Mosnad Ahmed, Al Math'hab, Mirqat Al Mafateeh Mishkat by Al Tabreezi
25. Al Bukhari
26. Surat Al An'am: 93
27. Al Al Wardi, Wo'az Al Salateen, Al Sila bain Al Tashyo' wal Tasawof, Nash'at Al Fikr Al Falsafi fi Al islam, Nash'at Al Tashayo' wa Tataworihi, Al Bihar lil Majlisi, Tafseer Al; Qommi
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31. Surat Al Hojrat: 6
32. Surat Al An'aam: 93
33. Surat Al Ma'eda: 51
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43. Mukhtasar Al Seera by Mohammed Ibn Abdelwahab
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45. Al Waqidi fi Kitab Al Ridda, Al Thahabi fi Al Seyar wa Tareekh Al Islam, Abo Al Fida' fi Al Mokhtasar fi Akhbar Al Bashar, Ibn Katheer fi Al Bidaya wal Nihaya, Al Mottaqi Al Hindi fi Kanz Al Ommal
46. Surat Al Tawba: 103
47. Al Hawee Al Kabeer fi Fiqh Al Imam Al Shafi'by Abo Al Hasan Ali Ibn Mohammed Ibn Habeeb Al Mawirdi Al Basri
48. Al Fotooh li Ibn A'tham Al Koofi
49. Ibid
50. Ibid
51. Ibid
52. Shir Horoob Al Ridda: Bain Al Fan wal Tareekh by Salih Mohammed Hamdan, Al Ridda by Al Waqidi, Sharh Nahj Al Balaqa, Bab Riddat Hadhramoat by Al Tabari
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54. Kitab Al Om lil Shafi'e

Fabrication of Distorted Virtues to Ibn Abee Qohafa by the Priests of Saqeefa Court

The priests of Saqeefa court have surrounded Ibn Abee Qohafa with fabricated and false virtues so as to give a rosy picture of what is really a grim situation. The false allegations of the priests of Saqeefa court remained a part of their attempts to polish the poles of Saqeefa and give Ibn Abee Qohafa a virtue in order to justify his usurpation of succession. Thus, the priests of Saqeefa court devoted their pens so as to fabricate false virtues to Ibn Abee Qohafa in order to make the donkeyed and morons accept those false and fragile allegations. Ibn Arafa who is known as Naftwaih was true, in this regard, when he said, "Most of the fabricated Hadiths about the virtues of Sahaba have been fabricated during the days of Bani Omayya so as to appease them by what they thought that it tarnishes the noses of Bani Hashim."[1] The priests of Saqeefa court falsely claim that Ibn Abee Qohafa was rich and that he, financially, supported the prophet(swp), Islam and Muslims. The distorted books of history claim that when Ibn Abee Qohafa migrated with the messenger(swp), he took with him five thousand or six thousand Dirhams and that he bought two camels; for himself and for the prophet(swp) in eight hundred Dirhams. The priests of Saqeefa court attribute a fabricated and false saying to the prophet(swp) which says, "No one's money benefited me the way the money of Abo Bakr benefited me."[2] This is a saying which the prophet(swp) said about Khadeeja(as) and not about Ibn Abee Qohafa, but the priests of falsification and distortion stole it and pasted Ibn Abee Qohafa in the place of Khadeeja(as). Thus, false concepts which claim that Ibn Abee Qohafa was one of those

who used to spend money on the prophet(swp) and Muslims and that he had emancipated many slaves have been injected in our intellects.

However, all these are from the fabrications through which the history tried to manufacture false virtues and distribute them for this and for that so as to polish the turned over situation which resulted from the usurpation of succession after the martyrdom of the prophet(swp). If it were true that Ibn Abee Qohafa was one of the first men who embraced Islam and if it were true that he was rich, why did not he relief Bani Hashim who were blockaded in the mountains of Mecca? Where was the honorable position of Ibn Abee Qohafa towards that inhuman blockade to which Bani Hashim were subjected? If Ibn Abee Qohafa had been one of the owners of money, he would have become one of the influential decision-makers in favor of the blockaded in the mountains of Mecca! Where was the position of Ibn Abee Qohafa in Dar Al Nadwa where the seniors and riches of Quraish were meeting? Moreover, during the presence of the prophet(swp) in Mecca, he did not prepare an army nor did he build a Masjid, rather, he was asking whoever embraces Islam to migrate to Habasha (now Ethiopia). Moreover, charity was not permitted for the prophet(swp) and Ahlulbeit(as) so that Ibn Abee Qohafa may favor them from it. The matter which the ignoble priests of Saqeefa court have forgotten is that the prophet(swp) was rich with the money of Khadeeja(as). In fact, Ibn Abee Qohafa and the rest of Muhajireen were burden upon the Ansar and the prophet(swp). Moreover, the amount of emancipating Bilal Ibn Rabah(ra) was from the money of the prophet(swp). Ibn Abee Qohafa was not more than an executive person in this matter.

In fact, the son of the home-fly eater; Ibn Abee Qohafa, was not possession money and he was not rich at all because if he

were possessing money, he would honor his father who was working as Adhroot; expeller of home-fly from others' dishes, in a hotel which is visited by people. His father was doing this ignoble job so as to find what expels his hunger from the remains of what he expels home-fly from it or the home-fly itself. If Ibn Abee Qohafa was having money, why did he allow his father to do that base job to gain his food from expelling home-fly from the dishes of others and then eating from the remains which they leave for him? In fact, if Ibn Abee Qohafa had been possessing money, he would have honored his father before honoring the prophet(swp).

Where was the money of Ibn Abee Qohafa while the people of Suffa (poor people around the Masjid) were suffering from hunger and people like Abo Horaira were rolling on the ground out of hunger while miser people like Ibn Abee Qohafa and Ibn Sohak were evading them?! Where was the money of Ibn Abee Qohafa from the Godly commandment to provide a charity to the prophet(swp) when conversing privately with him? Allah(swt) said, ﴿O you who believe! When you converse privately with the Messenger, offer something in charity before your conversation. That is better for you, and purer.﴾[3] Ameer Almo'mineen Imam Ali(as) said, "There is a verse in the Book of Allah which no one has implemented it before me and no one would implement it after me; the verse of private conversing. I was having a Dinar. I sold it in ten Dirhams. Whenever I converse with him, I used to provide a Dirham."[4] Then the Quranic verse was abrogated by the saying of Allah, ﴿Are you reluctant to offer charity before your conversation? If you do not do so, and Allah pardons you, then perform the prayer, and give alms, and obey Allah and His Messenger.﴾[5] It is worth mentioning that Ibn Abee Qohafa did not act according to this Quranic verse. No one implemented its commandment except Ameer Almo'mineen Imam Ali(as) in spite of his poverty! Where

was Ibn Abee Qohafa and his money at the time of implementing the commandments of that Quranic verse? Did Ibn Abee Qohafa avoid conversing privately with the prophet(swp) his friend, because he was not having money or he was having a lot of money, but he withheld and did not desire to implement the commandments of Allah(swt), therefore, he avoided conversing privately with his 'friend'?!

In fact, Ibn Abee Qohafa was not having money. Ibn Abee Qohafa was not a trader, rather, he was a peddler in the market selling goods which he carries on his shoulder and sometimes teaches children and sometimes works as carpenter and gets in lieu of that a limited income. It was not possible to make money from professions like peddling, teaching others' children or carpentering. During a traveling, Ibn Abee Qohafa and Ibn Sohak sent Salman Al Farisi(ra) to the prophet(swp) asking for food as we will see later on. Why did not Ibn Abee Qohafa and Ibn Sohak go out in a traveling without taking an amount of food which feeds both of them at least? As Asmaa' Bint Omais(ra) slapped Ibn Sohak when she said to him that the prophet(swp) was feeding their hungry.[6]

The priests of Saqeefa court fabricated a lot of narratives which are falsely attributed to the prophet(swp). Through those fabricated narratives, the priests of Saqeefa court tried to paste false virtues to Ibn Abee Qohafa. For example, the priests of Saqeefa court claim that the prophet(swp) had said, "If I were to make a friend other than Allah from among the people of earth, I would make Abu Bakr a friend. All Khookhas (Inlets) into the Masjid shall be closed except the Khookha of Abu Bakr."[7] This narrative is single person narration and it also contradicts with a Hadith which authentically stronger than it and it is written in the books of the priests of Saqeefa court. It is the saying of the prophet(swp),

"Don't say if I had done so, it would have become so, but say Allah had destined and whatever He wants, He does because the word 'if' opens the deed of Satan."[8] How would the prophet(swp) prohibit saying 'if' and say to us that it opens the deed of Satan and at the same time he starts his talk with it? This indicates that the narrative of the Khookha (Inlet) is fabricated. It seems that it had been fabricated to parallel the famous, well known and recurrent Hadith of Brotherhood in which the prophet(swp) says to Ameer Almo'mineen Imam Ali(as), "O, Ali, your position to me is like the position of Haroon to Mosa, but there is no prophet after me." Moreover, the second part of the narrative, "…All Khookha (Inlets) into the Masjid shall be closed except the Khookha of Abu Bakr" has been fabricated to parallel the famous and recurrent Hadith which says, "Close these doors, except, the door of Ali."[9] A group of the companions of the prophet(swp) were having doors which were open to Masjid. The prophet(swp) said, "Close these doors, except, the door of Ali. People did not accept this. The prophet(swp) stood up and praised Allah(swt) and thanked Him and then said, 'Having said that, I was commanded to close these doors except the door of Ali, but some of you did not accept it. By Allah, I have not closed something or opened it, but I was commanded to do something and I have followed it.'"[10] In another narrative by Ibn Abbas that the prophet(swp) stood up on that day and said, "I have not removed you by myself nor have I left him (Ali), but it is Allah Who removed you and left him. I am just a commanded worshipper. I do whatever I am commanded to do. I only follow what is revealed to me. O Ali, it is not permissible for anyone to be in the Masjid while he is in state of post-discharge except me and you."[11] It is also narrated by Sa'ad Ibn Abee Waqqas, Al Barra Ibn Azib, Ibn Abbas. Ibn Omar and Hothaifa Ibn Aseed Al Ghafari, all, said, "The messenger of Allah came to

the Masjid and said: 'Allah has revealed to his prophet Mosa to build a pure Masjid which is not inhabited except by you and Haroon and Allah revealed to me to build a pure Masjid which is not inhabited except by me and my brother Ali.'"[12] The priests of Saqeefa court have fabricated the word 'Khookha' in the place of door so as to find an expressional outlet which has similar rhyme of the saying of the prophet(swp) in 'door of Ali.' The prophet(as) commanded to close the doors of Sahaba to the Masjid so as to protect it from impure and impurity and he allowed the door of Ameer Almo'mineen Imam Ali(as) remain open, rather, the prophet(swp) permitted Ameer Almo'mineen Imam Ali(as) to pass the Masjid in a state of impurity till he performs Ghosol as it was permissible to Haroon(as). Ibn Abbas says, "The messenger of Allah closed the doors open to Masjid except the door of Ali, he was entering the Majid in a state of impurity as it is his way and he does not have a way other than it."[13] The opposition of those 'Sahaba' to that Godly step which the prophet(swp) has implemented by closing all doors except the door of Ameer Almo'mineen Imam Ali(as) is a clear evidence about the perpetual opposition of those 'Sahaba' to any glory to Ameer Almo'mineen Imam Ali(as) even if it was from Allah(swt) and His messenger(swp). It was this which made them oppose at that time and later on and stage a coup against him and then the priests of Saqeefa court sat to fabricate narratives which have meanings similar to the Nabawi Hadiths which proclaim the Godly and Nabawi status and virtues of Ameer Almo'mineen Imam Ali(as). Moreover, the priests of Saqeefa court stole other titles which were originally the titles of Ameer Almo'mineen Imam Ali(as) and they pasted them on Ibn Abee Qohafa and Ibn Sohak. The priests of Saqeefa court pasted the title of 'Siddeeq' to Ibn Abee Qohafa and the title of 'Farooq' to Ibn Sohak although Ameer Almo'mineen Imam Ali(as) said, "I

am the major Siddeeq and the greater Farooq, no one claims them after me except the liar and fabricator."[14]

This was the habit and religion of the priests of Saqeefa court in fabricating virtues to those who do not have virtues or to those who have eaten up their remuneration after they had betrayed, broke the oath, staged coup and committed injustice. Unfortunately, we have been brought up in an environment which is religiously ignorant, therefore, we have drunk lies and fabrications for which Allah(swt) has sent down no authority. We have been brought up in an idiot environment which enjoys rumination of lies, believing in them, disseminating them, worshipping by them and converting them into the holiest of the holies. In this way, we have been donkeyed, hinnied, our intellects have been undervalued and we have been converted into a metamorphosed copy of the nomad Arabs of the Arabian Peninsula who have staged a coup against religion and filled it up with lies and nonsense, unfortunately, we have followed them without referring to genuine Islam, consequently, we indulged in the evident astray. The priests; the fools, story tellers, idiots and lunatics of the fragile Bakri religion who suffer from descending, declining, weakness and bankruptcy do not become active except in ignorant and stupid environment. Their cretin cultivation fruit except in the ruined land which is full of educational waste and mental incapacity. But far it is! Now, we are in the era of the disseminated knowledge which became within the hand of every person who wants to know the truth and fact. Truth will spread if the priests of the poles of Saqeefa accept it or do not accept it. We will never accept lies from today on. No one accept lies except those who sucked ignorance from the breasts of their ignorant mothers who do not give birth except to educational waste and mentally failures. The lie about the richness of Ibn Abee Qohafa and the false

claims that he was spending his money on Islam can't hold in front of the scientific, knowledgeable, researching and authenticated handling of history which, at the end, proves opposite of the allegation of the priests of Saqeefa court.

References:

1. Ibn Abee Al Hadeed fi Sharh Al Nahj
2. Ahmed in his Mosnad
3. Surat Al Mojadala: 12
4. Tafseer Abee Al Sa'ood, Tafseer Al Razy, Tafseer Al Alloos, Tafseer the Tha'labi, Tafseer Al Tabari, Tafseer Bahr Al Oloom, Tafseer Al Khazin
5. Surat Al Mojadala: 13
6. Muslim
7. Al Bukhari, Mirqat Al Mafateeh Sharh Mishkat Al Masabeeh, Al Hawi lil Fatawi by Al Soyyooti
8. Muslim
9. Sunan Al Tirmizi, Mosnad Ahmed
10. Sunan Al Tirmizi, Mosnad Ahmed, Al Mostadrak lil Hakim
11. Al Nisa'e fil Khasa'es, Al Tabarani fil Al Kabeer, Al Bazzar
12. Manaqib Al Imam Ali by Ibn Al Maqazli Al Shafi'e, Yanabee' Al Mowadda by Al Qondoosi Al Hanafi
13. Tahtheeb Al Khasa'es
14. Sunan Ibn Majah, Amhed fi Fadha'el Al Sahaba

Was the Era of Ibn Abee Qohafa Rightly Guided?

Unfortunately, the priests of Saqeefa court, falsely and lyingly, call the era of Ibn Abee Qohafa rightly guided succession! Through our previous handling, we can ask: Where is the right guidance in the succession which Ibn Abee Qohafa has dressed up? In fact, the era of Ibn Abee Qohafa was the era of major injustice and the complete absence of right guidance. That era witnessed laying down the foundations of distorting, forging and falsifying religion and launching the second Jahilia. Where is right guidance in the injustice which Ibn Abee Qohafa has poured on Fatima(as), usurpation of the rights of Ameer Almo'mineen Imam Ali(as) and depriving of Ahlulbeit(as) from their leading, religious and material rights? Does the 'rightly guided successor' do what Ibn Abee Qohafa has done against Ameer Almo'mineen Imam Ali(as) and Fatima(as)? Is in the era of who attacks the Nabawi house of Itra right guidance? Does the 'rightly guided successor' threaten to burn Ahlulbeit(as)? Does the 'rightly guided successor' deprive Ahlulbeit(as) from their legal rights and threaten them with hunger, starving and economic blockade? Where is the right guidance in oppressing, killing people, burning them, violating sanctities and honors and burying people in mass graves? Therefore, what has been called rightly guided succession of Ibn Abee Qohafa was not so and it does not have relation with right guidance in any way! Rather, it is an evil-blazing Falta which emits its evil in all directions. Does 'the rightly guided successor' burn the Hadiths of the prophet(swp)? Was there a right guidance in Khalid Ibn Al Waleed's killing of the great companion Malik Ibn

Nowaira(ra), capturing his Muslim wife and raping her on the same day of the murder of her husband? Was there a right guidance in Ibn Abee Qohafa's overlooking those great sins and catastrophes which have been committed by Khalid Ibn Al Waleed? Was there a right guidance in Ibn Abee Qohafa's suspending of the laws which punish Khalid Ibn Al Waleed for killing the great companion Malik Ibn Nowaira(ra) and raping his Muslim wife on the same day of the murder of her husband? What kind of right guidance is this and in which frame of rights does it fit? Is this an Islamic right guidance or a Satanic and Jahili deed which wanted to metamorphose religion and get rid of the people of religion? What is the meaning of right guidance according to the dirty intellects of the priests of Saqeefa court if they were having intellects at all? What are the standards of right guidance according to supporters of the poles of Saqeefa and their priests? Does the rightly guided successor do what Ibn Abee Qohafa had done with the Muslims of refused to pay Zakat to him because they have not recognized his succession or to those who had been described as apostates, but they were peaceful? However, Ibn Abee Qohafa killed them, burnt them, captured them, dug for them mass graves and buried them into them. Is there is right guidance in the succession of who kills, burns and buries people in mass graves because they refused to pay Zakat for him as they have not seen him a legal successor? Did the prophet(swp) kill Tha'laba when the latter refused to pay Zakat for him and considered Zakat to be a poll tax? Where is following of Nabawi Sunna and adhering to it here in this matter? Does the 'rightly guided successor' burn people and is in the succession of who burns people right guidance? Can we, confidently, say that to the world? Will the 'rightly guided successor' leave the prophet(swp) dead on bed and run, like he who goes hiding by night or infiltrating by day time, so as to covert legal succession into a

dead prey which the Tolaqa' and sons of Tolaqa' and the Lizard; the son of Lizard jump bite and jump on like monkeys? Are not all what Ibn Abee Qohafa had done Satanic deeds and part of the agenda of Satan which was haunting him as he, himself, admitted? What kind of rightly guided succession which has been given to Ibn Abee Qohafa? Rather, in fact, it is a Satanic succession on which he who is haunted by Satan has sat to fight religion and the sincere people of religion. Ibn Abee Qohafa did not leave a single Satanic agenda which is assigned to him, but he implemented it with complete sincerity. We shall not forget to mention here that Ibn Abee Qohafa himself had said, "I have a Satan that haunts me. If I go divert, you shall straighten me." Does the Satan have authority over the real believer and 'the rightly guided successor' or it haunts, only, its supporters? Is not haunting of Satan part of its authority over its supporters? Did not Ibn Abee Qohafa and those who were around him hear about the Quranic verses which say that, ﴿He (Satan) has no authority over those who believe and trust in their Lord * His authority is only over those who follow him, and those who associate others with Him﴾?[1] Do not these Quranic verses, when the case of Ibn Abee Qohafa is subjected to it, indicate that he was from whose who follow Satan? Does he who follow Satan and Satan haunts him and has authority over him, become suitable to be a rightly guided successor of the prophet(swp)? Does he Who is haunted by Satan attain succession which is the general Imama or Welaya (guardianship) over people that is also the pledge of Allah(swt)? Does not Allah(swt) choose prophets and successors of the prophets from among the best of believers over whom Satan doesn't have authority? Thus, Saqeefa was a coup against religion and it has been produced by the followers of Satan. This has been informed by Quran. Allah(swt) says, ﴿Muhammad is no more than a messenger. Messengers have passed on be-

fore him. If he dies or gets killed, will you turn on your heels?﴾ The researcher can find out the manifestations of Ibn Abee Qohafa's coup against religion, his oath-braking, his apostasy from his pledges to the prophet(swp) and his subsequent saying that he has a Satan that haunts him from the Quranic verse which says, ﴿Those who reverted after the guidance became clear to them- Satan has enticed them, and has given them latitude.﴾[2] Thus, are not Al Saqeefa and its outputs Satanic enticement in all meanings which the Quranic expression holds? Are not the deeds of the poles of Saqeefa against the religion of Allah(swt), sincere believers, Muslims and all people Satanic enticements? If the scientific researcher wants to authenticate this, he has to look at the events of Ibn Abee Qohafa era so as to be sure that the mass killing, burning, threatening to burn, injustice, capturing, mass graves and other crimes were by the dictation of Satan and the followers of Satan because all of them were Satanic deeds implemented by Ibn Abee Qohafa and whoever stood beside him. If those deeds were not from the enticement of Satan, where did they come from? Thus, no believer can expect that the era of Ibn Abee Qohafa to be rightly guided and Ibn Abee Qohafa can't appoint after him he who becomes upright to this religion and a support to it.

The poles of Saqeefa and their priests failed to realize the fact that becoming in charge of succession needs a solid ground of certain and definitive religious and interpretative knowledge and rootedness in knowledge which establish justice and truth, protect rights and preserve souls and honors. Moreover, the Nabawi succession needs he who has consolidated characteristics of justice and the genuine mercy. Those characteristics must turn into a fixed behavior so that it may be capable of leaning on the legal controls as per the Godly and Nabawi teachings and implementing them on all the aspects of behavioral, social, political econom-

ic life. Moreover, the successor must be pious, patient, courageous, generous, compassionate and have knowledge. Was Ibn Abee Qohafa so? It is not at all possible that the person who is haunted by Satan, the unjust, the betrayer, the oath breaker and burner of people to be suitable with this Godly post. Rather, the person who leads people on the straight path, guides to truth and knows how to guide to truth shall undertake this Godly task. Thus, the legal successor of the prophet(swp) doesn't commit the crimes which Ibn Abee Qohafa had committed. Because the crimes which have been committed by Ibn Abee Qohafa do not resemble the prophet(swp) and do not resemble the mercy, mildness, kindness, sublimity and nobility of the prophet(swp). Rather, the Qohafi deeds which are full of evils and the Satanic enticement are the product of the Falta as it has been termed by Ibn Sohak himself and all of it is from the heritage of the Jahilia which is rooted in the hearts of the poles of Saqeefa. The poles of Saqeefa were yearning to that Jahilia heritage which put them at brink of a ditch of fire if Allah(swt) has not has not rescued them by sending His prophet(swp) to them. However, the poles of Saqeefa relapsed, staged a coup against religion and distorted it. It is natural for the Saqeefa Falta to commit such those great sins and Satanic deeds. How would not the Falta of Saqeefa do that while it is which attacked the house of prophethood, threatened to burn Ahlulbeit(as), caused the death of the unborn child of Fatima Al Zahraa(as), broke her rib and oppressed Ahlulbeit(as)? The priests of Saqeefa court claim that Ibn Abee Qohafa has regretted for attacking the house of Fatima(as) and thus he admits that he had committed an injustice. Does not the substance of the confession of Ibn Abee Qohafa agree with the saying of the prophet(swp) to him, "I do not know what you will do after me"? Does Allah(swt) give succession to he who commits injustice? Did not Allah(swt) say, ﴿My pledge does

not include the wrongdoers﴾? Was Ibn Abee Qohafa from those who deserved the pledge of Allah(swt) and on the basis of that he sat on the post of succession while Allah(swt) says, ﴿My pledge does not include the wrongdoers﴾? Does the true Imam commit the injustice and crimes which Ibn Abee Qohafa had committed against Ahlulbeit(as), Malik Ibn Nowaira(ra), his wife, Al Foja'a Al Salami, Muslims and people in general? Do not the great sins of Ibn Abee Qohafa confirm that he did not only discard religion, but he was also not possessing an upright conscience? What is there, beyond the truth, except falsehood? Moreover, Allah(swt) did not protect against the evil of Saqeefa as Ibn Sohak has claimed. Rather, its evil spread every time and everywhere. If Allah(swt) has protected against a part of its evil, it is embodied in the protection of Allah(swt) to Ameer Almo'mineen Imam Ali(as) against getting killed when the poles of Saqeefa plotted what they could not attain and tried to create a confrontation with Ahlulbeit(as) so as to liquidate Islam. In the wake of Saqeefa coup, Abo Sofian pretended to be against those who were from the lowest strata of Quraish and tried to lure Ameer Almo'mineen Imam Ali(as) to join him in an unequal war and kill him. But Allah(swt) protected Ameer Almo'mineen Imam Ali(as) against their evil and conspiracies. If Abo Sofian had been a real enemy of the poles of Saqeefa, they would have not appointed his Tolaqa' sons as commanders of the army of Muslims and Ibn Sohak would have not continued glorifying the two Tolaqa'; Abo Sofian and Muawiya, till he got annihilated! Would Ibn Sohak glorify he who tried to move Ameer Almo'mineen Imam Ali(as) against the poles of Saqeefa? In fact, Abo Sofian rode the wave and tried to ignite a discord by claiming to support Ameer Almo'mineen Imam Ali(as). As we have seen earlier, Abo Sofian, viciously, said to Ameer Almo'mineen Imam Ali(as), "'Aba Hasan (meaning Ali), stretch your hands so as I give

my pledge to you and if you want, I will mass mobile hoses and men and close the entire region upon them.'" But Ameer Almo'mineen Imam Ali(as) was knowing the vicious motives and intentions of Abo Sofian which, temporarily, lean upon on the emblem of 'Abdo Monaf' at that stage, but he intends to hasten making it pure Omayyad later on, therefore, Ameer Almo'mineen Imam Ali(as) rejected the support offers of Abo Sofian. Ameer Almo'mineen Imam Ali(as) replied Abo Sofian by saying, "These are words by which you wanted nothing except discord…You always designed evils against Islam. We do not want your advice." When Ameer Almo'mineen Imam Ali(as) did not find sincere supporters he decided to turn the eye away so that people may see the difference between the genuine Islam which they were familiar to at the time of the prophet(swp) and the Islam of the coup stagers, the oath breakers and the usurpers although Allah(swt) had warned against reverting and clarified for them that a coup like that would not harm Allah(swt) and it would not harm the supporters of Allah(swt), but it would harm the stagers of the coup, the supporters of the coup-stagers, the concealers of truth and the betrayers of the people of truth. The Quranic verse says, ﴿Muhammad is no more than a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn on your heels? He who turns on his heels will not harm Allah in any way. And Allah will reward the appreciative.﴾ The appreciative people are those minority who adhered to the Welaya (guardianship) of Ahlulbeit(as) because they know that becoming loyal to Ahlulbeit(as) is the blessing which had been completed by Allah(swt) through the Quranic verse of completing religion that was revealed after crowning Ameer Almo'mineen Imam Ali(as) as a Weli (guardian) over every believer. The Quranic verse says, ﴿Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a

religion for you.﴾ Allah(swt) had commanded the prophet(swp) to confront the opposition front which the prophet(swp) was knowing of its existence in the way of the Welaya of Ameer Almo'mineen Imam Ali(as) and he was apprehensive of its repercussions upon religion, but Allah(swt) promised to protect him against opposers whom Allah(swt) termed as 'people' and He did not term them as 'believers' nor even as 'Muslims'. At then, the prophet(swp) moved and conveyed the Welaya of Ameer Almo'mineen Imam Ali(as) to all the attendees in Ghadeer Khum by declaring the Welaya of Ameer Almo'mineen Imam Ali(as) over every believer. The prophet(swp) received from them the pledge of allegiance to Ameer Almo'mineen Imam Ali(as) and he commended the attendees to inform the absent. At then, the Quranic verse of the completion of the blessing was revealed. The Welaya of Ahlulbeit(as) is a blessing for people and Allah(swt) rewards the thankers for their Welaya and the adherents to them. Thus, adhering to the Welaya of Ahlulbeit(as) is a thank to Allah(swt). Will the non-believer be loyal to Ameer Almo'mineen Imam Ali(as)? Will the non-believer thank Allah(swt)? Did not Allah(swt) say, ﴿but a few of My servants are appreciative﴾? Were the poles of Saqeefa from those few who thank Allah(swt)? Will the thankful to Allah(swt) do what the poles of Saqeefa had done with oath, pledge, Ahlulbeit(as) and Muslims? No, that is not possible at all, therefore, the era of Ibn Abee Qohafa was not rightly guided, but it was full of deviations and great sins, hence, Ameer Almo'mineen Imam Ali(as) left those who betrayed him so that they may taste the consequence of their decision, coup, oath-breaking and betrayal. Indeed, they have tasted it and experienced it very well during the eras of Saqeefa poles and their supporters. Hence, the era of Ibn Abee Qohafa did not possess any right guidance, rather, right guidance was on a shore while the era of Ibn Abee Qohafa was on another shore because

during his era, dangerous violations against Islamic religion were committed. People are suffering from their disastrous consequences till our present day.

References:

1. Surat Al Nahl: 99-100
2. Surat Mohammed: 25

Crowning Ibn Sohak as a Successor of Ibn Abee Qohafa

The era of Ibn Abee Qohafa did not last for long time. We see in his last days the manifestations of the insistence of the poles of Saqeefa to deprive Ahlulbeit(as) from their rights and the obstinacy of Ibn Abee Qohafa and his refusal to submit to the Godly and Nabawi commandments in spite of their clarity and in spite of the great sins and catastrophes which he had committed so as to consolidate his power and transfer it to his successor who will continue the implementing Saqeefa agenda with its distorting and falsifying dimensions. Let's look into what the priestly and Saqeefa history has recorded and extract some facts from it. Al Tabari, in his history, claims that, "When Abo Bakr fell ill, he called for Othman Ibn Affan and said to him: 'write: In the name of Allah, the most Gracious, the most Merciful. This is what Abo Bakr tells Muslims: Having saying that-he fell unconscious- Othman wrote a completion to what Abo Bakr starting writing it: 'Having saying that, I appoint Omar Ibn Al Khattab and I do not find better than him.' Then, Abo Bakr became conscious and read what Othman wrote…Abo Bakr approved it.'"[1]

Ibn Sohak came out holding the letter of Qohafi succession in his hand and, addressing people and imposing himself, he said, "O people, listen and obey the saying of the successor of the messenger of Allah."[2] Here we observe the falsehood which is uttered by Ibn Sohak as he calls Ibn Abee Qohafa 'the successor of the messenger of Allah' and thus lying on the prophet(swp) who had never appointed Ibn Abee Qohafa as his successor. Rather, did Ibn Sohak forget that the prophet(swp) ousted Ibn Abee Qohafa from the position of leading people in prayers after had he tried to

impose himself in it with a signal and arrangement by Aaesha who lied on the prophet(swp) for the sake of appointing her father as a leader of prayer? did Ibn Sohak forget that the prophet(swp) ousted Ibn Abee Qohafa from the position of conveying religion and replaced him by Ameer Almo'mineen Imam Ali(as) with regard to conveying Surat Bara'? Did not Ibn Sohak know that the prophet(swp) had reduced Ibn Abee Qohafa into nothing more than an ordinary soldier in the army under the leadership of Osama and the prophet(swp) had never appointed him as a successor? Rather, the prophet(swp) had appointed, by the commandment of Allah(swt), Ameer Almo'mineen Imam Ali(as) as his successor and a guardian over every believer. Did Ibn Sohak forget that the prophet(swp) had expelled him from his house on the day of Razeyat Al Khamees and thus the prophet(swp) had deprived Ibn Abee Qohafa and Ibn Sohak from any official task except of being ordinary soldiers in in the army of Osama and under the commandership of Osama? Why does Ibn Sohak call himself or Ibn Abee Qohafa as successor of the messenger of Allah(swt)? Ibn Sohak's calling himself and Ibn Abee Qohafa as 'successors of the messenger of Allah' reminds us the saying of Ameer Almo'mineen Imam Ali(as), "Very quickly you have lied on the messenger." When Ameer Almo'mineen Imam Ali(as) said this, he was having a deep understanding of the repercussions of the situations in the era of coup-stagers. Indeed, the events have proved the authenticity of the saying of Ameer Almo'mineen Imam Ali(as). Does the true 'successor' leave the prophet(swp) laying on bed and run likes he who go into hiding by night or infiltrating by day time so as to convert the legal succession into a dead prey which is devoured by the Tolaqa' and their sons and the Lizard; the son of Lizard? Does the true 'successor' do what Ibn Abee Qohafa had done with Ameer Almo'mineen Imam Ali(as), Fatima(as)? Does the true 'successor'

threaten to burn the house of Ahlulbeit(as) with whoever in it? Does the true 'successor' deprive Ahlulbeit(as) from their legal rights and subject them to hunger, starving, economic and moral blockade? Does the true 'successor' burn the Hadiths of the prophet(swp)? Does the true 'successor' do what Ibn Abee Qohafa had done with the Muslims who refused to pay Zakat for him because they have not recognized his succession or the peaceful people whom he labeled as apostates, consequently, he killed them, burnt them, captured them and buried them in mass graves?

The priests of the Saqeefa court claim that Ibn Abee Qohafa had paid attention and appointed a successor! Is it possible that Ibn Abee Qohafa whom Satan haunts, as he himself admits, pays attention to the matter of appointing a successor while the prophet(swp) who is supported by revelation and who conveyed the Godly message does not do that? Religion was in need of a legal successor who is qualified as per Godly and Nabawi standards, rooted in knowledge and fair so as to undertake the task of interpreting religion, building successive Islamic generation, maintaining the guidance in the society and steering it as per the Godly and Nabawi will. Is it possible that they prophet(swp) does not give attention to the issue of succession while he was knowing that the so-called Sahaba will disagree and kill each other? What is this crooked logic which is disseminated by the priests of Saqeefa court among people, but it does not convince except the ignorant and educational waste; those who sucked ignorance and idiocy from their mothers and tuned into skulls without intellects? Is it possible that the prophet(swp) who is supported by the revelation, leaves his nation neglected without a leadership that succeeds him while Ibn Abee Qohafa who is haunted by Satan gives attention to this matter and appoints Ibn Sohak as his successor? Strangely, Ibn Sohak demands from

people to obey the order of Ibn Abee Qohafa and he calls him the successor of the messenger of the Allah! Was all that because the reality was an embodiment of the saying of Ameer Almo'mineen Imam Ali(as) who described it by saying, "It is strange that he sucks it (succession) during his lifetime and he assigns it to another person after his death. No doubt these two have shared its udders strictly among themselves"?[3]

As Ibn Sohak was under the influence of steering the conspiracy of Saqeefa as per its reverting and Jahilia agenda, therefore, he said, while he was carrying the letter of his crowning, "I advise you to listen to me."[4] A man said to him, "What is in that letter O father of Hafs?"[5] Although Ibn Sohak knows the content of the letter, but he, allegedly, said, "I do not know, but I am the first who listened and obeyed."[6] What a despicable person! Rather Ibn Sohak was knowing, very well, the content of the letter, but he was lying so as to undermine the intellects of nomad Arabs around him, if they were having intellect at all! Had this despicable and ignoble; Ibn Sohak, been the first to hear and obey the prophet(swp) on the day of Razeyat Al Khamees? Why had Ibn Sohak been the first to disobey the prophet(swp) on the day of Razeyat Al Khamees, insult and doubt his mental soundness? The man, sarcastically, replied Ibn Sohak, "But, by Allah, I know what is in it. You posted him in the past and he posts you now."[7] In fact, the appointment Ibn Sohak by Ibn Abee Qohafa, as his successor, faced a strong opposition, censure and sarcasm from some 'Sahaba' who gave a frank evaluation of the personality of Ibn Sohak whom they have described as rude and hardhearted. Ibn Qotaiba mentions that when Muhajireen and Ansar heard about the appointment of Ibn Sohak as a successor of Ibn Abee Qohafa, they entered to Ibn Abee Qohafa protesting. Among them was Talha who, in a blaming tune, said to Ibn Abee Qohafa, "'We see you

have appointed Omar on us and you know him and you know his defects; meaning rudeness towards us while you are among us. How would the situation be and you are departing and Allah, the Almighty, the Glorified, would ask you what would you say?' Ibn Abee Qohafa says, 'I appointed, as my successor, the best of them in my opinion.'"[8] Indeed, Ibn Sohak, exclusively, is the best of them in the opinion of Ibn Abee Qohafa because he would continue accomplishing the agenda of Saqeefa which was initiated by Ibn Abee Qohafa. How would not Ibn Sohak be the best of them in the opinion of Ibn Abee Qohafa and it is he who "milked a milking" which he had its udder and Ibn Abee Qohafa shall give it back to him at then! Here, everyone who has a bit of intellect shall ask: Is the rude and hardhearted person suitable to be the successor of the prophet(swp) who was merciful, compassionate, clement and has a great moral character? What kind of rightly guided succession would produce he whose rudeness and hardheartedness are widely known? Did not Ibn Abee Qohafa read the saying of Allah(swt) to the prophet(swp), ﴿Had you been harsh, hardhearted, they would have dispersed from around you﴾?[9] Is not the insistence of Ibn Abee Qohafa on appointing Ibn Sohak; the rude and hardhearted, as admitted by 'Sahaba' themselves, part of Saqeefa agenda which strives to repel people from the genuine Islam so that they may disperse from around it? Is not the motive behind appointing Ibn Sohak; the rude and hardhearted, as a successor of Ibn Abee Qohafa, is to continue in the Qohafi oppression, rudeness and hardheartedness which burnt people, buried them in mass graves and violated the honor of Muslim ladies? Did not Ibn Abee Qohafa realize that the Godly plan to expand the extension and dissemination of this religion among people through generations is that he who is the soul the of the prophet(swp); a great character, mild, compassionate and merciful to people and not rude

and hardhearted, shall undertake the task of Muslims? Are not the Nabawi great moral character and the compassionate nature of the prophet(swp) from the mechanisms of making people love religion, embrace it and disseminate it? Did not Ibn Abee Qohafa, who has been ousted by the prophet(swp), from the task of conveying Surat Bara' and removed him from leading people in prayer, realize that the soul of the person who undertakes the task of conveying this religion should be the soul of the prophet(swp) with all his mercy, wisdom, knowledge, forbearance, kindness and compassion? However, Ibn Abee Qohafa and Ibn Sohak were part of a long term Saqeefa and Jahilia agenda to fix and consolidate the first Jahilia, distort religion and falsify it so as to grow the second Jahilia. Therefore, Ibn Abee Qohafa and Ibn Sohak rejected the Godly command to the prophet(swp) to appoint twelve successors from his pure offspring for a long-term Islamic rooting that establishes this religion in the hearts of people and the successive generation, makes it part of their conscience, culture, behavior and deeds, eradicates all the precipitations of the first Jahilia and prevents the appearance of a second Jahilia.

The theatric process of crowning Ibn Abee Sohak as a successor of Ibn Abee Qohafa reveals that the claim of the priests of Saqeefa court of the legality of the appointment of Ibn Sohak is false and lie. He who does not possess the thing cannot give it. In fact, Ibn Abee Qohafa did not appoint Ibn Sohak as his successor during the illness of his death, but they had agreed on that even before that. We have to remember that Ameer Almo'mineen Imam Ali(as) had said to Ibn Sohak, "Milk a milk (the power) which you have its udder…" That Sahabi, sarcastically, said to Ibn Sohak, "But, by Allah, I know what is in it. You posted him in the past and he posts you now."

In this way, Saqeefa and its agenda moved on in a crooked way adhering to the usurpation of the succession, dressing of the pulpit and crowning the enemies of Allah(swt), the prophet(swp) and the Islamic religion. Even the events of Saqeefa and the appointment of Ibn Abee Qohafa, as we have seen earlier, his subsequent appointment of Ibn Sohak and the arrangement of Ibn Sohak of what was called 'The Shura of the six', as we will see later on, clearly and evidently indicate the word 'Shura' itself was not known by the poles of Saqeefa. The word 'Shura' was not at all part of their nomad cultural and political conscience which was submerged in tribalism, clannism and the old Jahilia misleading. Usurping succession and monopolizing it in that stupid way indicate the backwardness of the religious and political vision of the poles of Saqeefa and their followers who dared to occupy the position of the prophet(swp) and Ahlulbeit(as) without being qualified for that position. In the context of his justification of appointing Ibn Sohak as his successor, Ibn Abee Qohafa claims that he avoided leaving the matter Shura and appointed Ibn Sohak because he feared the disagreement of Muslims after him! Indeed, this is a matter that makes the bereaved mother, of a dead child, laugh! This is the same ill justification which they have released in the wake of their leaving of the prophet(swp) stretched on the bed and, out of breath, running toward Saqeefa. They claimed that they do not want to see people without an Imam even for a short time out of fear from discord! Here a good question arises in the intellect of whoever is searching for truth. Did Muslims agree on appointing Ibn Abee Qohafa himself as a successor of the prophet(swp)? How would they agree to appoint Ibn Sohak, the rude and hardhearted, as a successor? The bent mold does not produce except the bent shape. Which discord would be bigger than the 'Falta' of Saqeefa which deprived the owners of the right from their

right and expanded disseminating its evil in all directions and times?

If we contemplate over the position of Ibn Sohak, what a big difference between his position from the comma of Ibn Abee Qohafa during which Ibn Abee Qohafa loses consciousness and the illness of the prophet(swp). Was not Ibn Abee Qohafa, in death-illness, becoming unconscious when he wrote the letter which posts Ibn Sohak as his successor? Why did Ibn Sohak become polite with Ibn Abee Qohafa, but he was not polite with the prophet(swp)? Why did not Ibn Sohak accept Ibn Abee Qohafa's writing of his will while he was losing consciousness and he did not doubt the mental soundness of Ibn Abee Qohafa and even he ordered people to submit to the will of Ibn Abee Qohafa; the unconscious, but he accused the prophet(swp) of losing mental soundness? How does Ibn Sohak order people to listen and obey Ibn Abee Qohafa whom he falsely and lyingly called 'the successor of the messenger of Allah', but he disobeyed the prophet(swp), on the day of Razeyat Al Khamees, rejected his will, insulted him and doubted his mental soundness? Why did not Ibn Sohak doubt the mental soundness of Ibn Abee Qohafa and consider him raving as he, insolently, incivility and repugnantly, did so with the prophet(swp)? Why did Ibn Sohak accuse the prophet(swp) of raving and losing consciousness, but he did not do the same thing with Ibn Abee Qohafa although Ibn Abee Qohafa was, actually, losing consciousness while the prophet(swp) was not at all losing consciousness? If it was not known whom will be appointed by the prophet(swp) when he wanted to write his will on the day of Razeyat Al Khamees, why did Ibn Sohak oppose the prophet(swp), insult him, accuse him of raving, doubt his mental soundness and break his heart? Why did Ibn Sohak dare against the prophet(swp) till he broke his honorable heart and forced the prophet(swp) to expel him

from his house and he did not meet the prophet(swp) again? In fact, by that disgraceful expelling the status of Ibn Sohak became like that of Al Hakam Ibn Abee Al Aas whom the prophet(swp) expelled from Al Madeena. Why does the rascal priests of Saqeefa court claim that Ibn Sohak was worried for the prophet(swp) so as to justify the repugnant deed of Ibn Sohak? The prophet(swp) was conscious when he wanted to write the will, but the priests of Saqeefa court have not made for Ibn Sohak a worry for Ibn Abee Qohafa who was becoming unconscious while he was writing the will. Why did he snatch the will of Ibn Abee Qohafa the way the ball is snatched and said to people 'listen and obey the messenger of Allah' whereas he prevented the prophet(swp) from writing his will in which he wanted to mentioned, in writing and documenting, the name of his legal successor Ameer Almo'mineen Imam Ali(as)? Or did Ibn Sohak find the Saqeefa agenda enforced in the era of Ibn Abee Qohafa and he wanted to continue implementing it during his era, too? Is it the double standards which run as per the route of the personal interest and the anti-religion trend or something else? Is not that a milking of udder and pulling of the matter of Ibn Abee Qohafa in the past so as Ibn Abee Qohafa gives it back later on to Ibn Sohak as Ameer Almo'mineen Imam Ali(as) described it?

He who said these lines was true:

The prophet recommended, but one of them said
The master of humans remained raving
I see Abo Bakr hit the mark and did not rave
As he recommended to Omar

Indeed, I can confirm that the poles of Saqeefa and their supporters have never considered the prophet(swp) as a prophet at all. They considered him a ruler, a king or a man of power only.

They have never believed in his prophethood at all. This will become evident in the next chapters as we will see Aaesha openly, in in front of the prophet(swp) considers him as a claimer of prophethood and when Ibn Sohak openly says what indicates that the era of the prophet(swp) was a faded kingdom.

References:

1. Tareekh Al Tabari, Tareekh Damascus by Ibn Asakir
2. Tareekh Al Tabari
3. Nahj Al Balaqa
4. Tareekh Al Tabari, Tareekh Damascus by Ibn Asakir
5. Ibn Qotaiba fi Al Imama wal Seyasa
6. Ibid
7. Ibid
8. Ibid
9. Surat Aal Imran: 159

Some of the Major Sins and Catastrophes of Ibn Sohak

Ibn Sohak jumped on the position of succession, dressed it up like his mate; Ibn Abee Qohafa; and wreaked havoc in religion by distortion, Judaizing, violation of legal stipulations and fabrication of what contradicts the Godly and Nabawi stipulations. In fact, the sera (line of conduct) of Ibn Sohak was full of great sins and major catastrophes which oppose Allah(swt) and the prophet(swp) and dare against religion by violating, distorting, falsifying, Judaizing and Zoroastrianizing. Here, we handle some of the aspects of those great sins and catastrophes which had been committed by Ibn Sohak before the martyrdom of the prophet(swp) and some of those great sins and catastrophes which have been committed by Ibn Sohak after the martyrdom of the prophet(swp); after Ibn Sohak had usurped succession, so that we may know the extent of distortion, falsification and Judaization which affected Islam as a result of the usurpation of succession by people like Ibn Sohak.

Ibn Sohak: Disobeying the Prophet(swp) and Doubting his Prophethood

The disobedience of the so-called Sahaba to the prophet(swp) in the event of Hodaybeya treaty under the influence of Sohaki propaganda is the biggest evidence that such those Sahaba were molded to disobey the prophet(swp) and oppose his commandments. On that occasion in which the prophet(swp) headed, with one thousand and four hundred of his companions, to perform Omra. The prophet(swp) commanded them to put their

swords near them. He and his companions dressed Ihram in a place called Tho Al Holayfa and took animals for sacrifice with them so as to inform Quraish that he came as a visitor performer of Omra and not as a warrior. However, Quraish sent a delegation to him, chaired by Sohail Ibn Amr Ibn Abdo Wod Al Aamri, and demanded from him to go back this time from where he had come and informed him that they would leave Mecca for him, for three days, in the following year. They have included to that demand, some hard conditions of which acceptance seem, to the ignorant person who does not know the aims of the heavenly messages, their strategies and the way of conveying them, to be a 'humility' in religion, retreat and defeat. However, the prophet(swp) negotiated with the polytheists and with the commandment of Allah(swt), he accepted those conditions which had been described, later on, by Allah(swt) as an evident victory. Every believer knows that the prophet(swp) does not say a saying nor does he do a deed or take a decision or approve something without the command of Allah(swt). Whatever the prophet(swp) does is an inspiration revealed from Allah(swt). But some of those whom the priests of Saqeefa court call them 'Sahaba' did not realize all that because Allah(swt) made them do not understand. This is a proof that the opposers were possessing intellects which were incompetent to understand the essence of prophethood, the Godly commandment and the movement of the route of religion, therefore, they could not understand the dimensions of the Godly commandment to obey the prophet(swp). They have objected to the terms of the treaty. Ibn Sohak led that opposition and rebellion. Ibn Sohak started a campaign of doubting about the prophethood of the prophet(swp) and his message. All that was springing from the doubt of Ibn Sohak about the prophethood and message as a whole.

Look! O who manufactured human idols whom you have sanctified and worshipped apart from Allah(swt). While Allah(swt) commanded every believer to obey the prophet(swp) in every matter and everything and not to oppose him in anything and He indicated to people that this is the only path which leads to a correct worshipping, however, Ibn Sohak stood in the way of the Godly revelation, repelled the prophet(swp) from performing his Godly task and opposed him and disobeyed him. Ibn Sohak has done the same thing in Razeyat Al Khamees also as we have seen earlier and in many other situations. In Al Hodaybeya treaty, Ibn Sohak objected to what the prophet(swp) had agreed on and accepted. Ibn Sohak started his munity against Allah(swt) and His prophet(swp) by raising questions through which he wanted to confound truth with falsehood so as to mislead the rest of Muslims and mobilize them against the prophet(swp). Ibn Sohak asks, insolently and doubtingly, the prophet(swp), "Are not you truly the prophet of Allah?"[1] As if Ibn Sohak does not know that the saying, deed and implied approval of the prophet(swp), all, are inspiration revealed! This is similar to the disrespectful saying of Aaesha to the prophet(swp), "Are not you alleging that you are the messenger of Allah? Why don't you do justice?" The hearts of the hypocrite sayers became alike. The prophet(swp), patiently replied, "Certainly." With a daring and loud voice, Ibn Sohak says to the prophet(swp), "Are we not with the truth and our enemy are with the false?"[2] Wisely, the prophet(swp) replies, "Certainly." Ibn Sohak continued to raise his voice on the prophet(swp) and raise questions which do not indicate a true mental conclusion, but indicate doubting, discording, conflicting, disagreeing and disputing truth and the people of truth. He raises a question similar to that which had been raised by the polytheist Amr Ibn Abd Wod during Al Khandaq (Retrench) battle when he tried to create doubts in the hearts of Muslims. Ibn Sohak says,

"Are not our tolls in the paradise and their toll in the fire?"[3] Here, everyone who has an intellect may ask: If Ibn Sohak was, undoubtedly, believing that the tolls of Muslims are in the heaven, why did not he come out to Amr Ibn Abd Wod so that the latter may send him to heaven instead of remaining in the World and croak by the name of Heaven in such those situations which are safe for himself? Why did Ibn Sohak, in an unmatched cowardness and out of fear of direct and near dueling by sword, unsheathe an arrow to duel Dhirar ibn Al Khattab and thus he became a laughingstock in the history of dueling by swords? Was not his avoidance of direct dueling a fear and cowardice? Was not his unsheathing of an arrow to release it, from far away, towards Dhirar ibn Al Khattab a 'humility' in his religion? The prophet(swp) replied with a forbearance, "Certainly." Here Ibn Sohak tries to fabricate and show a manufactured jealously for religion and a lost courage. He says, "Then why should we accept humiliation in our religion and go back before Allah judges between us and them?"[4] As if he waited in the battle of Ohod, stood firm on the land of the battle and did not flee away from the battle field nor did he climb the mountain like an Arwa (female of the mountainous he-goat)! Was not his fleeing from the battle of Ohod a 'humiliation' in his religion? Did Ibn Sohak stand firm in Ohod battle till Allah(swt) judges between him and the polytheists or had released his legs for the wind as if he is a female of the mountainous he-goat and climbed the mountain?! Where is the manhood and courage in Ibn Sohak so as he opposes the prophet(swp) and tries to hinder him from his Nabawi work?! The prophet(swp), with all patience and forbearing, clarified for him that the work which he is doing is based on his Nabawi status and his trust in Allah(swp) and what he is doing is a commandment from Allah(swt). Why did not Ibn Sohak consider what the prophet(swp) was doing in Al Ho-

daybeya was ‘a fate from Allah’ (inevitable) while he considered his flee from the battle field in Honain as ‘a fate from Allah’? Was Ibn Sohak believing in the prophethood of the prophet(swp) he was doubting that? When Ibn Sohak failed to understand the Godly significance from the Hodaybeya treaty or pretended to have failed in understanding that and continued in his skepticism about prophethood and disobeying religion, the prophet(swp) said to Ibn Sohak, “O Ibn Al Khattab, I am the messenger of Allah and Allah will never fail me.”[5] In another narrative, the saying of the prophet(swp) was, “I am the messenger of Allah. I will never disobey him. He is my supporter.”[6] This text indicates that the prophet(swp) understood that Ibn Sohak is questioning his prophethood. This text shows also Ibn Sohak that what the prophet(swp) has been doing was the commandment of Allah(swt) whom he does not disobey. Moreover, what Ibn Sohak was arguing about and trying to drag the prophet(swp) towards it was arising from his doubt in Allah(swt) the prophethood of the prophet(swp). It seems that Ibn Sohak was trying to blackmail the prophet(swp) by pretending to support religion and covering up what was perplexing within him of hidden intentions which Allah(swt) knows. He was trying to drag the prophet(swp) for an untimely confrontation with Quraish. Thus, the prophet(swp) explained to Ibn Sohak that he is a prophet and he does not disobey Allah(swt) and Allah(swt) will definitely support him. The prophet(swp) does not rely on the support of the likes of Ibn Sohak who pretends to be jealous for Islam, but what Ibn Sohak was doing and saying were the disobedience and opposition themselves! The prophet(swp) reminded him that he is performing a Nabawi task which Ibn Sohak is ignorant of or overlooks it or knows it, but he premeditates opinionating and disobeying it. The prophet(swp) explained that to him, but he did not understand nor did he get convinced, rather, he continued in his obstinacy and

disobedience. Ibn Sohak moved, with insolent and disgusting boldness, to form an ally that opposes Allah(swt) and the prophet(swp), confronts the prophet(swp) in his Godly and Nabawi work and even to fights him! Ibn Sohak insists on fabricating a confrontation with the prophet(swp). With an insolent and disgusting boldness he asks, "Were not you telling us that we will go to the House (Holy Masjid) and expiate around it?"[7] The prophet(swp) says to him, "Certainly, but have I told you that we will come to it this year?"[8] Ibn Sohak, with a mental lunacy, says, "No", then, then prophet(swp) clarifies to him by saying, "You will come to it and expatiate around it."[9] The details of this Sohaki nuisance reveal the intensity of Sohaki disobedience to the prophet(swp). It also reflects Ibn Sohak's transcending of the limits of politeness and his heedlessness of the work of the prophethood. It indicates also the complete absence of faith in the heart of Ibn Sohak and rather the domination of doubt and suspicion in his heart about the prophethood and Islamic message as a whole. As if Ibn Sohak has not heard the saying of Allah(swt), ﴿Whoever opposes Allah and His Messenger-Allah is severe in retribution.﴾[10] Did not Ibn Sohak hear the Quranic verse which says, ﴿Do they not know that whoever opposes Allah and His Messenger, will have the Fire of Hell, abiding in it forever? That is the supreme disgrace﴾?[11] Did not Ibn Sohak hear the Quranic verse which says, ﴿Whoever makes a breach with the Messenger, after the guidance has become clear to him, and follows other than the path of the believers, We will direct him in the direction he has chosen, and commit him to Hell-what a terrible destination!﴾?[12] According to these Quranic verses, had what Ibn Sohak been following it, the path of believers or the path of those who oppose religion and disobey Allah(swt) and His messenger(swp)? Did Ibn Sohak accept the choice of the prophet(swp)? Did Ibn Sohak hear the saying of Allah(swt), ﴿It is not for

any believer, man or woman, when Allah and His Messenger have decided a matter, to have liberty of choice in their decision. Whoever disobeys Allah and His Messenger has gone far astray)[13] Is not what Ibn Sohak has done in Al Hodaybeya considered far astray?

Even after the completion of the treaty and signing it, Ibn Sohak did not go back to his sense, if any sense was there. He continued launching the campaign of questioning, doubting and instigating discord among the 'Sahaba'. His misleading campaign made many of 'Sahaba' fall behind obeying the prophet(swp) and his commandment for them to shave their heads and offer the sacrifices. Thus, Ibn Sohak dragged many of the attendees to disobey the prophet(swp). Here, the researcher in history realizes the role of astray propaganda in misleading people even at the presence of the prophethood! When the prophet(swp) completed the writing and signing the treaty, he said to the 'Sahaba', "get up, slaughter your sacrifices and get your head shaved."[14] However, the majority of them were under the influence of the misleading campaign of Ibn Sohak which affected the level of their already weak Islam and afflicted them with disappointment, doubt and suspicion about what the prophet(swp) had done. Therefore, they have not got up for shaving and offering sacrifices although the prophet(swp) repeated the commandment three times. This was the state of affairs of the majority of the so-called 'Sahaba' by whom the base and liar priests of Saqeefa court ached our heads and mislead us. The prophet(swp) entered to Om Salama(ra) and told her what he got from those clingers to the earth. Om Salama(ra) said, "'O prophet of Allah, would you like your command to be carried out? Go out and do not speak to any one of them till you slaughter your sacrifice and call your barber to shave your head.' The prophet(swp) went out and did not speak to anyone about anything till he did

that; offered his sacrifice, called for his barber and shaved his head. When the Sahaba saw that, they got up…offered sacrifice and started shaving to each other to an extent that they were about to kill each other."[15] In some narratives, it was mentioned that the prophet(swp) said, "Very strange O Om Salama. I have said to people: Offer sacrifice, shave and get absolved from Ihram, but no one obeyed or did that although they were listening to my words and looking at my face."[16] Look at the quantum of anarchy which has been created by Ibn Sohak during that occasion! This means that Ibn Sohak has created a general rebellion among the so-called 'Sahaba' and dragged them to the lowest level of non-respect to the prophet(swp) and to each other to an extent that they were about to kill each other while they were shaving to each other! Where is the mercy among those 'Sahaba' who are all glorified, without exception, by the priests of Saqeefa court through their exploitative rumination of the Quranic verse which says, ﴿Muhammad is the Messenger of Allah and those with him are stern against the disbelievers, yet compassionate amongst themselves﴾? Where is the accompaniment (those with him) which is mentioned in this Quranic verse? Had such 'Sahaba' been with the prophet(swp) or against him? Does not this Quranic verse show that just the 'physical accompaniment' does not suffice, but Allah(swt) wants the believing, the following and the obedient accompaniment to Allah(swt) and His messenger(swp)? Were such those 'Sahaba' 'compassionate amongst themselves' and nevertheless they were about to kill each other while they were shaving to each other? Did they consider that treaty, which spared the blood, a blessing from Allah(swt) or their Daeshi inners were yarning to disobey Allah(swt) and His messenger(swp) and shed the blood? Were those disobedient and slackening Sahaba kneeling, prostrating and seeking blessings and pleasing from Allah(swt) as the rest of the Quranic

verse describes the owners of true accompaniment? Does he who kneels and prostrates; a true, submissive and obedient kneeling and prostration, do what those 'Sahaba' had done? Does a person who seeks the pleasing of Allah(swt), disobey the prophet(swp)? O readers, contemplate in the enormity of disobedience and the opposition which have been committed by those who are called Sahaba under the leadership of Ibn Sohak against the prophet(swp)! They objected to the step taken by the prophet(swp), disobeyed and opposed him although they know that every movement, rest, saying, implied approval and deed of the prophet(swp) are inspiration from Allah(swt), thus, they did not disobey the prophet(swp) only, but also disobeyed Allah(swp); an adverse disobedience. Look into the rest of the narrative which says, "although they were listening to my words and looking at my face." This state of affairs reminds us the Quranic verse which says, ﴿And if you call them to guidance, they will not hear. And you see them looking at you, yet they do not see.﴾[17] What kind of humans do this and whom does this Quranic verse describe? Those disobedient 'Sahaba' did not realize that Hodaybeya treaty was a Godly victory and arrangement which lead to guidance because a large number of people will embrace Islam peacefully. However, those who opposed the treaty and disobeyed the prophet(swp) were not hearing though they were having ears, they were not seeing though they were having eyes and they were not reasoning though they were having heads! Thus, the Godly Quranic classifications tell us about the people of hypocrisy and the bearers of the seeds of reverting on their heels and supporting the coup; who were, for a long time around the prophet(swp), rather, they were entourages surrounding him, nevertheless, they remained on the brink of a cliff that is about to tumble and it actually tumbles with them.

Here, it is our right to raise more questions! Is not the saying of Ibn Sohak to the prophet(swp), "Are not you truly the prophet of Allah?" a questioning and doubting of the prophethood of the prophet(swp)? Later on, Ibn Sohak admitted to Ibn Abbas about that doubting as we will see later on. Did Ibn Sohak give attention to meaning of the saying of Allah(swt), ﴿The structure which they built will remain questionable in their hearts, until their hearts are stopped. Allah is Knowing and Wise﴾?[18] Does not the saying of Ibn Sohak, "Are we not with the truth and our enemy is with the false?" indicate that till that moment Ibn Sohak did not know the truth, therefore, he will not know its people because he is from the people of obstinate false. Does the prophet(swp) do something other than the truth? Did Ibn Sohak think that the prophet(swp) falls in false? Even if Ibn Sohak was knowing that the prophet(swp) was right, raising such these questions on the eminence of the prophethood is a disobedience and rebellion against the prophet(swp). There is no justification for Ibn Sohak to ask the prophet(swp) such questions! Was Ibn Sohak having an intellect that was bigger than the intellects of those who were present at that moment? Among them, there were good Sahaba who have certainty about what the prophet(swp) was doing. Did not Ibn Sohak admit that all people are better than him in religion; even the women in their houses? Why did Ibn Sohak confront the prophet(swp) and brought alternatives which oppose the Godly and Nabawi trends? Does the prophet(swp) issue legislations according to the misleading suggestions of Ibn Sohak or according to what the revelation brings to him from Allah(swt)? Did not Ibn Sohak hear that Allah(swt) commanded the prophet(swp) to say, ﴿Say, "I only follow what is inspired to me from my Lord."﴾?[19] The prophet(swp) does not move according to disobediences and oppositions of Ibn Sohak nor does religion become straight by the disobediences and

oppositions of Ibn Sohak and his violations of the holiness of prophethood and the sanctity of religion. Did not the history tell us that Ibn Sohak was the most ignorant about religion and the poorest intellectually as he himself, later on, admits by saying, "Al people are better in jurisprudence than Omar even the women in their houses."?[20] Did not the process of reciting of Surat Al Baqara take more than a decade from Ibn Sohak while a child can recite it within days? What kind of intellect was Ibn Sohak possessing? Did not Ibn Sohak realize that his saying to the prophet(swp), "Why should we accept humiliation in our religion …?" gets him down to the level of humiliation in religion, makes him disobeyer to Allah(swt) and His messenger(swp) and by that disobedience Ibn Sohak becomes in the bottom of humiliation in religion? Does not Ibn Sohak, by that saying, challenge the prophethood of the prophet(swp)? Did Ibn Sohak, by saying to the prophet(swp), "Were not you telling us that we will go come to the House (Holy Masjid) and expiate around it?" think that Allah(swt) and the prophet(swp) break promise? Did Ibn Sohak understand the prophet(swp) when he gave that promise or he did not have ears to hear by or an intellect to understand by? Are Ibn Sohak's oppositions to the prophet(swp) in Al Hodaybeya and Razeyat Al Khamees, demoralizations in Badr battle and other degrading behaviors such as fleeing from the battle fields and backbiting others, actual embodiment of the deeds of the hypocrites or did the hypocrites do something more dangerous than that, therefore, they have been classified as hypocrites? Does not this remind us of the saying of the prophet(swp) about Ibn Qohafa and Ibn Sohak, "Hypocrite people backbit Muslim people, therefore, this wind was sent for that reason."[21] The occasion of this Hadith is that the prophet(swp) said it in the wake of Ibn Abee Qohafa's and Ibn Sohak's backbiting Salman Al Farisi(ra) and ridiculing his sleeping by

saying, "This is compatible with the sleeping of your prophet."[22] In another narration, "This is matching the sleeping of your prophet."[23] By this saying, Ibn Qohafa and Ibn Sohak backbit not only Salman Al Farisi(ra), but also the prophet(swp) himself. Moreover, it becomes evident that Ibn Qohafa and Ibn Sohak did not believe in the prophethood of the prophet(swp) in their saying, 'your prophet'! Is not the prophet(swp) their prophet? If we link that with the claim of the priests of Saqeefa court that Malik Ibn Nowaira(ra) was not a Muslim because he said to Khalid Ibn Al Waleed, with regard to the prophet(swp), 'Your fellow', therefore, Khalid considered him an apostate and killed him. Here also, the word 'your prophet', according to the expression of Ibn Qohafa and Ibn Sohak when, sarcastically, compare the sleeping of Salman Al Farisi(ra) to that of the prophet(swp), can be considered as a sign of the presence of doubt and suspicion in the hearts of Ibn Qohafa and Ibn Sohak about the prophethood of the prophet(swp) and rather it classifies them as hypocrites and this is confirmed by the text of the Hadith of the prophet(swp), "Hypocrite people backbit Muslim people, therefore, this wind was sent for that reason" and indicates their hypocrisy. Thus, we realize that what Ibn Sohak has done in Al Hodaybeya is not done except by a rebellious devil. When the prophet(swp) exposed Ibn Qohafa and Ibn Sohak by saying that they have eaten the flesh of Salman(ra) and swore that he sees his flesh between their teeth, they became restless and requested the prophet(swp) to seek forgiveness for them from Allah(swp), but the prophet(swp) refused and commanded them to seek pardoning from Salman Al Farisi(ra), however, there is no evidence which indicates that they have done so. What a lot of evidences of the hypocrisy of Ibn Qohafa and Ibn Sohak on whom Quran was revealed commanding them not to place their opinions above that of Allah(swt)

and His messenger(swp) and not to raise their voices above the voice of the prophet(swp)!

Examine carefully O, the owner of the contemplating intellect in what the hypocrites have done to the prophet(swp)! Look! O, the owner of the intellect into the disastrous effect in the presence, among Muslims, of an element such as Ibn Sohak who opposes Allah(swt) and His prophet(swp)! Where is the complete submission which Allah(swt) had commanded people to adhere to in their dealing with the commands of Allah(swt) and the sayings, deeds and implied approvals of His prophet(swp)? Did not Quran say, ﴿But no, by your Lord, they will not believe until they call you to arbitrate in their disputes, and then find within themselves no resentment regarding your decisions, and submit themselves completely﴾?[24] Where is the believing which they claim to Ibn Sohak and to whoever got influenced by him in that incident; Al Hodaybeya treaty? Ibn Sohak has questioned the prophethood of the prophet(swp), led a rebellion against the commandments of Allah(swt) and His prophet(swp) and mobilized the majority of Sahaba against Allah(swt) and His messenger(swp) although all of them had witness the miracles of the prophet(swp) and the evidences proving his prophethood.

Ibn Sohak himself, later on, admits that his questioning and doubting the prophethood of the prophet(swp) were great in the event of Al Hodaybeya treaty and this means that Ibn Sohak was, in generally, skeptic in the prophethood of the prophet(swp)! He admits to Ibn Abbas that his doubt about the prophethood of the prophet(swp) in Al Hodaybeya was part of his package of general doubts about Islam and the prophet of Islam(swp), however, his doubt on the day of Al Hodaybeya was the major one. Ibn Sohak says to Ibn Abbas, “I have doubted a doubt that I have never doubted since I became Muslim except on that day.”[25] The con-

templator in the declaration of Ibn Sohak realizes that he was always doubting in the prophethood of the prophet(swp), but his doubt on the day of Al Hodaybeya was the major one! Abo Saeed Al Khodri stated that Ibn Sohak had said, "Doubt on that day entered into me."[26] What proves the doubt and suspicion of Ibn Sohak in Islam is that he swore about his doubt in Islam and the prophethood of the prophet(swp) by saying, "By Allah, I have not doubted since I have become a Muslim."[27] In spite of contradicting himself and his swearing by Allah(swt), however, Ibn Sohak is a liar because the prophet(swp) had, many times, blamed him for doubting, attending the lessons of the Jews, bringing distorted writings from them and presenting them before the prophet(swp). Does the true believer doubt in the Godly religion and in the prophet(swp) or it is the hypocrites who do that? Did not Ibn Sohak hear about the saying of Allah(swt), ﴿The believers are those who believe in Allah and His Messenger, and then have not doubted, and strive for Allah's cause with their wealth and their persons. These are the sincere.﴾?[28] Was Ibn Sohak a believer? Does his alleged belief fulfil the standards set by this Quranic verse which describes the characteristics of the believer and separates him from the hypocrite? Does not the doubt of Ibn Sohak in the prophet(swp) resemble the doubt of the nation of Salih(as) in their prophet as they said to him, ﴿We are in serious doubt regarding what you are calling us to.﴾?[29] Moreover, where is the obedience of Ibn Sohak to the prophet(swp)? Did not Ibn Sohak hear about the saying of Allah(swt), ﴿and obey Allah and His Messenger, if you are believers﴾? Where is the believing of Ibn Sohak which establishes his obedience for the prophet(swp)? Do doubting and believing come together in the heart of a human?

Moreover, Ibn Sohak admits to Ibn Abbas that, on Hodaybeya day, he had done works which he did not mention them!

What were those works which Ibn Sohak did not want to mention? Is not from those works his attempts to mobilize an opposition to confront the prophet(swp) and even fighting him if the matter requires? Ibn Sohak admits, insolently, to Ibn Abbas by saying, "On that day if I had found supporters who are ready to rebel against them and refuse the case, I would have rebeled."[30] In another narrative, Ibn Sohak says, "Till I said to myself: If there had been one hundred man who were holding similar opinion of mine, we would have not been part of it at all."[31] Contemplate, O owner of the intellect, in the intentions of armed rebellion against the prophet(swp) which was moving in the heart Ibn Sohak. All this reflects the potentialities of the Sohaki rebellion against the prophet(swp). It seems that Ibn Sohak was trying to parade a lost courage and distance from himself a rooted cowardness which appears, clearly, when Ibn Sohak is on the battles field! What would Ibn Sohak do if he found armed supporters? Is not the intention like the deed? Did not the prophet(swp) say, "Verily, deeds are with intenions"?[32] Thus, Ibn Sohak admits the rebellion disposition, which haunted him on the day Hodaybeya agreement, against a matter that Allah(swt) had considered a conspicuous victory. Look! O, owner of intellect to the enormity of the disobedience which has been committed by Ibn Sohak; the Kharijite, against the prophethood and religion! This is something strange, indeed! It is from such positions that the owner of the contemplating intellect into the Islamic history deduces the enormity of lie in which we were drowned and which glorifies the hypocrites, disobedient and opposers of Allah(swt) and His messenger(swp). The rational human realizes the depth of the astray in which the base priests of Saqeefa court had plunged us and made us seek pleasing of Allah(swt) to the disobedient and Khawarij Sahaba whom Allah(swt) does not get pleased with and therefore we lived in evident astray.

Many events such as Al Hodaybeya, Razeyat Al Khamees, praying for Abdullah ibn abee Soloal and other events prove that Ibn Sohak had never believed in religion and the prophet(swp) the legally required belief. Because the belief which is legally required is that the human shall never doubt the prophet(swp) nor shall he disobey him. Moreover, Ibn Abbas gives us another evidence about the doubt of Ibn Sohak in Islam and prophethood. During their Haj together, Ibn Sohak had narrated to Ibn Abbas by saying, "I took a look at the house. By Allah, I couldn't see anything of importance but three hides. I said 'O messenger of Allah, pray for Allah to make your followers prosperous. Persia and Byzantine have been made prosperous and given worldly luxuries though they do not worship Allah?' The prophet was leaning and, on hearing my speech, he sat straight and said, 'O Ibn Al-Khattab! Do you have any doubt (that the hereafter is better than this world)? Those are people whose rewords for their good deeds have been quickened in this world only.' I said: 'Please ask Allah's forgiveness for me…'"[33] Thus, the saying of the prophet(swp): 'Do you have any doubt' is an expression of censuring and rebuking. The prophet(swp) was knowing the doubt of Ibn Sohak and his intention from what he said and Ibn Sohak did not deny the understanding of the prophet(swp) about his doubt, rather, he requested from the prophet(swp) to seek forgiveness for him from Allah(swp). Did the prophet(swp) sought forgiveness for Ibn Sohak or considered him like Tha'laba who asked for the same and betrayed Allah(swt) and His messenger(swp)? Did Allah(swt) forgive Ibn Sohak through a Quranic verse as Allah(swt) does with such cases? Moreover, one of the manifestations of non-believing of Ibn Abee Sohak in the prophet(swp) and the Islamic message is that Ibn Sohak was a lover of the Jews teachings and lessons. He was studying under their guidance and attending their weekly lessons. Many

times, he brought writings from the books of the Jews to the prophet(swp) and, with repugnant boldness, he stated that those books are controlling his intellect. Thus, he did not give any consideration to the presence of the prophet(swp) among them. The prophet(swp) rebuked him for his doubt by saying, "Are you doubting it O Ibn Al Khattab? By the One in Whose Hand is my soul, I got it for you fair and pure. Don't ask them about something that they may answer you with a truth and you may not believe it or they may answer you with a false and you may believe it. By the One in Whose Hand is my soul, if Mosa were alive, he has no option but to follow me."[34]

The disobedient conducts of Ibn Sohak on the day of Al Hodaybeya indicate that Ibn Sohak had led a rebellion movement against the prophet(swp). The prophet(swp) condemned the rebellion and disobedience of Ibn Sohak and said to him, "You see me the messenger of Allah……I have accepted and do you reject?"[35] The reader may contemplate in the extent of rebellion which the prophet(swp) faced from Ibn Sohak and the likes. It was an embodiment of a Jahili hypocrisy which harmed the prophet(swp) a lot. Strangely the priests of Saqeefa court tried their best, to justify all that Sohaki disobedience, rebellion, doubt, suspicion and opposition against the prophet(swp). They, desperately, tried to refabricate the disobediences of Ibn Sohak so as to create a false glorification for Ibn Sohak, portray him as a person who cares and has concern for religion. They fabricated for him a false courage although the texts of the prophet(swp) in the same event refute the allegations of the liar priests of Saqeefa! It seems that if the priests of Saqeefa court were present on that day, they would line up with Ibn Sohak and confront the prophet(swp)! How do the priests of Saqeefa court neglect the scolding of the prophet(swp) to Ibn Sohak in which he said to him, "You see me the messenger of Allah……I have ac-

cepted and do you reject?"? Do the priests of Saqeefa court think that the prophet(swp) had understood Ibn Sohak as they have understood or do they think that the reply of the prophet(swp), according to the ill-understanding of the priests of Saqeefa court, does not indicate a correct understanding of the prophet(swp) to Ibn Sohak? Do the priests of Saqeefa court address humans who have intellect or nomad Arabs who are donkeys and mules? Did not the prophet(swp) expose to Ibn Sohak his cowardness? When Ibn Sohak showed his opposition for the treaty by displaying a false courage and rejecting what he termed as 'humiliation in religion', the prophet(swp) reminded him of his fleeing, with many 'Sahaba', from Ohod battlefield! This means that the prophet(swp) wanted to remind Ibn Sohak that he is not at all from the men who stand firm in the battles field!

However, Ibn Sohak, later on, tries to show a false regret and fear of revelation against him on that day. Ibn Sohak claims to Ibn Abbas by saying, "I am still fasting, giving charity and manumitting out of fear of the words which I have uttered them…"[36] Here, we have to ask the priests of Saqeefa court who have applauded to Ibn Sohak, tried to decorate his disobedience to the prophet(swp) and given it a floating interpretation so as to protect Ibn Sohak from being condemned by history: Will Ibn Sohak regret if what he had done was an embodiment of a courage to face the polytheists and a concern for religion as claimed by the liar priests of Saqeefa court? What would the priests of Saqeefa court; the liars, do with the attempt of Ibn Sohak to show a pointless regret? Would the faith of Ibn Sohak become true if he does not strive with his wealth and soul as per the believing standards mentioned in the Quranic verse which says, ﴿The believers are those who believe in Allah and His Messenger, and then have not doubted, and strive for Allah's cause with their wealth and their

persons. These are the sincere.)? Did Ibn Sohak do so when the prophet(swp) commanded him to join the army of Osama and march to Al Sham or he had just camped in the Jorf and did not urge the army to move to Sham. Rather, Ibn Sohak indulged more in distorting religion and fighting the people of religion as we have seen earlier and we will see later? In fact, Ibn Sohak did not regret, nor did he repent! If Ibn Sohak had repented, he would have given back the right to its owners, reformed what he had made it bent and the so-called Muslims would have not been suffering, today, from the astrays in which the followers of Saqeefa dogma are diving as a result of the calamities which have been produced by the poles of Saqeefa in general and Ibn Sohak in particular.

A False Courage and A Perpetual Cowardness of Ibn Sohak

We have grown up in an environment which did not load our intellect except with lie, fabrication, falsification and bloviations pertaining to the character of Ibn Sohak and many of those whom they call 'Sahaba'. In fact, Ibn Sohak's character has been rooted in our intellect as one of the bravest creatures of Allah(swt), but whoever searches and investigates in history, far away from the false and deceptive allegations of the priests of Saqeefa court, he will find that Ibn Sohak was one of the most coward about whom the Islamic history has written. Whoever searches and reads that history, will find contrary to what they have injected our intellect, donkeyed and hinnied us with. Unfortunately, those lie, fabrication, falsification and bloviations are still believed by those who sucked ignorance from the breasts of their mothers who had not given birth except to failures, mentally retarded and idiots who defend human idols by using an empty intellect.

What proves Ibn Sohak's historical cowardness is what has been narrated by the history about the declaration of Ibn Sohak of his embracement of Islam. Abdullah Ibn Omar said, "While Omar was, scared, in the house scared, Al Aas Ibn Wa'il Al Sahmi came to him…. And said: 'What is happening to you?' Omar said: 'Your people said that they will kill me if I embrace Islam.' Al Aas ibn Wa'il Al Sahmi said: 'They have no way to you.' Omar said: 'After Al Aas ibn Wa'il Al Sahmi said this I felt secured.' Then, he said about Al Aas ibn Wa'il Al Sahmi's sending people away from him."[37] It is also narrated by Ibn Omar that he said, "I was on the terrace. I saw people gathering and saying, 'Omar embraced Islam, Omar embraced Islam.' Al Aas Ibn Wa'il came to him wearing a cloak of silk and said: 'If Omar has embraced Islam, so what? I am his neighbor.' Omar said: 'People got dispersed.' Omar said: 'I admired his courage that day!'"[38] Where is the courage of Ibn Sohak that day after he had turned into only a shivering body and a coward psyche while he was seeking protection from his neighbor and rather admiring the courage of his Jahili neighbor after the latter provided him protection against killing? Where is non-acceptance of 'humiliation in religion' which Ibn Sohak, later on, claimed on the day of Al Hodaybeya? Where is that fabricated courage for Ibn Sohak? Strangely, the priests of pulpit, educational courses and the Saqeefa media fabricated a false bravery for of Ibn Sohak and headached our heads with that lie. They claimed that he, openly, declared his Islam, went out, alone, for migration in front of the eyes of Quraish threatening whoever stands in his way to make his mother bereaved of him! Where is courage in that death-fearing situation O, priests of Saqeefa court and O, system of education which does not produce except the stupid, the donkeyed and the duped? The priests of Saqeefa court proved that they are not more than imagi-

native story-tellers who fabricate false plays to glorify and protect their hypocrites and postpone the collapse of their fragile and rickety Bakr religious structure. Rather, they are the most liar creature on earth and they caused the misleading of an entire nation.

In order to support the legend about the courage of Ibn Sohak, the priests of Saqeefa court falsely claimed that Ibn Sohak's declaring his embracement of Islam was a result of the prayer of the prophet(swp) to support Islam by one of the two Omars: Omar Ibn Al Khattab and Amr Ibn Hisham (Abo Jahl), according to the phrasing of the priests of Saqeefa court; the crooks and liars. This is a fabricated saying. It is attributed to the prophet(swp). The lie of the priests of Saqeefa court is clear from their phrasing of the text! How does the prophet(swp) present two choices to Allah(swt) that one of two persons embraces Islam? Is it possible that the prophet(swp) prays to Allah(swt) that a person embraces Islam and not the other? Is not this a deprivation of the other from Islam? Did not Allah(swt) send the prophet Mohammed(swp) as a mercy to the worlds? Did not the prophet(swp) exert effort so that all people embrace Islam? How does Ibn Sohak's declaring of Islam become a glory for Islam while the above narratives indicate that he had sought protection from his neighbors when he decided to pretend to be a Muslim? How does Ibn Sohak's showing of Islam become a might for Islam while he had fled from the battle field in the majority of the battles of the prophet(swp) against the enemies of Islam? The education system, the priests of the stray pulpit and the misguiding media; the brainless, misled us by claiming Ibn Sohak was brave, but the events of history prove for us that he was one of the most coward Sahaba. Ibn Sohak betrayed the prophet(swp) and tried to demoralize him just before the battle of Badr because Ibn Sohak wanted the thornless side of the confrontation. He him-

self admitted his cowardness in the battle of Ohod and resembled himself to the female of the mountainous he-goat which flees away from the enemy and climbs up the mountain. In Al Khandaq battle, Ibn Sohak proved his cowardice when the polytheist Amr Ibn Abd Wod came out demanding duel against any of the Muslims. Amr Ibn Abd Wod provoked Muslims by saying, "You claim that your tolls are in Heaven and our tolls are in Fire. Does not any one of you want to move to the Heaven?"[39] Ibn Sohak, Ibn Abee Qohafa and the likes remained silent, shrinking and moveless although the prophet(swp) described Amr Ibn Abd Wod as the whole polytheism and guaranteed Heaven for whoever gets up for his dueling. Where was Ibn Sohak that day? Why did not Ibn Sohak come out to Amr Ibn Abd Wod so that the latter sends him to Heaven or he sends him to Hell? Did not Ibn Sohak, till that moment, know that the tolls of Muslims are in Heaven and the tolls of polytheist are in Hire as he croaked by this on the day of Hodaybeya? However, neither Ibn Sohak nor any other person moved to confront Amr Ibn Abd Wod except Ameer Almo'mineen Imam Ali(as). In order to test the so-called Sahaba, the prophet(swp) waited for them to go out to confront Amr Ibn Abd Wod while Ameer Almo'mineen Imam Ali(as) was repeating his demand for the prophet(swp) to permit him to go out to confront Amr Ibn Abd Wod! But no one went out! When Ameer Almo'mineen Imam Ali(as) requested permission, for the third time, from the prophet(swp), the rows got distinguished and consequently the prophet(swp) permitted him to go out for the confrontation of Amr Ibn Abd Wod. The prophet(swp) described Ameer Almo'mineen Imam Ali(as) as the 'Whole Belief' after the evidence became evident about the cowardness of Ibn Sohak, Ibn Abee Qohafa and many of their likes on that day. When Ameer Almo'mineen Imam Ali(as) came out to Amr Ibn Abd Wod for a duel, the prophet(swp) said,

"The Whole Belief featured out for the whole polytheism."[40] When Ameer Almo'mineen Imam Ali(as) killed Amr Ibn Abd Wod, the prophet(swp) said, "The dueling of Ali Ibn Abee Talib to Amr Ibn Abd Wod on the day of Ali's strike on the day of Al Khandaq is better than the deeds of my nation till the Judgment Day."[41] At then, Quranic verse, ﴿Allah thus spared the believers combat﴾[42] has been revealed. It is narrated from Ibn Mas'ood and Ibn Abbas that, "By Ali Ibn Abee Talib, Allah spared the believers combat on the day of Al Khandaq."[43] Thus, the strike of Ameer Almo'mineen Imam Ali(as) on Amr Ibn Abd Wod has been classified by the prophet(swp) as better than the total of the accepted deeds from whole his nation till the Judgment Day. What an exalted deed and what a great value of that deed which had been performed by Ameer Almo'mineen Imam Ali(as). When the priests of Saqeefa court found this Nabawi text which clarifies one of the great virtues of Ameer Almo'mineen Imam Ali(as), they indulged in fabricating a false narrative they attributed to the prophet(swp). It claims that if the belief of Ibn Abee Qohafa was weighed against the belief of his nation, the belief of Ibn Abee Qohafa will outweigh!! It is really strange and laughable! Rather, it is a text that makes a bereaved mother, of a dead child, laugh! Will the prophet(swp) produce such a text that contradicts his authentic Hadith about the higher and Godly value of the strike of Ameer Almo'mineen Imam Ali(as) on Amr Ibn Abd Wod on the day of Khandaq and thus he contradicts himself? The narrative which they have phrased to paste a virtue to Ibn Abee Qohafa is a fabricated narrative and does not have any relation with the prophet(swp).

As we have mentioned earlier, when the prophet(swp) commanded Ibn Sohak to duel Dhirar Ibn Al Khattab, Ibn Sohak unsheathed an arrow to release it, from far away, towards Dhirar Ibn

Al Khattab. Dhirar Ibn Al Khattab ridiculed the cowardness and fear of Ibn Sohak and sarcastically said to him, "What a pity O Ibn Al Khattab, would you through at me in a duel?"[44] Thus, Ibn Sohak became a source of fun even for the enemy. Moreover, the history narrated the prophet(swp) called for Ibn Sohak to send him to the leaders of Quraish to convey them what was revealed to him. But Ibn Sohak refused by saying, "O messenger of Allah, I am afraid of Quraish for my life and there is no one from Bani Adei who will protect me. Quraish knows my enmity and rudeness to them. But I suggest for you a man who has more power there than me: Othman Ibn Affan."[45] In another narrative, Ibn Sohak claimed by saying, "O messenger of Allah, I curse them and I do not have in Mecca any one from Bani Ka'b to stand on my side if I am harmed."[46] In another narrative, Ibn Sohak admitted his cowardness and said, "O messenger of Allah, I am afraid of Quraish for myself as Quraish knows my enmity to them and I there is no one from Bani Adei who will protect me."[47] In another narrative, Ibn Sohak admits his fear by saying, "O messenger of Allah, I do not feel safe from them and I do not have any one from Bani Adei to protect me if I am harmed."[48] In this way, Ibn Sohak refused to take the message of the prophet(swp) to Quraish under the pretext of his fear from Quraish and that he does not have a supporter there. Thus, a prominent person among the so-called 'Sahaba' sought permission for not carrying out the command of the prophet(swp). However, such a pretext is uglier than the guilt and indicates that Ibn Sohak was not desiring to undertake that conveying task which contradicts his hypocrite essence nor does he possess an inner sincerity to accomplish it, therefore, Allah(swt) dispirited him. It is clear that Ibn Sohak was not honored to undertake such messagery tasks, particularly, a task with that magnitude has Islamic aims while Ibn Sohak was playing the role

of Quraish's scouts around the prophet(swp). Thus, Ibn Sohak's apologizing indicates that he had fabricated pretexts claiming that he has no one from Bani Adei to protect him so that not to obey the command of the prophet(swp)! Ibn Sohak refused although he knows that Quraish would not do anything to him because it was not the habit of Arabs to kill the ambassadors at all. Will the prophet(swp) send Ibn Sohak if he will really be targeted by Quraish? Will Quraish protect Ibn Affan because he is from Bani Omayya? What if Quraish killed Ibn Sohak while he was conveying it the message of the prophet(swp)? Which is better; getting killed while he is carrying the message of the prophet(swp) or remaining alive, preventing the prophet(swp) from writing the guiding will, threatening to burn the house of prophethood and kill the Itra(as), causing the death of Al Mohassin(as), violating the legal texts and fabricating what contradicts them and plunging into religion by means of falsification, violation and distortion? Was not it an honor to Ibn Sohak to carry the message of the prophet(swp) to Quraish and getting killed there as a martyr? Which soul is that which Ibn Sohak protecting at the cost of the commandment of the prophet(swp)? That matter was an exposer of the cowardice of Ibn Sohak and his fear from a matter which was not having any real threat to his life. Even if there was a real threat to his life, what does his life value against accomplishing the commandment of the prophet(swp) and ascending as a martyr to Allah(swt) due to his carrying a Nabawi message to Quraish? Why did Ibn Sohak call Al Hodaybeya treaty a 'humiliation in religion' and claimed that he does not accept humiliation and nevertheless he refused to carry the message of the prophet(swp) to Quraish? Does not the pretext of Ibn Sohak for not conveying the message of the prophet(swp) to Quraish equal the pretext of hypocrites for not mobilizing in heat? The hypocrites refused to mobilize out of fear of heat

while Ibn Sohak refused to convey the message of the prophet(swp) to Quraish out of fear of death! What is the difference between refusal of the hypocrites and the refusal of Ibn Sohak??!!

Strangely, Ibn Sohak claims, "Quraish knows my enmity and rudeness to them"! Indeed, it is something that makes the bereaved mother of a dead child laugh! Where is the enmity of Ibn Sohak and his rudeness towards Quraish? If Ibn Sohak was really having an enemy and rudeness towards Quraish and he curses them why did not they kill him in the battle of Ohod although some polytheists like Khalid Ibn Al Waleed and Dhirar Ibn Al Khattab got hold of him in a narrow corner and it was not possible for him to escape from them without a facilitation from them? Why did that who got hold of him in the battle of Ohod suggest for him to escape and show him the way of escaping and remind him to keep that as a debt?!! Does not this indicate that he was from the secret scouts of Quraish who have been surrounding the prophet(swp)? Ibn Sohak claims that he curses Quraish, have we heard him cursing Quraish? When did Ibn Sohak curse Quraish? Is this a gain with which Ibn Sohak suffices? If Ameer Almo'mineen Imam Ali(as) had sufficed with only cursing Quraish, not a single pillar of Islam would have been established! Let the priests of Saqeefa court tell us the name of a single polytheist who has been killed or arrested by Ibn Sohak!

Not only did Ibn Sohak flee from the battle of Ohod, but Ibn Abee Qohafa also did. It is narrated from Aaesha that she claimed, "If the day of Ohod is mentioned, Abo Bakr weeps. Then Abo Bakr says, 'I was the first to return on the day of Ohod. I have seen a man fighting a long with the messenger of Allah.'"**49** Here, Ibn Abee Qohafa admits, through the tongue of Aaesha, that there was a single man with the prophet(swp) and that man was Ameer Almo'mineen Imam Ali(as), but Aaesha, through the tongue

of Ibn Abee Qohafa, tries to insert the name of Talha in the place of Ameer Almo'mineen Imam Ali(as) so as to glorify Talha and out of her abhorrence and dislike to Ameer Almo'mineen Imam Ali(as) while Ameer Almo'mineen Imam Ali(as) was the only one who remained defending the prophet(swp) after he had been left by Ibn Abee Qohafa, Ibn Sohak, Ibn Affan, Talha and the rest of so-called 'Sahaba' to the swords of the polytheists and they fled a humiliating fleeing. Even some of them have gone far away as the prophet(swp) has said so to Ibn Affan! Those who fled away were spreading the rumors of Satan which claims that the prophet(swp) had been killed. How Had Talha been defending the prophet(swp) while Talha and Ibn Sohak had fled as it has been narrated from Anas Ibn Nadhir(as) who saw Ibn Sohak, Talha and a number of Muhajireen and Ansar who fled and sat far away. Anas Ibn Nadhir(as) said to them, "'Why are you sitting?' They said: 'Mohammed has been killed.' Anas Ibn Nadhir said to them: 'O people, if Mohammed has been killed, the Lord of Mohammed is not killed. You fight for what Mohammed had fought. What do you do with life after Mohammed? Get up and die for what the messenger of Allah had died. O Allah, I apologize for you from what those are saying and renounce for you what those have brought.' Then, Anas Ibn Nadhir confronted the enemies and fought till he martyred."[50] Thus, those who took refuge on the mountain celebrated the death of whom they called 'Mohammed', communicated the rumors of Satan who humiliated them and exposed their hypocrite reality. As we have seen, Ibn Abee Qohafa admits that he was one of those who returned after fleeing away. Thus, the battle exposed the falsity of the fabricated and alleged braveries of Ibn Sohak and the likes. Look! Look O, reader to the position of Anas Ibn Nadhir(as); the brave, mujahid, and the supporter of the prophet(swp) against the position of Ibn Sohak, Ibn Abee Qohafa and Talha

which betrays the prophet(swp) and spreads the Satanic rumors. Who are those Muhajireen if they were not Ibn Abee Qohafa, Ibn Sohak and the likes? Therefore, Quran exposed them and showed that their fleeing was due to their humiliation by Satan, their hearing of Satanic rumors and their non-believing or non-confidence of the prophethood of the prophet(swp) and that Allah(swt) will support him. Quran says about them, ﴿Those of you who turned back on the day when the two armies clashed - it was Satan who caused them to backslide, on account of some of what they have earned.﴾[51] Those who fled away when the two armies clashed were having a Satanic gain which caused the non-entering of faith into their hearts. Does Satan humiliate except its supporters? This indicates that those who have been humiliated by Satan were not believers because Satan does not have control over believers. As we have seen earlier, Ibn Abee Qohafa admitted that he has a Satan that haunts him! Whoever is haunted by Satan, Satan entices him, therefore, he does not win belief or tranquility which Allah(swt) sends down on the believers only as it happened in the cave when Allah(swt) sent down His tranquility upon the prophet(swp) only and not upon Ibn Abee Qohafa although Ibn Abee Qohafa was in a bad need for tranquility! Because whoever has belief in his heart, Allah(swt) sends down tranquility upon him, supports him by soldiers from Him. Moreover, Satan does not find an authority over him. There was no belief in the hearts of those who fled away in battles, therefore, they were not having tranquility, rather, they were full of fear and do not wish to die due to what they have gained. When they heard about the Satanic rumor about the killing of the prophet(swp), they carried and communicated it among themselves and spread it. Moreover, they were searching for ways to reach out to the polytheists in order to repent for embracing Islam and declare their returning to the first

Jahilia. While they were sitting on the rock to which Ibn Sohak had fled as if he were an Arwa (female of the mountainous he-goat), some of them said, "We wish we had a notifier to Abdullahi Ibn Obai so that he may take, for us, an indemnity from Abo Sofian, O people, Mohammed had been killed. Go back to your folk before they come and kill you."[52] This was the alleged bravery of Ibn Sohak which has been projected for us by the liar priests of Saqeefa court as an unmatched courage, but in fact all that was part of the sayings of the imaginative story-tellers, crooks and idiots who do not excel except in fabricating imaginative stories so as to mislead people, unfortunately, they are still believed by those who carry the germ of being donkey and mule; owners of the enlightened ignorance and educational waste who sucked the milk of idiocy and mental retardation from their mothers.

Moreover, Ibn Sohak fled away on the day of Khaibar. It is narrated: The messenger of Allah(swp) gave the flag to Ibn Abee Qohafa, but Ibn Abee Qohafa was defeated and he fled back to the camp of Muslims. Then, the prophet(swp) gave the flag to Ibn Sohak and when they faced the people of Khaibar, they failed to stand firm on the land of the battle, consequently, he and who were with him fled away. Ibn Sohak was accusing them of being coward while they were accusing Ibn Sohak of being coward. Thus, this means that, again, the prophet(swt) tested Ibn Sohak, but Ibn Sohak proved that he is not possessing manly traits that are capable of standing firmly in the battle and that his sharp-tongued becomes active only at the secured circumstances. The messenger(swp) said, "Tomorrow, I will give the flag to a man who loves Allah and His messenger and Allah and His messenger love him, an attacker and not an escaper…"[53] Thus, the prophet(swp) satirized those who got scared, defeated and fled away! On the following day, Ibn Abee Qohafa and Ibn Sohak, shamelessly, jostled to re-

ceive the flag in spite of the defeat and fleeing away on the previous day and although they heard the text of the prophet(swp) which says that he will give the flag to a person who is 'an attacker and not an escaper' in which the prophet(swp) scoffs at them because of their fleeing and their excelling in fleeing which is accompanied with sacring others. The researcher in history does not know did Ibn Abee Qohafa and Ibn Sohak jostle for taking the flag again due to an 'attack' that they gained to replace their 'fleeing' on the previous day? In the Nabawi phrasing 'an attacker and not an escaper' a satire, criticizing and scoffing for the escapers such as Ibn Abee Qohafa and Ibn Sohak. It seems that Ibn Abee Qohafa and Ibn Sohak either did not understand the prophet(swp) due to their mental incapacity or they have understood the prophet(swp), but they tried to remove themselves from the type of 'escapers' and project an absent, fabricated and forged courage so as to cover up the disgrace of their previous fleeing. Moreover, here a question arises in the intellect of every scientific researcher: How would Ibn Sohak combat the Jews or they combat him in Khaibar while he is an admirer of them and they praise him because he attends their weekly lessons and brings writings from their books to the prophet(swp) till the prophet(swp) gets angry on him and, rebukingly, says to him, "Are you doubting it O Ibn Al Khattab? By the One in Whose Hand is my soul, I got it for you fair and pure. Don't ask them about something that they may answer you with a truth and you may not believe it or they may answer you with a false and you may believe it. By the One in Whose Hand is my soul, if Mosa were alive, he has no option but to follow me."? How would Ibn Abee Qohafa fight the Jews while he does not blame Aaesha for bringing a Jew woman so as to perform Ruqia (religious readings for healing) and even he says to the woman who

performs Ruqia to Aaesha, “Make Ruqia for her from the Book of Allah”; means the distorted Torah and not Quran?!

The prophet(swp) called for Ameer Almo’mineen Imam Ali(as) and gave him the flag. Ameer Almo’mineen Imam Ali(as) conquered Khaibar after pulling out, with the mighty of Allah(swt), with a single hand the door of Khaibar castle which large number of men can’t move it and he killed Marhab; the leader of Jewish army of Khaibar. All the above incidents indicate that Ibn Sohak was a coward and not brave as the stupid priests of Saqeefa court claimed. In fact, Ibn Sohak was displaying a fabricated courage and he was not daring except on those whom he feels that they are safe such as weak people or those who will forgive him such as the prophet(swp) as it happened on the day of Al Hodaybeya, during the incident of praying for Abdullah ibn Abee Soloal, on the day Razeyat Al Khamees or when Ibn Sohak, representing the entourage of evil, used to unsheathe his sword on those whom he consider as hypocrite and he demands from the prophet(swp) to allow him to strike their necks, but the prophet(swp) seats him and refuses the outer courage which Ibn Sohak activates only when he wants to hide his hypocrisy. In this regard, Ibn Sohak was repeating his accusation to people of being hypocrite as if hypocrisy was a phobia that chases him, therefore, he accuses other! Here the prudent researcher has the right to ask: Why was Ibn Sohak busy accusing people of hypocrisy? If Ibn Sohak was not hypocrite, why was he insisting on Hothaifa Ibn Al Yaman; secretary of the prophet(swp), to tell him whether he was from the hypocrites or not?! Does not this indicate that Ibn Sohak was one of those who think every shout is aimed at them? Moreover, why was Ibn Sohak keen on accusing people of hypocrisy and asking the prophet(swp) to permit him to kill the hypocrite? Was Ibn Sohak conspiring to make people repel from Islam? Did not Allah(swt)

send the prophet(swp) as a mercy to the worlds? Did not Allah(swt) command the prophet(swp) to turn away from hypocrites? Is the control of the inclination of killing in Ibn Sohak coincides with the characteristic of Godly mercy upon people which Allah(swt) sends down through his religion and prophet(swp) or all that was a Sohaki display of an absent courage at moments which are save on Ibn Sohak's life? Why does not Ibn Sohak maintain that fabricated courage at all time? We observe that Ibn Sohak does not activate his fabricated courage in situations in which he is afraid for his life. We see the cowardice of Ibn Sohak again when Qais Ibn Sa'ad faced Ibn Sohak who threatened to destroy the ribs of his father; Sa'ad Ibn Obada. Qais Ibn Sa'ad said to him, "O Ibn Sohak; the coward in war and the lion among people and at safe times. If you move a single hair on him, you will not return and there is anything clear on you."[54] Ibn Sohak did not carry out his threat against Sa'ad ibn Obada out of fear from Qais Ibn Sa'ad Ibn Obada! Thus, Ibn Sohak was trying to be a lion with some weak people while he was avoiding confrontation with strong and brave people such as Dhirar Ibn Al Khattab, Al Habbab Ibn Al Monthir and Qais Ibn Sa'ad ibn Obada even if they provoke him! Moreover, Ibn Sohak was displaying an exceptional courage on women around him to show an outer courage that hides a coward fleeing at the times of real confrontation with men in the war fields. He was taking out women to lynch them because of their weeping on the dead while there was no legal impediment from mere weeping on the dead person.

There is another example which indicates that Ibn Sohak makes use of events in which he feels secured so as to display a fabricated courage. On the day of attack on the house of Fatima(as) Ibn Sohak was an instigator of mob, savages and criminals. Ibn Sohak was seeking support from nomad Arabs and the Jahili

Quraish battalions who were sharing him that criminal, barbaric and gross act; attacking the house of Ahlulbeit(as) and threatening to burn them. Ibn Sohak tried to parade a false courage and fabricated self-composure to show himself as if is capable of conquering Ameer Almo'mineen Imam Ali(as) to what he wants, but Ibn Sohak failed in that and he got disappointed.

Thus, the researcher in history finds that the priests of Saqeefa court fabricated a false courage to Ibn Sohak. Can the followers of Saqeefa mention for us the name of a single polytheists whom Ibn Sohak killed, arrested or dueled? Not available at all! To maintain the fabricated picture about Ibn Sohak's bravery, the priests of Saqeefa court claimed that Ibn Sohak had killed Jinn!!! Indeed, it is something that makes the bereaved mother of a dead child laugh! The incidents of authenticated history reveal for us, completely, opposite of what we have been told by the ignorant teaching staffs, the stray priests of pulpits; graduates of the priestly Najdi universities and institutions, who rejoice lying on people and the idiot media which are under the management of the idiots; the lowest of people, the owners of underserved ranks, the criminals, the supporters of the hypocrites, gelatinous and Nawasib so as to maintain the religion of the devil as a ruler over people.

Ibn Sohak's Fighting of Nabawi Sunna

In his era, Ibn Sohak continued what Ibn Abee Qohafa had done with the Nabawi Sunna and Tibyan (the Godly clarification). He waged violent war against Nabawi Sunna and Nabawi Tibyan. In all repugnant and anti-Sunna boldness, Ibn Sohak stated, "Minimize narrating from the messenger of Allah except what is practiced."[55] In another Ibn Sohak says, "… read Quran without explanation and reduce narrating from the messen-

ger of Allah and go ahead and I am your partner in that."[56] Here, we must ask: Which Hadith is implemented and which Hadith is not implemented according to Ibn Sohak? Did the prophet(swp) bring a theoretical religion or what the prophet(swp) had brought is a practical method that benefits people in in their World and Hereafter in all times and places? Is not all the Nabawi Sunna practical and connected with the life of people in all its ramified aspects? Was Ibn Sohak understanding Nabawi Sunna correctly and knowing its essence or he wanted to activate only the Nabawi Sunna that does not proclaim the leadership and virtues of Ahlulbeit(as)? Why was Ibn Sohak insisting on depriving Quran from its meaning? Was Ibn Sohak afraid of the interpreted-Quran of which certain and definitive interpretation proclaims the leading and religious status and virtues of Ahlulbeit(as)? Was not interpreted-Quran containing the fresh Godly Tibyan which facilitates understanding Quran throughout time and distances people from the Satanic interpretations of the dogmas (creeds) which misled Muslims by their contradicting interpretations? Why did Ibn Sohak deprived Quran from the Godly Nabawi Tibyan and caused the misleading of people?

Ibn Sohak exerted all his efforts to fight Nabawi Sunna. He cheated, deceived and lured Muslims so as to collect, burn and exterminate the Hadiths of the prophet(swp) as Ibn Abee Qohafa had done. He appealed to people to bring to him whatever Nabawi Hadith they have. He claimed that he wants to review, write and implement them. He collected a huge number of fresh Nabawi Sunna and Nabawi Tibyan from people. Then, he betrayed people and burnt their fresh Nabawi heritage which they have been maintaining and thus he deprived people from the light of the fresh interpretative revelation which leads people to the correct understanding of Quran. Indeed, it is a great crime against Islam! In this

way, Ibn Sohak becomes a cheater of people and a betrayer of them so as to implement his Jahilia and Saqeefa agenda which target the purity of religion and its clarity and establish the second Jahilia. Why did Ibn Sohak cheat people? Did not the prophet(swp) say, "Whoever cheats us, he is not from us."?[57] To which nation does Ibn Sohak belong after he cheated people, collected the Nabawi Sunna with the claim of benefiting from it and then he burnt and exterminated it? How do the followers of Ibn Sohak claim that they are Sunna and nevertheless they follow and pray for he who burnt and exterminated Nabawi Sunna? Did those who claim that they are Sunna know the position of Ibn Sohak towards Nabawi Sunna? In order to cover up the true reasons behind burning of the Nabawi Hadith, which springs from his anti-religion agenda, Ibn Sohak said, "These (Hadiths) are just like the script (Muthnat) of the people of Book (Jewish and Christians)."[58] Who was nearer to people of Book (Jewish and Christians) than Ibn Sohak himself? Whoever, does not know the difference between Quran and Nabawi Sunna and claim the probabilities of their mixing with each other is an ignorant of both of them. The Quranic revelation can't mix up with the Godly Tibyan and Nabawi Hadith at all and whoever claims their mixture is a mischievous who wants to exterminate both of them. Ibn Sohak ordered people of other states to erase the Nabawi Sunna and eliminate it from existence. He addresses people of other states by saying, "Whoever has anything of the Hadith, he should erase it."[59] Thus, Ibn Sohak continued his fierce war against Nabawi Sunna, consequently, large amount of the fresh Nabawi Sunna which was in the possession of those who were contemporary to the prophet(swp) perished. In fact, Ibn Sohak was knowing very well the repercussions of what he was doing. He was knowing that getting rid of Nabawi Sunna and Godly Tibyan deprives Muslims from the correct

meanings of the Godly and Nabawi texts, makes them enter into the hole of Jews and Christians and leads to distortion of religion and playing with interpretation in such a way that facilitates building of the second Jahilia. Ibn Sohak, in a foxy way, justified his burning of the Sunna of the messenger(swp) by saying that, "Those people (nations) before you wrote down the sayings of their prophets, indulged in studying them and left the Book of Allah. I, by Allah, do not make the Book of Allah preceded by anything at all."[60] From where did Ibn Sohak bring this saying? Who was indulgent into the Books of Jews except Ibn Sohak till the prophet(swp) rebuked him as we have seen earlier? Who said to Ibn Sohak that people will concentrate on Nabawi Sunna and leave Quran? Was Ibn Sohak knowing that the Sunna of the prophet(swp) is the Tibyan (interpretation) of Quran or not? Was Ibn Sohak knowing that the Sunna of the prophet(swp) is part of the teachings of Quran or not? Did not Ibn Sohak know that Quran and Sunna, both, are called 'religion' which Allah(swt) had completed for us and not only Quran? Are not in the Nabawi Sunna many commandments of the messenger(swp) for people to take up some matters and adhere to them and other commandments which prohibit them from doing other matters and call them to avoid them? Did not Allah(swt) send down Quran and its Tibyan (clarification) to the prophet(swp) so as he conveys them to people and thus the Nabawi Sunna contained the clarification of Quran? Did not Ibn Sohak hear about the Quranic verse which says to the prophet(swp), ﴿And We revealed to you the Reminder, that you may clarify to the people what was revealed to them, and that they may reflect﴾? Did not Ibn Sohak hear the saying of Allah(swt), ﴿Then upon Us is its explanation﴾? How would Muslims understand Quran in particular and religion in general without Nabawi Sunna and without Godly clarification which explain and elaborate for people the affairs of

their religion and world presented in Quran or explained and elaborated through Nabawi Sunna? Out of his malevolence towards the heritage of prophethood and his panic from the content of Nabawi Sunna which clarifies the truth, indicates the status of the people of truth and exposes all the poles of Saqeefa and their supporters, Ibn Sohak ordered the people in charge of the states and those who are travelling to them not to disseminate the Tibyan and Sunna of the prophet(swp). He directed rulers of the states by his saying, "Minimize narration from the messenger of Allah… by Allah, I do not make the Books of Allah preceded by anything at all."[61] If Ibn Sohak were true in what he says, why did he use to bring to the prophet(swp) writings from the distorted books of Jews while the prophet(swp), who was connected with the Heaven and annulling the distorted books of the Jews, was present among them? Was Ibn Sohak and the likes believing that there is a prophet among them sent by Allah(swt)?

In this hypocrite way, Ibn Sohak was formulating his saying, targeting the truth by eclipsing and exterminating and aspiring to send people back to the first Jahilia and even creating a second Jahilia for them. Due to the importance of fighting Nabawi Sunna, Ibn Sohak went out of Madeena with a number of senior Sahaba who were heading to Koofa. Ibn Sohak did so not out of honoring for them because they were the companions of the prophet(swp) as those simple Sahaba thought. It seems that those Sahaba forgot that Ibn Sohak was not respecting the prophet(swp) or Ahlulbeit(as), would he respect the companions of the prophet(swp)? The motive of Ibn Sohak was that he wanted to ascertain that they would not deal with the Nabawi Sunna as it contains what exposes the conspiring of the poles of Saqeefa against religion and the people of religion. Kardha ibn Ka'ab says, "When Omar sent us to Iraq, he walked with us and said: 'Do you know

why I walked with you?' They said: 'You are honoring us. We are the companions of the messenger of Allah, therefore, you walked with us.' He said: 'In addition to that, you are going to people of a place of which voice of Quran is like the sound of the bees. Therefore, don't tell them Hadiths as they will engage you in that. Give Quran without interpretation and minimize dealing with Hadith from the messenger of Allah and go ahead and I am your partner in that.'"[62] When Kardha Ibn Ka'ab arrived in Iraq, people said to him, "'Tell us Hadith.' He said, 'Ibn Al Khattab prohibited us.' Kardha said: 'By Allah, I have not narrated a single Hadith from him (the messenger of Allah) after that and I will never narrate anything from him till I die.'"[63] Look! O, people of intellect! Look at Ibn Sohak's blocking of the Sunna of the messenger(swp) from people! Did Ibn Sohak think that the voice (just reading) of Quran which he resembled it with the voice of bees, eliminates the need for the Sunna and Tibyan of the prophet(swp) which explain Quran and clarify many aspects of the Islamic life of people? Do not the broadcastings and TV channels of many so-called Islamic countries croak by Quran without understanding or contemplation while their societies are suffering from the ruling systems which are Saqeefi, riffraff, savage, Daeshi, barbaric, hypocrite Ikhwani, Nasibi Wahhabi, stupid Sofi, failure leftist and debauchee secular? Why do we see now that those who claim that they are Sunna are scientifically, intellectually, humanely and morally backward while those who follow the school of Ahlulbeit(as) are richer in the scientific, intellectual, human and moral aspects, therefore, they are ascending to the Pleiades to achieve the Islamic glory? Is not the reason it is that those who claim that they are Sunna discarded the pure and genuine Nabawi Sunna and followed those who fought against Nabawi Sunna? Thus, by that Sohaki decree, the people of Iraq were deprived from the package

of fresh Nabawi Hadiths from the tongue of the so-called 'companions' who were contemporary to the prophet(swp). This was the situation in the rest of the Islamic states at that time which witnessed a deliberate war against Nabawi Sunna. Moreover, we have to look deep into the fact that many of those on whom the poles of Saqeefa depended in managing the affairs of states, were not keen on maintaining the Nabawi Sunna nor did they understand its importance in clarifying religion otherwise they would have not obeyed an order that is against the texts of religion and opposes them such that which has been issued by Ibn Abee Qohafa and Ibn Sohak with regard to Nabawi Sunna and aimed to eliminate, erase and exterminate it. Or they might have understood and known the value of Nabawi Sunna and its elevating of the status of Itra(as), therefore, they indulged in fighting it. Majority of those who have been sent by the poles of Saqeefa to run the affairs of states were from those who obey the agenda of Saqeefa which is antagonistic towards religion and the people of religion and that the poles of Saqeefa ousted whoever opposed those Saqeefa agenda. Therefore, the people of Sham did not know from religion except the amount which Muawiya; the Taleeq, the cursed and the buttocked, had taught them! Rather, they were not differentiating between the she-camel and he-camel and between Wednesday and Friday as the Taleeq Muawiya; the buttocked, stated. This is a type of astray which Ibn Abee Qohafa, Ibn Sohak and the Saqeefa line wanted it to dominate the Muslims countries and people.

Ibn Sohak did not depend only on decrees and decisions in his war against Nabawi Sunna, rather, he depended on also violence and torturing against whoever opposed him in this matter. Ibn Sohak threatened and even hit Abo Horaira Al Doosy and said to him, "Either you discard narrating from the messenger of Allah

or I will banish you to the land of Doos."[64] Abo Salma asked Abo Horaira a question about the policy which Ibn Sohak had followed to prevent the dissemination of Nabawi Hadiths, by saying, "'Had you been narrating Hadith at the time of Omar as you are doing now?' Abo Horaira said: 'If I had been narrating Hadith at the time of Omar as I narrate for you now, he would have flogged me with his flog.'"[65] Abo Horaira Al Doosy himself benefited from the Saqeefi war against Nabawi Sunna. He was using the Nabawi Sunna to extort the supporters of Saqeefa. Sometimes, he used to proclaim the virtues of Ahlulbeit(as) which are present in the Nabawi Sunna not out of love for Ahlulbeit(as), but as a pressure on the supporters of Saqeefa so that they shower on him his personal interests and when they do so, he used to keep quiet and does not mention the virtues of Ahlulbeit(as) which are present in the Nabawi Sunna. Rather, he was fabricating to the supporters of Saqeefa narratives which they liked and attribute it to the prophet(swp). Thus, the priests and supporters of Saqeefa court such as Abo Horaira, Anas Ibn Malik, Ibn Abbas, Abdullah Ibn Omar and Aaesha traded by religion and caused its destruction. Unfortunately, those who claim that they are Sunna take their Hadiths from the door keeper; Anas Ibn Malik, or from the Shaikh of Modheera; Abo Horaira, or from Abdullah Ibn Omar; the Nasibi and son of his father, or from the malevolent and envier; the son of his father, Abdullah Ibn Abbas instead of taking the Sunna of the prophet(swp) from Ahlulbeit(as); the truthful and true trustees on the Nabawi Sunna although Quran commanded them to follow the trustful people.

Moreover, Ibn Sohak rebuked senior Sahaba for handling Nabawi Sunna. He said to Ka'ab Ibn Obai, "Either you discard narrating Hadith or I will banish you to the land of Qirada."[66] Ibn Sohak said to Ibn Mas'ood, Abo Al Darda' and Abo Dhar, "What

is this narrating from the messenger of Allah?"[67] He detained them in Al Madeena till Ibn Sohak got annihilated. In another narrative, Ibn Sohak detained Ibn Mas'ood and Abo Al Darda' and said to them, "'You narrated a lot from the messenger of Allah. What are these Hadiths from the messenger of Allah which you disseminated everywhere?' They said to him, 'Do you prohibit us?' Ibn Sohak said: 'No. But remain in Al Madeena. By Allah you shall never depart Al Madeena so long as I am alive. We know more how to take from you and reply you.' They have not departed Al Madeena till he died."[68] Those Sahaba remained in house arrest so that Ibn Sohak guarantees distancing people in general and people of states in particular from the Hadiths of the prophet(swp) and the truth which resides in them while Ibn Sohak was always trying, maliciously, to link people and nomad Arabs with the poetry of Arabs and call people to adhere to it as we will see later on. Thus, Ibn Sohak arrested senior Sahaba in Al Madeena so that they do not narrate the Hadith of the prophet(swp) or disseminate the virtues of Itra(as). He was harassing senior Sahaba such as Ibn Mas'ood, Abo Al Darda' and Abo Dhar although they were not doing anything except conveying the Hadith of the prophet(swp) who commanded people to convey from him. The prophet(swp) said, "Convey from me even if it was a single verse."[69] The prophet(swp) said also, "Whoever is attendant shall inform the absent."[70] That was not, but in the context of conveying what he proclaims of Quranic verses and Hadiths he says at that moment and at every moment. This indicates that Ibn Sohak's concern was not the authenticity of Nabawi Hadiths as the priests of Saqeefa court claim. Rather, Ibn Sohak was afraid of the fact that when people repeatedly handle the Nabawi Hadiths, they will realize the virtues of Ahlulbeit(as) and their role in leading the nation, particularly, the eras of Ibn Abee Qohafa and Ibn Sohak were

loaded with evils and defects which force people to lament their neglection of the people of truth and their loss of the Nabawi method in ruling. Moreover, by eclipsing Nabawi Sunna, Ibn Sohak wanted to pave the way for Judaizing, Christianizing and Zoroastrianizing Islamic religion. If Ibn Sohak was really doubting the authenticity of Nabawi Hadiths which are narrated by the liars such as Abo Horaira, Anas Ibn Malik, Ibn Abbas or Abdullah Ibn Omar, however, Abo Thar(ra) is not from that type of Sahaba who lie on Allah(swt) and His messenger(swp) at all. Did not Ibn Sohak hear the saying of the prophet(swp) about Abo Thar Al Ghifari(ra) that, "There is no one more truthful that the sky has shaded and the earth has carried than Abo Thar."?[71] Is it possible that Abo Thar(ra) lies on the prophet(swp)? Does not Ibn Sohak believe in the saying of the prophet(swp)? In fact, it was the truthfulness of Abo Thar(ra) which was filling Ibn Sohak and his agenda with fear, therefore, the motive of Ibn Sohak was to bridle Abo Thar(ra) although Abo Thar(ra) would not say except the truth about the prophet(swp). What would harm Ibn Sohak if people like Abo Thar(ra) handle the Hadiths of the prophet(swp)? If Ibn Sohak was keen on authenticating the correctness of Hadiths which are attributed to the prophet(swp) why did not he refer those Hadiths which are spoken by people to Ameer Almo'mineen Imam Ali(as); the gate of the prophet's city of knowledge, so that he may authenticate them if Ibn Sohak was believing in the saying of the prophet(swp) about Ameer Almo'mineen Imam Ali(as)? Did not Ameer Almo'mineen Imam Ali(as) save Muslims from the injustice which is committed by Ibn Sohak due to the ignorance of Ibn Sohak about religion? Did not the prophet(swp) say to people that the best in judiciary among them is Ameer Almo'mineen Imam Ali(as)? Does not the saying of the prophet(swp) indicate that Ameer Almo'mineen Imam Ali(as) is the only 'Sahabi' who is capable of

understanding religion with its Quran, Hadiths, Tibyan and interpretation and then authenticating every other saying that is said about them?

If Ibn Sohak was abhorring Ameer Almo'mineen Imam Ali(as) and does not want to show his virtues, and this is, doubtlessly, true, why did not Ibn Sohak make the truthful Sahaba such as Abo Thar(ra) a reference for authenticating the Hadiths which are narrated by people if Ibn Sohak was at all believing in the saying of the prophet(swp) and his Hadiths and was keen on authenticating the truthfulness of their narrators? What makes Ibn Sohak more knowledgeable than those whom he had detained in Al Madeena so as to take from them or reply them as he alleges? Does not the saying of the prophet(swp) about Abo Thar(ra) make Abo Thar(ra) more knowledgeable than Ibn Sohak? Did not Ibn Sohak, himself, admit his religious ignorance? Did not Ibn Sohak say that all people, even women in their houses, are better than him in jurisprudence? Did not Ibn Sohak make wrong Fatwa with regard to the junub (impure) person who did not find water, therefore, Ammar Ibn Yasir(ra) corrected him, but he got angry, proud and arrogant?

All this indicate for us that in spite of Ibn Sohak's outer presence beside the prophet(swp) for many years, but he was representing and embodying the Fitnawi (discord) Quraishi psyche which fought the prophet(swp) right from the beginning and till the day on which he pardoned and forgave them and called them Tolaqa'. In fact, it can be said that Ibn Sohak was one of the scouts of Tolaqa' who were living in Al Madeena along with the prophet(swp) before the conquering of Mecca. The psyche of Ibn Sohak is a psychology of Tolaqa' who did not take from the prophethood a bit of knowledge or a bit of morality, a bit of good behavior or a bit of nobility! Rather, Ibn Sohak was like Aaesha;

loaded with a blatant antagonism towards religion and people of religion. Every scientific researcher who searches for truth reaches to the fact that Ibn Abee Qohafa, Aaesha, Ibn Sohak, Abo Obaida Ibn Al Jarrah, Ibn Affan, Khalid Ibn Al Waleed and Amr Ibn Al Aas were from the scouts of Abo Sofian in Al Madeena. In fact, those representing the entourage of evil which the prophet(swp) said that they surround every prophet. The prophet(swp) said, "Whenever Allah sent a prophet or appointed a successor, there has always been two encourages around him (the prophet or the successor): One entourage order him to do good deed and encourage instigates him to carry out it; and another encourage orders him to do evil deed and encourages him to carry out it." The entourage are those who become near to the person in charge and surround him. Ibn Abee Qohafa, Ibn Sohak, Abo Obaida Ibn Al Jarrah, Ibn Affan, Khalid Ibn Al Waleed and Amr Ibn Al Aas were from those evilly and hypocrite entourage who try to become near the prophet(swp). All of them were either from the engineers of Saqeefa or its supporters and they led a coup against Ameer Al-mo'mineen Imam Ali(as); the legal successor of the prophet(swp). Ibn Sohak himself had admitted that Al Saqeefa was a Falta (Fitnah) that was full of evil. We have seen earlier the extent of the violation of Ibn Abee Qohafa and Ibn Sohak to religion and the rights of the people of religion. We will see, later on, the great sins and crimes of Aaesha from which Muslims in the past and present suffered. We have seen also the crimes of Khalid Ibn Al Waleed which the prophet(swp) had renounced and we have seen his crimes after the martyrdom of the prophet(swp), consequently, Khalid Ibn Al Waleed became a practical terrorism example from the old age to the Daeshes of the modern age. As far as Muawiya and Amr Ibn Al Aas are concerned, the prophet(swp) prayed against them by saying, "O Allah, plunge them into discord and call them to

fire."[72] If Ibn Abee Qohafa, Aaesha, Ibn Sohak, Abo Obaida Ibn Al Jarrah, Ibn Affan, Khalid Ibn Al Waleed and Amr Ibn Al Aas were not a real embodiment of the entourage of evil around the prophet(swp), who are those who embody the meaning of that evil which has been indicated by that Nabawi Hadith?

In this way, the war of Ibn Sohak against the noble Nabawi Sunna was an open war that justifies itself in a malicious way. All this indicates that Ibn Sohak was not believing in the prophethood nor in Quran nor in the Nabawi Sunna. Here, we have the right to ask questions that clarify the reality of Ibn Sohak: Did not Ibn Sohak realize that the Nabawi Hadith is an inspiration revealed from Allah(swt) to His prophet(swp)? Did not Ibn Sohak hear about the saying of Allah(swt), ﴿Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain from it﴾? Is not the saying of the prophet(swp) part of what Allah(swt) gave us? Did not Allah(swt) say, ﴿Take what We have given you earnestly, and remember what is in it, that you may attain righteousness.﴾?[73] However, Ibn Sohak did not heed the directives of Quran and its commandments or the Tibyan which clarifies various aspects of Islam. Ibn Sohak fought against a great part of inspiration, concealed it and banned its dissemination while Quran commands people to take all what the prophet(swp) had brought to them. However, Ibn Sohak refused the Nabawi Sunna and this puts him in the category of those who oppose Quran and conceal what Allah(swt) had sent down. Quran says about the fate of who conceals the truth, ﴿Those who suppress the proofs and the guidance We have revealed, after We have clarified them to humanity in the Scripture – those - Allah curses them, and the cursers curse them.﴾ In this way, Ibn Sohak was accomplishing the Saqeefa conspiracy which strived to conceal truth, fight the people of truth, prepare the subsequent generations for receiving the distor-

tion and Judaization of Islamic religion and establishing the second Jahilia.

In fact, preventing the dissemination of Nabawi Sunna was having serious repercussions and effects embodied in creating a legislative and ideological vacuum in the society. In order to fill up that legislative and ideological vacuum, Ibn Sohak received the priests of Jews and Christians such as Ka'ab Al Ahbar and the likes who pretended to be Muslims. Ibn Sohak provided them conducive environment and put them in the Masjid of the prophet(swp) so that they may undertake the task of an organized distortion of the Islamic religion. They started educating some of those who are called 'Sahaba' such as Abo Horaira, Anas Ibn Malik, Abdullah Ibn Amr, Abdullah Ibn Omar and Ibn Abbas from the books of other religions so as to employ them to undertake the task of filling up the legislative and ideological vacuum which resulted from banning the Nabawi Sunna. Actually, Abo Horaira, Anas Ibn Malik, Abdullah Ibn Amr Ibn, Abdullah Ibn Omar and Ibn Abbas started disseminating the fabricated narratives and the distortions which are falsely attributed to the prophet(swp) so as to muddy the Godly and Nabawi clarity of Islam and its purity and paving the way to Judaizing, Christianizing and Zoroastrianizing the Islamic religion.

It is important to mention here that Ka'ab Al Ahbar did not come except in the era of Ibn Sohak who was fond of the Jewish teachings and he used to attend their weekly lessons which were influencing him to an extent that he was brining to the prophet(swp) some writings from their books and the prophet(swp) used to get angry and describe him as a doubter in Islam and the prophethood of the prophet(swp). It means that the affection between Ibn Sohak and the Jews fruited into bringing people like Ka'ab Al Ahbar during the era of Ibn Sohak and giving them the

task of educating the bankrupt Sahaba from the books of the Jews so as to distort Islamic religion. Indeed, it is something strange that the so-called 'Sahaba' sit with a Tabi'e (people of the era after the prophet) like Ka'ab Al Ahbar, who pretended to be a Muslim, and learn Islam from him although they were contemporary to the prophet(swp)! What kind of nomad Arabs were those? They sat around Ka'ab Al Ahbar to learn from his Talmudic and imaginative stories although they were contemporary of the prophet(swp)? How do those who claim that they are 'Ahlul Sunna' take such those 'Sahaba' and receive their religion from them? In order to give them religious legacy, the priests of Saqeefa court fabricated a narrative and attributed it to the prophet(swp). They claimed that the prophet(swp) said, "My companions are like stars, whichever of them you use as a guide, you will be rightly guided"? Where is the critical faculty of those Sahaba; owners of hollow intellects? Were those Sahaba having an Islamic content or they were empty vessels in which Ka'ab Al Ahbar poured his garbage? Actually, I have nothing to say except saying that such those Sahaba were, indeed, stars in the sky of Sohaki Judaization of Islam. Rather, they were the religious hand of the movement of establishing the second Jahilia which had been started by the poles of Saqeefa. How would a Muslim get guided if he considers any of them as a star or takes him as a guide?

In order to justify anti-religion deeds of Ibn Sohak, the priests of Saqeefa court claim that Ibn Sohak got worried about the intermingling of Nabawi Hadith and Quran or people become busy with Nabawi Hadith and neglect Quran! Such a saying is not said except by the ignorant who does not know the Book of Allah(swt) nor does he know about the role of Nabawi Tibyan which is part of the Godly revelation? How do the priests of Saqeefa court support the claim of the Saqeefa poles that Quran and Nab-

awi Hadith will get mixed although Allah(swt) had promised to preserve Quran and that the Nabawi Hadith itself is part of the inspiration through which the prophet(swp) clarifies Quran according to the Godly inspiration? Thus, the Hadith of the prophet(swp) also turns to be preserved, through the Itra(as) till the Judgment Day. Is it possible, except in the intellect of an idiot, that the Nabawi Hadith replaces Quran? In fact, all those fragile justifications were not but false priestly claims to cover up the war of the poles of Saqeefa against religion and the people of religion. Every scientific researcher in history can easily realize that the real motive of Ibn Abee Qohafa and Ibn Sohak was to fight the whole religion through fighting the Nabawi Sunna and Tibyan so as to deprive Quran from them and pave the way for the process of distorting religion and demolishing the leading and religious position of Ahlulbeit(as) in the society.

The evidence of Ibn Sohak's antagonism towards religion is that while he was fighting against Nabawi Sunna and Tibyan, he was calling to give attention to poetry! This indicates that poetry, for Ibn Sohak, was more important than the Sunna and Tibyan of the prophet(swp)! In other words, Ibn Sohak followed policies towards poetry which were opposite to his policies towards the Nabawi Sunna. In Jo'doba says, "Ibn Sohak had not signed a matter at all without exemplifying with a line of poetry."[74] Thus, the Sunna of the prophet(swp) was not a reference for Ibn Sohak at all, rather, the Jahili poetry was his sole reference. Ibn Sohak was praising poetry and claiming that it has a positive effect on the soul! He claims, "Poetry is an eloquence from the speech of Arabs by which anger is abated down, revenge is extinguished, people become rhetorical in their association and the beggar is given."[75] While he was fighting the pillars of Islam, Ibn Sohak wrote to Abo Mosa Al Ash'ari ordering him to order people to learn poetry.

Ibn Sohak says to Abo Mosa Al Ash'ari, "Order people around you to learn poetry as it shows the way to higher morality, sound opinion and genealogy knowledge."[76] Moreover, he ordered his son Abdelrahman by saying, "O my son!...recite the best poetry, your manner improves…whoever does not recite good poetry, he will not deliver a right nor will he acquire good manner."[77] Thus, Ibn Sohak has raised poetry to the status of Holy Quran and purged Nabawi Sunna. Insolently, Ibn Sohak made poetry a substitute for Nabawi Tibyan in interpreting Quran. With abjectness and baseness, Ibn Sohak phrased what parallels the saying of the prophet(swp) and never agrees with it. Ibn Sohak claims, "Adhere to your collection (Divan) of poetry, you will not go astray." When people asked him, what is their collection of poetry, with abjectness and baseness, he said, "The Jahili poetry. It contains the interpretation of your Book..." [78] Indeed, it is a strange thing! According to Ibn Sohak, the Jahili Divan of poetry immunes people from astray while Quran, Nabawi Sunna and the will of the prophet(swp) which he wanted to write on the day of Razeyat Al Khamees do not immunize people against astray! According to Ibn Sohak, the Jahili poetry interprets Quran while the Tibyan and Hadith of the prophet(swp) mix up with Quran and do not interpret it! Which astray is bigger than this method of Ibn Sohak? While Quran says, ﴿And as for the poets - the deviators follow them﴾[79] and the prophet(swp) says, "…. I am leaving with you what, if you adhere to them, you will never go astray after me: The Book of Allah; a rope that is extended from the Heaven to the Earth, and my Itra; my Ahlulbeit. They will not part from each other till they come to me at the Pond. See how you take place of me with regard to both of them"[80] Ibn Sohak claims that it is the Jahili poetry which interprets 'the Book' and protects people against astray! Does not this give a clear analysis of the psyche of Ibn Sohak

which is antagonistic towards religion and the people of religion? Compare, O reader; owner of intellect, between the fierce war which has been launched by Ibn Sohak against the Nabawi Sunna and his desperate defense of poetry, its dissemination and learning! Is not that a real embodiment of the Jahilia psyche with all its dimensions which are antagonistic towards Allah(swt), His religion and His prophet(swp)? Why did Ibn Sohak call people to take interest in poetry, but he prevented them from handling and deliberating the Sunna of the prophet(swp)? Where will people in general and Abdulrahman Ibn Abee Sohak in particular find a pure source of good manner and morality except with the prophet(swp) whom Allah(swt) had sent to complete best ethics? Did not Allah(swt) say about the prophet(swp), ﴿And you are of a great moral character﴾?[81] Did not Allah(swt), say to His prophet(swp), ﴿You surely guide to a straight path﴾?[82] Where will Ibn Sohak find a saying better than the saying of the prophet(swp) and what descended on him about the higher morality and sound opinion? Why did Ibn Sohak prevent people from following Nabawi Sunna, nevertheless, he invited them to follow the Jahili poetry? Is not the war of Ibn Sohak against Nabawi Sunna and his call for people to adhere to Jahili poetry an embodiment of the deed of enticers and rather a clear enticing for people? Did not Ibn Sohak hear about the Quranic verse which says, ﴿And as for the poets - the deviators follow them﴾? Where are those who claim that they are Ahlul Sunna while their Ibn Sohak was the first who stood in the face of Sunna by saying, ‘The Book of Allah is sufficient for us’ and consequently he made them inherit this contradiction and distortion which are present in the Bakri religion?

Ibn Sohak's Suspension of the Share of the Reconciled Hearts

Ibn Sohak violated the Quranic stipulation and the practice of the Nabawi Sunna with regard to the share of the reconciled hearts. Allah(swt) commanded to give a share from the Zakat to the reconciled hearts. The reconciled hearts are those who declare their embracing of Islam, but their goals towards being Muslims are weak and motivated by different circumstance or those who are expected to embrace Islam, therefore, through that offer, Allah(swt) reconciles their hearts to Islam. In this regard, Allah(swt) says, ﴿Charities are for the poor, and the destitute, and those who administer them, and for reconciling hearts, and for freeing slaves, and for those in debt, and in the path of Allah, and for the traveler in need - an obligation from Allah. Allah is All-Knowing, Most Wise.﴾[83] Thus, the share of the reconciled hearts is a financial, economic and ideological share allocated by Allah(swp) to many of non-Muslims through which they can realize the value of Islam in taking care of the life of human being, securing it, supporting the bonds of social solidarity and pleasing people through offering and granting for the sake of Allah(swt). Allah(swt) had legislated that share from money for the reconciled hearts so that they may see, through it, the kindness and grandeur of Islam and thus their hearts get reconciled and they embrace Islam faithfully or give birth to who will embrace Islam. Moreover, through that share, Islam aims to neutralize the reconciled hearts and distance them from allying with the enemies of Islam to fight Islam. Thus, this Godly legislation was having a noble significance that aims to reconciling the hearts of non-Muslims for Islam and whoever followed Islam. They will either embrace Islam or they will curb their evil towards Islam and whoever embraced Islam.

Ibn Sohak was knowing the great conveying and reconciling value of this economic and ideological share and its role in softening hearts towards this religion. As the Saqeefa agenda was against Islam, therefore, Ibn Sohak prevented giving the reconciled hearts their share which is stipulated in Quran and thus he, openly, disobeyed the Godly stipulation, opposed the Nabawi practice in this regard and committed a serious violation of a strategic Islamic duty. It becomes very clear that Ibn Sohak wanted to hinder the process of reconciling hearts for Islam and suspend the spread of genuine Islam. How do we interpret the matter otherwise? When some reconciled hearts came to Ibn Abee Qohafa asking for their share, Ibn Sohak, rudely, replied them by saying, "We do not need you. Allah strengthened Islam and made it independent of you. If you embrace Islam otherwise the sword is between us and you."[84] In this way, the understanding of Ibn Sohak was opposing the aim of Islamic legislation behind that important share in Islam. Here also, the researcher has the right to ask: Is this the saying of he who is caring for Islam, its values and teachings or the saying of he who fights Islam from within? Has not that Quranic text pertaining to the share of the reconciled hearts been practiced by the prophet(swp)? Is not the opinion of Ibn Sohak contrary to the Islamic provisions and legislation and a demolishing of them? Does Ibn Sohak have the right to interfere in the Godly legislation and alter the rule of Allah(swt)? Is not that deed of Ibn Sohak a human legislation above the Godly legislation, a cancelation to what Allah(swt) had decreed and a banning to what Allah(swt) had permitted? Did not Allah(swt) make the share of the reconciled hearts an obligation? Did not Ibn Sohak oppose this duty apparently, clearly and openly? Where is the correct understanding of Ibn Abee Qohafa and Ibn Sohak to Quran which they claimed that they suffice by it and do away with Nabawi Sunna

which clarifies it? Do Ibn Abee Qohafa and Ibn Sohak toy with the Book of Allah(swt)? Did not the prophet(swp) describe this type of conduct as a toying with the Book of Allah(swt)? When a man divorced his wife three divorces in one sitting in spite of the clarity of the Quranic stipulation in this regard, the prophet(swp) said, "Is the Book of Allah being toyed with while I am still among you?"[85] We observe that the saying of Ibn Sohak, "We do not need you. Allah strengthened Islam and made it independent of you. If you embrace Islam otherwise the sword is between us and you" introspects other motives, namely, distancing people from Islam and repelling them from it. Was Islam in need of the reconciled hearts when it stipulated this economic and ideological share for them or Allah(swt) wanted to favor them and guide their hearts to the faith so that they may reform themselves or restrain their evil from Islam and Muslims? Ibn Sohak's opposition of the text introspects an inclination for demolishing the sublime Godly aim behind giving that share to the reconciled hearts. Who said to Ibn Sohak that Islam becomes humiliated or the strength of Islam is affected by giving the reconciled hearts their share? Was Islam weak and therefore it legislated the share of the reconciled hearts? Were Allah(swt) and the prophet(swp) in need of the reconciled hearts and later on Ibn Sohak became independent of them? Indeed, this is a strange Sohaki thing! By the share of the reconciled hearts, the Islamic legislation did not mean to strengthen Islam by them and Islam does not become weak when it gives that share to the reconciled hearts as the ignorant Ibn Sohak thought. Rather, by that offer, Allah(swt) wants to guide them to the right path, level their hearts towards faith and make them feel the nobility of the Islamic values, the brotherhood and solidarity potentialities in its teachings. If they embrace Islam, it would be all good for them and if they do not embrace Islam, they restrain their harm from

Islam and Muslims. What is that reverted Sohaki understanding of religion or that intentional Sohaki targeting of the strategic goals of the Islamic religion? What is that Sohaki wrong understanding of Quranic legislations and stipulations and the intentional negligence of the Nabawi practice in this regard which Ibn Sohak has brought from himself? What is that Sohaki ploughing into the Islamic duties? Why was that wrong wading by Ibn Sohak into the verses and provisions of Allah(swt)? Is Ibn Sohak more knowledgeable or Allah(swt) and His messenger(swp)? Moreover, Allah(swt) and His prophet(swp) had never compelled anyone to embrace Islam. The aim of the legislation was to reconcile the hearts of people in various ways so that they may embrace Islam and become, wholeheartedly, believers. The Islamic religion is a religion that is full of human values, mutual communication, social solidarity and the human bond. By this share, Allah(swt) wanted to medicate the psychic innate of the nomad Arabs which is plunged into introversion, selfishness and Nasibism (hatred for holders of values) which if Allah(swt) made it possess oxygen, it would not allow it to reach people! Why does Ibn Sohak threaten the reconciled hearts by saying, "…otherwise the sword is between us and you"? This expression is a Sohaki Bid'a which is against religion, its legislations and provisions. Does not Ibn Sohak know that the prophet(swp) had never compelled anyone, whether peaceful or non-peaceful, to embrace Islam? Does Ibn Sohak compel the reconciled hearts to embrace Islam while Allah(swt) and His messenger(swp) did not do that? Did not Ibn Sohak hear about the Quranic verse which guarantees the freedom of faith in Islam? Who said to Ibn Sohak that the sword is the alternative against the reconciled hearts instead of their legal share which is stipulated in Quran? Did Allah(swt) permit raising the sword against reconciled hearts? Does not the name itself for them as 'reconciled hearts' indicate

that Allah(swt) wanted to reconcile their hearts and plant the love for Islam in them? Moreover, when did Ibn Sohak raise a sword for the sake of Islam so that he threatens the reconciled hearts by sword if they do not embrace Islam? Did Ibn Sohak actually accomplish his threat or he only wanted to violate a Quranic stipulation, take hold of the share of the reconciled hearts, deprive them from it, direct it to Aaesha and Hafsa, detach the hearts of the reconciled hearts and increate their malevolence toward Islam? Is not that the main goal of Ibn Abee Qohafa and Ibn Sohak? Why does Ibn Sohak dare to oppose the Quranic stipulations and the noble Nabawi Sunna and bring his own personal opinions which oppose the spirit of the Godly goal behind the text and the Nabawi deed which implements the text as Ibn Sohak has done with regard to Mut'a' (pleasure) of Haj, women's pleasure, etc.? Everyone who has intellect can understand this Sohaki conduct which violates Islam which Ibn Sohak did not want the reconciled hearts to embrace at all. Whoever opposes this understanding, what are his evidences which indicate otherwise? If somebody claim that there are what is called 'Islamic expansions' which have taken place, what are the value military raids which bring material revenues, slave women and slave boys, while those revenues are not employed in reconciling the hearts of people to the Islamic religion? What is the value of raids which spread Quran that is deprived of its Nabawi clarification and spread Islam which is deprived of the application of the Godly stipulations stipulated into it? The Tatars, the Spanish, the British, etc. have conquered many countries and each one of them spread his distorted religious version then what is the difference between the raids of the poles of Saqeefa and their supporters on the one hand and the raids of those conquerors such as Tatars, Spanish and British except that the poles of Saqeefa and their supporters were having the distorted version of

Islam which they dressed up and spread it? Was the goal of Islamic religion geographic expansion only at the cost of guiding people in various ways and making them love the method of Heavenly Islam which has been clarified by Allah(swt) and His messenger(swp) to people? Why did Al Saqeefa and its supporters give importance to raids and geographical expansion only at the cost of accompanying factors of guiding people through the teachings and duties of the genuine religion stipulated in the holy Quran and noble Nabawi Sunna? If the poles of Saqeefa and their supporters failed in correct Islamic dealing with the reconciled hearts, would any one guarantee that they will succeed in correct Islamic dealing with communities of humans from the habitants of the new geographical expansions? The poles of Saqeefa and their supporters geographically expanded so as to dominate over people, consume and exploit them and not to disseminate genuine Islam. This mean that the share of the reconciled hearts has been completely suspended and it has not been implemented at all even in the countries which they have ruled. Therefore, we find the population whom the geographical expansion had included did not know this religion properly. They do not remember from those geographical expansions except revenue collections, captivity, enslavement, slaving women and other tools of exploitation, torturing, sacring and terrorizing which have been followed by the poles of Saqeefa, their supporters and soldiers. While the poles of Saqeefa and its supporters possessed properties, captured-ladies and boys at the cost of others who descended to the depth of poverty and destitute. Countries like Sham and North Africa were not knowing the essence of religion or the real people of religion because whoever had gone to them, claiming conquering, was a Nasibi, therefore, he deprived them from the humanity and blessing of Islam, mercy of Quran and the knowledge of truth which had

never reached them. How would our people in Sudan become acquainted with the genuine Islam while Abdullah Ibn Abee Al Sarah, whom Quran had described as the most unjust, fabricator and liar while the prophet(swp) had described as dog, came as a conqueror demanding gold and slaves? Is it possible for a mission which is led by Abdullah Ibn Abee Al Sarah to being guidance to people? Is it possible for he who demands gold and slaves to be a representative of the religion of the holder of great morality, the compassionate and the merciful; the prophet Mohammed(swp) who had come with what liberates people from enslavement and subjugation? In fact, it is the support of people for the Islam Abdullah Ibn Abee Al Sarah and praying for him which made Allah(swt) get over them similar to whom they have supported, consequently, the people of the countries which have been conquered by Abdullah Ibn Abee Al Sarah became distinct in lie, hypocrisy, bloodshedding, consumption of people's wealth illicitly, barking at each other and even enslaving each other. Look now at the population of those districts which have been conquered by Abdullah Ibn Abee Al Sarah to get ascertain from this case! What does the population of those districts which have been conquered by Abdullah Ibn Abee Al Sarah possess except lie, thieving and exploiting each other? Instead of getting the share of the reconciled hearts, becoming acquainted with the mercy of Islam, its religious support and Alawi blessing, our people got only military raids and subjugated to humiliating treaties which contain the terms of imposed revenues and enslavement. Therefore, they drank deep from what we can call it as 'Sarhism' which gets formed till our present day in various ways to make people taste the repercussion of their being loyal to the oppressors and their ignorance of genuine Islam. Thus, suspending this share was part of suspending the dissemination of genuine Islam. It aimed to spreading the Saqeefi, Qohafi,

Sohaki, Affani, Sufiani, Aasi and Sarhi version of Islam and this was at the core of the Jahilia Saqeefa agenda and its foundation had been laid down, with an unmatched hypocritical eligibility, by Ibn Abee Qohafa and Ibn Sohak.

By depriving reconciled hearts from their rights which are stipulated in Quran and hence, Ibn Sohak demolished the bridges of communication with 'the hearts' of the reconciled hearts which Allah(swt) wanted to reconcile for Islam. This indicates that Ibn Sohak was not caring for the Islamization of the people in general of the reconciled hearts in particular. Rather, he was not caring for Islam as whole. By threatening the reconciled hearts if they do not accept Islam, Ibn Sohak aimed to repel people from genuine Islam and violate the value of freedom of faith which is stipulated in Quran. Thus, the poles of Saqeefa had thrown the Quranic and Nabawi stipulations to the wind. Ibn Abee Qohafa and Ibn Sohak have waded in the legislation of Allah(swt) in a distorting way and went, too far, into that. All this is an evident that Ibn Abee Qohafa and Ibn Sohak have toyed with the provisions of Allah(swt) and violated, openly and clearly, the Quranic stipulation and the Nabawi implementation of that stipulation. This is part of Ibn Sohak's heedlessness towards the holy Quran, the prophethood and the prophet(swp). Ibn Sohak was not respecting religion nor was he respecting the prophet of religion. It was narrated that Shoraih; the employee of the prophet(swp) came to Ibn Sohak with a letter by which the prophet(swp) had appointed him in charge of his people. Ibn Sohak took the letter, tore it, put it under his foot and, insolently, said, "No, it is nothing, but a kingdom that had gone."[86] Thus, Ibn Sohak was not considering the prophet(swp) more than a king only and his era was nothing, but a faded kingdom. Therefore, Ibn Sohak was considering himself capable of legislating against the legislation of Allah(swt) and refuting the sayings of the

prophet(swp) and his clarification because he was considering himself as the colleague[87] of 'Mohammed'; the prophet(swp). The above saying of Ibn Sohak agrees, in text and spirit, with the saying of Abo Sofian who, in the wake of Ibn Affan's assuming power, said, "O Bani Omayyad! Snatch it the way the ball is snatched. By what Abo Sofian swears, I was always wanting it for you. It shall come to your lads by inheritance… There is neither paradise nor hell." Both, Abo Sofian and Ibn Sohak did not consider the prophet(swp) more than just a king and not a prophet. Therefore, we say that Ibn Abee Qohafa, Aaesha, Ibn Sohak, Abo Obaida, Khalid Ibn Al Waleed, Amr Ibn Al Aas and the likes were from the scouts of Abo Sofian who were circling the prophet(swp) and they represent the entourage of evil which the prophet(swp) spoke about.

Ibn Sohak's Resurrection of Nationalism, Racism and Casteism

The tracker of Saqeefi history realizes that some of the hidden agenda of Ibn Sohak were distancing people from Islam and repelling them from it. It seems that Ibn Sohak has seen the example of the sincerity of Salman Al Farisi(ra) in religion gets manifest in front of him. Moreover, Ibn Sohak had heard the saying of the prophet(swp) about the meaning of the Quranic verse which says, ﴿And if you turn away, He will replace you with another people, and they will not be like you.﴾[88] The prophet(swp) said that the Quranic verse speaks about the folk of Salman Al Farisi(ra). Ibn Sohak realized that the Quranic verse indicates that the Ajam (non-Arabs) would be more adherent to religion and sincere to the Godly message than Arabs and that the hopes are knotted to them in supporting this religion when the Arabs retreat and the nomad Arabs betray religion. The prophet(swp), while catching the hand of Salman Al Farisi(ra), said, "If faith were on

the Thurayya (Pleiades), even though some men or a man from those would attain it."[89] Indeed, we see today in the people of faith and sincerity for this religion the most elevated manifestations of confronting the false, regionally and internationally. Therefore, Ibn Sohak was full of indignation towards the people of faith and sincerity for this religion and out of the intensity of his indignation towards them and in order to lay down a psychological wall between the Ajam and this religion, he laid down personal standards from himself which differentiate, in the offer (remuneration), the Arab from the Ajam although Quran said, ﴿O people! We created you from a male and a female, and made you races and tribes, that you may know one another. The best among you in the sight of Allah is the most righteous. Allah is All-Knowing, Well-Experienced﴾[90] and although the prophet(swp) says, "There is no preference of an Arab over a Ajam (non-Arab) neither a red-skinned over a black-skinned nor a black-skinned over a red-skinned except by piety."[91] Therefore, the prophet(swp) was leveling in the offer, (remuneration), among all and was not differentiating between them on the basis of racism, tribalism, etc. However, Ibn Sohak, as usual, contradicted the act of the prophet(swp). As Ibn Sohak considers the era of the prophet(swp) with all his deeds, sayings and implied approvals as just "a kingdom that had gone" and on the basis of Ibn Sohak's discriminatory and racial method, he introduced preference in offer among people on racial and tribal basis. Ibn Sohak's motive was nationalistic and Jahili, hence, he violated the teachings of religion which fought against tribalism, nationalism and racism. It can be said that Ibn Sohak became the first Arab nationalist whose method went against the route of religion although they exploit religion to reach their racial motives as the contemporary Arab nationalism does and therefore they made the Arab and Ajam taste their extreme

evil. There are a lot of class differentiations which have been created by Ibn Sohak due to his injustice in offer (remuneration). He gave the Muhajireen more than Ansar. Even Ibn Sohak has gone to the extent of creating differentiation among the wives of the prophet(swp) in offer although the prophet(swp) was leveling between them. Ibn Sohak gave Juwaireya and Safeyya less than what he gives to Aaesha. One of the Sahaba has condemned Ibn Sohak for his injustice which exacerbated. Abdullah Ibn Abbas narrated that Oyeyna ibn Hisn Ibn Hothaifa Ibn Badr said to Ibn Sohak, "O Ibn Al Khattab, by Allah, you do not give us our full right nor do you rule among us by justice."[92] This is a text that exposes the injustice of Ibn Sohak in offer and judiciary. The mushroom of this unjust method continued to grow till it aggravated and led to the revolution of people against it during the era of Ibn Affan, killing him and even dragging him along. All this have its roots in the unjust deeds of the poles of Saqeefa in general and Ibn Sohak in particular. They were who demolished the civilizational Islamic values which have been established by the prophet(swp) and returned the society to a Jahilia, nationalistic, racial and tribal life which is clothed in the gown of religion.

Ibn Sohak's Violation of Quranic Stipulations Pertaining to Pleasure Marriage (Mut'a marriage)

Ibn Sohak continued to wade in the verses of Allah(swt) and rejected a lot of the teachings stipulated in Quran and Nabawi Sunna. The war of the poles of Saqeefa was not only against Ahlulbeit(as) and Nabawi Sunna, but it was also against Quran itself which Ibn Sohak claimed, on Razeyat Al Khamees, his adherence to it by saying, 'The Book of Allah is sufficient for us'. His motive at that moment was to hinder the prophet(swp) from documenting his will which protects people, forever, from astray

and appoints the Imams who explain Quran according to the authentic Nabawi Sunna. By rejecting the will of the prophet(swp) to the nation, Ibn Sohak chose astray to the people.

Pleasure marriage also was a field for Ibn Sohak's distorting wading in the legal stipulations. He rejected and banned it. People should realize that pleasure marriage has been legalized by Islam. Quran legalizes it by saying, ﴿And all married women, except those you rightfully possess. This is Allah's decree, binding upon you. Permitted for you are those that lie outside these limits, provided you seek them in legal marriage, with gifts from your property, seeking wedlock, not prostitution. If you wish to enjoy them, then give them their dowry - a legal obligation. You commit no error by agreeing to any change to the dowry. Allah is All-Knowing, Most Wise.﴾[93] This Quranic verse shows that pleasure marriage had been permitted by Quran. Sahaba have practiced it during the time of the prophet(swp) and during the era of Ibn Abee Qohafa; the usurper of the right of Itra(as) and the dresser of the succession. The practicing of pleasure marriage by Sahaba continued till the era of Ibn Sohak. Senior Sahaba themselves admit the existence of pleasure marriage and its decreeing by Quran and Sunna. Abdullah Ibn Mas'ood said, "We used to participate in holy wars along with the messenger of Allah and our wives were not with us. We said (asked the prophet): 'Shall we castrate ourselves?' He (the prophet) prevented us from doing that and then he permitted us to marry women (temporarily) in return of garment.'"[94] Ibn Abbas also said, "We were with the prophet and women were not with us. We said, 'Don't we castrate ourselves?' He (the prophet) prevented us from doing that and then he permitted us to marry women (temporarily) in return of garment (meaning her dowry) then the prophet read the saying of His Almighty, ﴿O you who believe! Do not prohibit the good things Allah has

permitted for you, and do not commit aggression. Allah does not love the aggressors.)'"[95] In another narrative, "The messenger of Allah permitted you to do Mut'a so do it; (pleasure marriage)."[96] Ibn Sohak himself admits that the pleasure marriage was existing at the time of the prophet(swp) and legal till the moment of Ibn Sohak's illegal interference and his banning to what Allah(swt) had permitted. Ibn Sohak dared against the Quranic legislation, violated it and refuted it when he said, "O people, three things were practiced at the time of the messenger of Allah, but I prohibit them, forbid them and punish upon them; women pleasure (Mut'a), Haj pleasure Mut'a."[97] Thus, Ibn Sohak admits the existence of pleasure marriage at the time of the prophet(swp), but he disobeys Allah(swt) and the prophet(swp) and moves against the commandments of Quran although the narratives which prove the practice of Sahaba of this type of marriage are available as we have seen from the saying of Abdullah Ibn Mas'ood, Ibn Abbas and as Jabir Ibn Abdillah(ra) narrates, "We practiced pleasure marriage during the era of the messenger of Allah."[98] Jabir Ibn Abdillah(ra) adds by saying, "When Omar came to power, he claimed, 'Allah permits for His messenger as He wants…repent and avoid marrying these women. If a man is brought to me because he had married a woman for a temporary period, I would pelt him with stones.'"[99] Does Allah(swt) legalize for his prophet(swp) or legalizes for his worshippers through his prophet(swp)? What is this Sohaki donkeying of people? What is this Sohaki ploughing into the verses of Allah(swt) and the Hadiths of His prophet(swp)? Allah(swt) had permitted this marriage for people and the companions practiced it during the era of the prophet(swp). If the prohibition of Ibn Sohak were correct, why did the Sahaba disagree on it? Ibn Nadhra said, "Ibn Abbas was ordering to practice Mut'a. Al Zubair was prohibiting it. This was mentioned to Jabir Ibn Abdillah. Jabir

said, '…We practiced Mut'a marriage during the era of the messenger of Allah, but when Omar came to power, he said that Allah permits for his prophet what He wants by what He wants. Allah commanded you to complete Haj and Omra. repent and avoid marrying these women. If a man is brought to me because he had married a woman for a temporary period, I would pelt him with stones.'"[100] In another narrative from Jabir Ibn Abdillah(ra) he said, "We practiced Mut'a marriage during the era of the messenger of Allah, Abo Bakr and Omar."[101] Ameer Almo'mineen Imam Ali(as) realized the bad effects of this Sohaki prohibition of what Allah(swt) had permitted, therefore, Ameer Almo'mineen Imam Ali(as) said, "Had not Omar prohibited people to do Mut'a, no one would have committed adultery except Shaqi (an utmost evildoer)."[102] Ibn Abbas repeated a similar saying with regard to Ibn Sohak's prohibition of Mut'a. He says, "Mut'a was but a mercy from Allah by which He blessed the nation of Mohammed and if Omar had not prohibited it, no one would have needed fornication except Shaqi (an utmost evildoer)."[103]

Thus, does not Ibn Sohak admit that this type of marriage was permitted and legal during the time of the prophet(swp)? Why did Ibn Sohak prohibit what Allah(swt) had permitted for people? How does Ibn Sohak prohibit what Quran and the prophet(swp) had approved and the Sahaba had been practicing during the time of the prophet(swp) and they continued practicing it during the days of Ibn Abee Qohafa and even during a part of the era of Ibn Sohak? What had taken place so that Ibn Sohak commits that wading which violates the legislation of Allah(swt)? Does not Ibn Sohak know that the Mut'a marriage is a marriage for a definite period and specific and known Mahr (dowry)? Does not Ibn Sohak know that the Mut'a marriage has a contract that contains all the correct legal conditions and does not differ from the permanent marriage

except in specifying its period and the child resulting from it does not inherit his father because the mother had received her remuneration? Does not Ibn Sohak know that it is possible for the couple to extend the period and even to convert the temporary marriage into a permanent marriage if the couple agree upon that? Does not Ibn Sohak know that if a child is born for the couple who are married Mut'a marriage, it will be attributed to the father and in this matter, there is a significance in favor of the mother? Does not Ibn Sohak know that the wife who was in Mut'a marriage shall undergo Idda period (being isolated from non-Mihram men for four months and ten days) when the period of Mut'a marriage ends as it is the case with the divorced woman and the widow in the permanent marriage?

As we have seen, Sahaba have admitted that they have practiced Mut'a marriage during the era of the prophet(swp) and also during the era of Ibn Abee Qohafa and even till a major part of the era of Ibn Sohak. Ibn Al Zubair said, "I heard Jabir Ibn Abdillah says, 'We contracted Mut'a marriage by giving a handful of dates or flour ad dowry during the era of the messenger of Allah and during the era of Abo Bakr until Omar forbade it in the case of Amr Ibn Huraith'"**[104]** and threatened to pelt whoever contracts such a marriage. This means that he threatened to implement a punishment imported from the distorted Books of other religions. We observe the malice here that Ibn Sohak does not only bans what Allah(swt) had permitted, but also inserts punishments imported from the of the Books of other religion into the legislation of Islamic penal! Therefore, we observe that the terms of Rajm (pelting with stone) do not come out except from the followers of the followers of the distorted religions and the mouth of Ibn Sohak!

Moreover, the controversy which is going on now against Mut'a marriage is a controversy against truth which has been accepted by Allah(swt) so as to create a pure and chaste society which possesses many legal options to relief its energies and distance itself from slipping into the annihilations of wretchedness, abnormality, gayness, lesbianism and other unnatural sexual conducts and immunize bachelors, widows and divorced against falling in fornication. The claim by some ignorant people that Mut'a marriage is a type of legal fornication is a claim that fabricates lies on Allah(swt). How do Allah(swt) and His prophet(swp) legalize fornication under any circumstances? Had Sahaba been fornicators or adulterous during the era of the prophet(swp)? When a man asked him about the Mut'a of women, Abdullah Ibn Omar said, "By Allah, during the era of the messenger of Allah we were not fornicators nor were we adulterous."[105] Can any person claim that what Allah(swt) had legalized was indecency? Does Allah(swt command people to commit indecencies? Did not Quran say, ﴿Allah does not command indecencies﴾?[106] Did not Quran say, ﴿Permitted for you are those that lie outside these limits, provided you seek them in legal marriage, with gifts from your property, seeking wedlock, not prostitution. If you wish to enjoy them, then give them their dowry - a legal obligation.﴾? Does not the woman who was in Mut'a marriage undergo Idda period just like the divorced and the widow woman? Does the fornicator woman undergo Idda period? Does the fornicator woman have a dowry? Had not the motive of Ibn Sohak, behind eclipsing that legal relief, been to push people towards actual fornication? Is not that act of Ibn Sohak an interfere into the Godly legislation which had been aiming to the integration of the morality so as to create the best nation ever emerged for humanity? After they have accepted the Sohaki violation of Islamic legislation, are the so-called Muslims now,

morally, the best nation ever emerged for humanity? Is not the prostitution industry in the so-called Muslim countries, which are ruled by pimp Shaikhs, princes and presidents, the direct outcome of the wretchedness of adultery project which Ibn Sohak had founded by his banning of Mut'a marriage and a source of national income?

Some liar priests claim that the prophet(swp) prohibited Mut'a marriage after Allah(swt) had legalized it for Muslims! This claim is but to justify Ibn Sohak's prohibition of Mut'a marriage. The priests depended on narratives which they have fabricated, falsely, attributed to the prophet(swp) and claimed that the prophet(swp) had permitted this type of marriage and then he prohibited it. However, this claim is opposed to the nature of the Godly and Nabawi legislation. How it can be that Allah(swt) permits something while the prophet(swp) prohibits it? Had not the Godly permission been done through a Quranic verse? Why had not the prohibition been done through another Quranic verse? How does the prophet(swp) permit something and then prohibit it again and then permit it again and then prohibit it again as the liar priests of Saqeefa court claim? Where is the position of those narratives which claim that from the Nabawi method of permission and prohibition? Is it possible that the Godly legislation becomes contradictory in that way? Does the prophet(swp) disagree with the clear Quranic stipulations and bring the contradictories? Is not permission and prohibition contradictory to each other? Does legislation stagger, many times, between the two poles of permission and prohibition? Does the prophet(swp) approve contradictory legislations? Is not this the contradiction and disagreement which Allah(swt) had acquitted revelation from it? If some priests of Saqeefa court claim that the prophet(swp) had prohibited Mut'a marriage, then, why did Ibn Sohak prohibit it again? Did not Ibn Sohak ad-

mit that it was practiced during the era of the prophet(swp) and Ibn Abee Qohafa as well? Why did not Ibn Sohak prohibit, again, wine drinking?!! Is the prohibited by the prophet(swp) needs to be re-prohibited by Ibn Sohak? All the claims that the prophet(swp) had prohibited Mut'a marriage are frail and false claims and crumble under the admission of Ibn Sohak himself that this type of marriage had been practiced by Muslims during the era of the prophet(swp) and during the era of Ibn Abee Qohafa and it is Ibn Sohak who prohibited it as we have seen in his previous text.

If the claim of the priests of Saqeefa court that the prophet(swp) had prohibited Mut'a marriage were correct, why has it been practiced by the so-called 'Sahaba' whom the priests of Saqeefa court consider all of them as fair? Where were the intellects, religiosity, purity and chastity of the Sahaba 'the stars' whichever of them you use as a guide, you will be rightly guided according to the allegation of the priests of Saqeefa court; the story-tellers and liars? Did the Sahaba 'the stars' disobey the prophet(swp) and continue to disobey him in this regard till he martyred and nevertheless the prophet(swp) kept silent? Will the prophet(swp) keep silent about something which is prohibited? Did the Sahaba 'the stars' disobeyed Ibn Abee Qohafa and continued to disobey him in this regard till his annihilation and nevertheless Ibn Abee Qohafa kept silent about them? Have the 'Sahaba' the 'fair' been practicing something which had been prohibited? Have the 'Sahaba' the 'fair' been practicing Mut'a marriage while the permission had been repealed? If they have done so, is not that considered a violation, by the 'Sahaba' 'the stars', of the Godly legislation? Where is the repealing while the 'Sahaba' have practiced it and even some who are called 'Salaf' (predecessors) such as Ibn Joraij, Malik ibn Anas, Ahmed Ibn Hanbal, Ibn Katheer and Ahmed Hasan Al Baqoori admitted that it has been legalized and its

legislation remained after the prophet(swp)? Does anyone have the right to cancel a legal provision which has been legalized by Allah(swt) and the Muslims have practiced it during the life of the prophet(swp)? Will Allah(swt) legislate something unnecessarily? Did not the 'Sahaba', the 'stars' and the 'fair' try to resort to castration and the prophet(swp) forbade them to do so, therefore, Allah(swt) legislated for them Mut'a marriage? If the 'Sahaba', the 'stars' and the 'fair' tried to resort to castration and the prophet(swp) forbade them to do so, therefore, Allah(swt) legislated for them Mut'a marriage, has such that circumstance disappeared, forever, from human society or it is still existing? Did human beings turn into a copy which is better than the 'Sahaba', the 'stars' and the 'fair' as per the standard of the priests of Saqeefa court who do not have intellect? Did not the prophet(swp) prohibit the 'Sahaba', the 'stars' and the 'fair' to resort for castration after they had been 'thinking, sexually, within themselves' and therefore the Quranic verse was sent down to legalize Mut'a marriage for the 'Sahaba', the 'stars' and the 'fair'? Thus, is not in the legislation of Mut'a marriage a license given by Allah(swt) to people for all time so as to medicate the situations through which they were passing and maintain the purity, chastity, psychological and physical health of people and the sound moral structure of the society? How does Ibn Sohak cancel a legal provision that maintains the purity, chastity, psychological and physical health of people and the sound moral structure of the society?! What was the intention of Ibn Sohak behind that? What problem was Ibn Sohak having with the purity, chastity, psychological and physical health of people and the sound moral structure of the society?! Was Ibn Sohak intending to restore fornication so that it becomes an industry as it was in Jahilia and produces coup perpetrators and haters of Ahlulbeit(as)?

There are narratives which indicate that the prohibition of Mut'a marriage had taken place after the martyrdom of the prophet(swp) and not before it. Omarn Ibn Haseen said, "The verse of Mut'a was revealed in the Book of Allah and we have done it during the era of the messenger of Allah and no Quran was revealed to prohibit it and the messenger of Allah has not prohibited it till he died. A man said his own opinion what he wanted to say."[107] The speaker, here, gestures that what Ibn Sohak had done was his own opinion which has no relation with the Godly legislation and the Nabawi approval. Thus, Ibn Sohak and the likes issued their Fatwa out of their opinions or whims although Allah(swt) had completed religion and concluded His legislation, blessing, permitted and unpermitted? Allah(swt) says, ﴿Today, those who disbelieve have despaired of your religion, so do not fear them, but fear Me. Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you.﴾ Moreover Allah(swp) said, ﴿We neglected nothing in the Scripture.﴾[108] In another position Allah(swp) said, ﴿We have revealed to you the Book, as an explanation of all things, and guidance, and mercy and good news for those who submit.﴾[109] Whereas Ibn Sohak's opinions demolish the legislations, provisions and teachings of Allah(swt).

Every researcher who has intellect shall ask: If Allah(swt) is He Who permits and prohibits, who is Ibn Sohak to prohibit what Allah(swt) had permitted or permit what Allah(swt) had prohibited? How does Ibn Sohak prohibit what Quran had permitted and the prophet(swp) had approved? The permitted of the prophet(swp) is permitted till the Judgment Day and the prohibited of the prophet(swp) is prohibited till Judgment Day because both, the Nabawi permission and prohibition, are revelation from the Godly legislation and no one, at all, shall interfere so as to change them after

that. The interfere of Ibn Sohak in the legislation of Allah(swt) makes him a repeater of the Jews norm in distorting their books, altering their texts, prohibiting their permissible and permitting their prohibited after the clarifications had come to them as Quran inform us. In fact, Ibn Sohak tried to make the Book of Allah(swt) lose one of the its distinctive aspects of building the human morality and behavior in the best and most elevated way, consequently, Muslims could not follow the commandment of Allah(swt) for them to hold fast to the best of what Allah(swt) had given them so as to build a moral and civilized society and become distinct from other debauchee societies. Allah(swt) says, ﴿Hold fast to them, and exhort your people to adopt the best of them. I will show you the fate of the debauchees.﴾ Ibn Sohak's prohibition of Mut'a marriage was nothing but a type of preventing people from holding fast to the best of what Allah(swt) had revealed in Quran. It seems that Ibn Sohak did not like the level of people's morality, the civilizational nature of their behavior and the purity and chastity of their society to get raised and elevated. Ibn Sohak's prohibition of Mut'a marriage was but a type of prohibiting the good which Allah(swt) and His messenger(swp) provided for the happiness of people as against the Shaqa (utmost evildoing) which results from the absence of Mut'a marriage. What Ibn Sohak committed had not been committed by a believer at all. Did not Ibn Sohak hear about the Quranic verse which says, ﴿The hypocrite men and hypocrite women are of one another. They advocate evil, and prohibit righteousness, and withhold their hands. They forgot Allah, so He forgot them. The hypocrites are the sinners.﴾?[110]

Here, we have to ask against: Is not in the act of Ibn Sohak a toying with the Book of Allah(swt)? Does Ibn Sohak toy with the Book of Allah(swt) and His legislations? Did not the prophet(swp) describe such a conduct as playing with the Book of Allah(swt)

when he got angry and said, “Is the Book of Allah being played with while I am still among you?” with regard to that who divorced his wife three divorces in one sitting and the divorcer, wrongly, thought that they are three divorces (irrevocable), consequently, the prophet(swp) became angry and said that saying? Here also, does not the researcher have the right to consider Ibn Sohak as a player with the Book of Allah(swt)? Is not in that act of Ibn Sohak an interfere in the Godly legislation, prohibition of the permissible and making way for the prohibited to dominate in the society? Is not in that interfere of Ibn Sohak in the Godly legislation, disastrous repercussions on morality, honor and sanctity of the society to this day? Did not Ibn Sohak’s prohibition of Mut’a marriage cause violation of the Godly prohibition and create a parallel legislation which harmed the Muslim society in its morality, values and behavior and made it descend to the lowest of the low and lose its civilizational characteristics which the genuine Islam had founded? Why does Ibn Sohak punish who married through Mut’a marriage while Allah(swt) had legalized that for people? What was Ibn Sohak aiming behind this? In not in that act of Ibn Sohak an opening of the door of fornication widely and making people wretched by practicing fornication as Ameer Almo’mineen Imam Ali(as) had said? Was Ibn Sohak searching for ways of making people wretched and depriving them from what Islam had made it easy for them? Does not that conduct make Ibn Sohak a difficulty-creator for people and a tier of them with shackles which Islam strived to remove from them? Is not in that act of Ibn Sohak a war against purity and chastity in the Islamic society? Does not Ibn Sohak bear the sin of every fornicator and fornicatress in the Islamic society till the Judgment Day? Is not in the neck of Ibn Sohak every child which is born out of fornication in the Islamic society until the Judgment Day? Is not in the neck

of Ibn Sohak every Aanis (over aged unmarried women), widow or a divorced woman who falls in fornication with a man in an abandoned house while other fornicators cue outside waiting for their turn and this happens in societies which believed in the lie of Aashura fasting and submitted to Ibn Sohak's removal of the Godly relief and license embodied in Mut'a marriage, consequently, fornicators cued for the honors and sanctities of people?!! Is not deviation here complex due to the misleadings of Saqeefa; its poles and priests, which found its fertile soil in the houses of ignorance and the educational waste, consequently, it sprouted into deviation and prostitution? Is not in the neck of Ibn Sohak every rape of a minor, what much of it in our societies, due to the absence of the Godly license embodied in the Mut'a marriage? Is not in the neck of Ibn Sohak all manifestations of homosexuality and she-goats of the mountainous he-goats which are spreading in the society due to the non-availability of the legal outlet?! Is not in the neck of Ibn Sohak every teasing between the two sexes which takes place in the society, consequently, the Islamic society tuned into a jungle in which human wolves target the honors of people in markets, streets, occasions and work-place?!

Did not Ibn Sohak realize that Quran had said, ﴿We send down in the Quran healing and mercy for the believers, but it increases the wrongdoers only in loss﴾?[111] Did not Ibn Sohak hear about the Quranic verse which says, ﴿O people! An advice has come to you from your Lord, and healing for what is in the hearts, and guidance and mercy for the believers﴾?[112] Did Ibn Sohak contemplate in the Quranic verse which says, ﴿Say, "For those who believe, it is guidance and healing. But as for those who do not believe: there is heaviness in their ears, and it is blindness for them. These are being called from a distant place."﴾?[113] Did not the society lose a lot in its morality, chastity, purity and security

due to that Sohaki prohibition? If the answer is yes, does not this indicate that, by their agreeing to that Sohaki prohibition, Muslims did not increase except loss and wretchedness? In this case, are not those who support Ibn Sohak in his prohibition of what Allah(swt) had permitted, supporters of the sexual crimes and oppressors to themselves, people and the society? Could it be, people leave the path of purity and chastity, which Islam had founded, and pave for themselves the way of abomination, impurity, indecency and moral fall which Ibn Sohak has put its foundation? Do those who agree with that Sohaki prohibition have ears with which they hear or do they have eyes with which they see or do they have intellect with which they ponder or are they just like cattle? What would the societies, which claim that they are Muslim, do with the high rates of divorce of which pace is increasing day by day? What would the societies, which claim that they are Muslim, do to the divorcees, over-aged and widows who have the right to satisfy their biological instinct in a legal way? What would the societies, which claim that they are Muslim, do for a divorcee whose sexual urge got hold of her, could not dedicate herself to breed the children of her divorcer and sought to satisfy her biological instinct in any way, consequently, she fell in the clutches of cueing of adulterers for her, got criminally involved and plunged her family, divorcer and children in an honor, moral and legal problem?!! What would the societies, which claim that they are Muslim, do with that debauchee who employs his profession to molest others' honor, consequently, women get scared of going to him alone to get the services of that profession and all this is due to the absence of Mut'a marriage? What would the societies, which claim that they are Muslim, do with millions of innocent-newly-born children; foundlings, who are thrown by the prostitutes in the garbage, consequently, dogs maul their tender

bodies? Wouldn't it have been better that those children be with their mothers in a state of family stability instead of being in garbage and get mauled by dogs or in places called orphanages, but they are not orphanages, rather, they are the houses of prostitution and fornication products which had been pioneered by Ibn Sohak who prohibited Mut'a marriage? Is not in this evident astray and appalling moral decline resulting from suspending of the legislation of Allah(swt) which decreed Mut'a marriage? Do not millions of youths fall in the degradations of sexual suppression and the aberrant conducts as a result of the Sohaki prohibition of a Godly license which had been given by Allah(swt) to his worshippers so as to maintain the psychic health, the purity and the straightforwardness of the individuals in particular and the society in general? What is the cure for the cases of homosexuality, rapes, fornication and obsceneness proliferating now in the societies which follow Sohaki prohibition of Mut'a marriage? What would the youth do while they are on the path of studying which may continue up to the end of the third or fourth decade of age without marriage? Is not the sexual instinct like the appetite for food and water and it must be addressed and satisfied in a legal way that relieves and organizes it? Why do we bury our heads in the sand while the society is congested with sexual boiling which falls in the clutches of the impermissible? Strangely, the priests of Saqeefa court croak with the narrative which addresses the youth, "Whoever of you have the means, he shall marry as it (marriage) controls the gazing and protects modesty and whoever is unable (to do so), he shall fast as it (fasting) shields him (against sexual desire)"[114] If the narrative is authentic, why the addressing here is only for unmarried men and not for unmarried women? Are the unmarried women stones? Does not the religious address always include the believers; both men and women? Have there been no women who

were financially capable and offer themselves for marrying from men? If this narrative were truly authentic, did the priests of misleading understand it correctly? Did fasting, in Ramadhan (fasting month), make people do not think about sex? Did not the so-called 'Sahaba' think within themselves sexually during the hours of fasting as Quran exposed them by saying, ﴿Allah knows that you used to think within yourselves, but He turned to you and pardoned you. So, approach them now, and seek what Allah has ordained for you﴾?[115] Does not Quran link, here, between food, water and sex? Do these appetites exist separately from each other? Why do the priests of Saqeefa court claim that fasting prevents feeling for sexual desire? Sexual desire may spring from the potent energy in the human; 'what is called stamina' and not only from food and water which is in the stomach. Rather, it is linked also with the sexual thinking even if the stomach was empty as the Quran addressed the so-called 'Sahaba' by saying, ﴿think within yourselves﴾ in spite of the emptiness of their stomachs from food and water and in spite of the spiritual transformation resulting from fasting if those who were sexually thinking within themselves during fasting, had been, truly, feeling any actual spiritual transformation! Yes, fasting may be a shield against sexual thinking, as it is mentioned in the above narrative, with some people and not with all people because fasting does not prevent desire for sex or thinking about it as we have seen in the Quranic expression ﴿think within yourselves﴾. Thinking about sex remains existing at different levels as the verse ﴿think within yourselves﴾ has indicated! The fasting person may control over himself till night, but he may not be able to do more than that! Will the young man or women fast throughout his studying age? Is this possible? If the narrative of "Whoever of you has the means, he shall marry as it (marriage) controls the gazing and protects modesty and whoever

is unable (to do so), he shall fast as it (fasting) shields him (against sexual desire)" is actually authentic, what would be the fate of the widow and the divorcee whom 'the means' does not include? Why do not we see except escaping and leaving the reality suffer under the crushing and overwhelming wheels of sex from which the society anguishes and which has been pioneered by Ibn Sohak by his interference in the Godly legislation? Did Islam leave this matter without a medication while Quran says, ﴿We neglected nothing in the Scripture﴾? Does not Quran say, ﴿We have revealed to you the Book, as an explanation of all things, and guidance, and mercy and good news for those who submit﴾? If the priests of Saqeefa court were believing that the Book did not neglect anything and rather it was an explanation of all things, why do the societies which prohibit Mut'a marriage suffer under the wheels of sexual anarchy such as fornication, homosexuality, rape, indecency, abortion, violation of honors, incest, family disintegration and teasing in streets while the society and the priests of religion stand helpless or medicate it by fabricating other marriage patterns such as Misyar and Orfi and hence they transcend the Godly legislation and follow Ibn Sohak while they failed to curb the rein of the sexual wildness and delinquency which is crushing the society? Did the societies which call themselves Muslim adhere to the Godly guidance and mercy which came to them as it is indicated in the above Quranic verses or they have considered Ibn Sohak as their prophet and followed him till they tossed around by the deviations of the deviant Sohaki legislation? By prohibiting Mut'a marriage, Ibn Sohak was not possessing an evidence or a proof for that prohibition act. Rather, he had done this for something in his soul and he was knowing its imperative degrading repercussions. Indeed, he had led the Saqeefi societies to the declivities of moral and behavioral annihilation.

As we have mentioned earlier, Mut'a marriage does not differ from the ordinary marriage in anything except in the period and inheritance. The significance behind this is that the woman undergoes Mut'a marriage, gets a remuneration and lets a man undergo Mut'a marriage with her in return of that for a specified period and then parting between them takes place. Then, the woman monitors herself through a legal Idda period and then after that she undergoes Mut'a marriage with another man for a specified period and then parting between them takes place and then the woman monitors herself through a legal Idda period and so on. Consequently, she builds up a legal wealth, gives birth to legal children, lives with them and by them later on and leads a normal life in the society. Thus, the woman in Mut'a marriage takes this legal license as a source of satisfying her biological instincts, gaining her material revenues, begetting her children, breeding them, bequeathing them and here lies the wisdom and significance of not bequeathing the child of Mut'a from the inheritance of his father and here is the benefit which the mother reaps from possessing offspring on whom she spends while they are young and they take care of her while she is old. If the couple wanted to make the temporary marriage a permanent marriage, they have the right to do so. If the society had been practicing what Allah(swt) had permitted for it, the products of fornication, who are thrown on garbage and are being mauled by dogs as it is happening now or those who are staying depressed in the houses which we, embarrassingly, call 'orphanages' and they live there silent with awe, would have been under the care of their mothers enjoying the kindness of the mother and their mothers would have been near them satisfying themselves from the call of motherhood which is within them. Those children would have cared, when they grow up, for their mothers when they become old, the society would

have not disgraced and rebuked them for what their mothers and fathers had done and their mothers would have not gone to the houses of aged later on. Thus, Mut'a marriage eradicates the psychological, conscientious, behavioral and moral wretchedness from whoever wants to satisfy his biological instincts and eradicates wretchedness from women when they grow aged by making for them a guardians and thus a lot of societal problems and human wretchedness resulting from fornication and its disastrous repercussions disappear and indeed we have to contemplate into the saying of Ameer Almo'mineen Imam Ali(as) said, "Had not Omar prohibited people to do Mut'a, no one would have committed adultery except Shaqi (an utmost evildoer)." Hence, Mut'a marriage differs from fornication. Fornication makes the fornicator inherit psychic, moral and physical wretchedness while Mut'a marriage makes the human inherit psychic, moral and physical health because it is a legal marriage which is subjected to witnesses, agreement on the two sides about the temporary period and it does not have a divorce, rather, it is a parting after the termination of marriage period and woman shall undergo a legal Idda period. This period is just like the Idda period after the cases of divorce or the death of the husband in permanent marriage. It contributes in maintaining lineages against getting mixed.

Indeed, what Ibn Sohak had done was a demolishment of the pillars of purity and chastity in the society. It can be stated that Ibn Sohak's prohibition of Mut'a marriage had sprung from a carefully calculated agenda to demolish moral foundation of the Islamic society. What Ibn Sohak had done indicates that there were hidden agenda which move him while he was accomplishing them by proxy in favor of actors who know how to distort religion, demolish its values and deprive it from its teachings. We all know that Ibn Sohak was a neighbor of the Jews. He was also a

sincere student of the Jew, a great admirer of their distorted teachings and books and he was regular in attending their Saturday lessons which were controlling his intellect. Therefore, the prophet(swp) considered him as a doubter in his prophethood and rebukingly said to him, "Are you doubting it O Ibn Al Khattab? By the One in Whose Hand is my soul, I got it for you fair and pure. Don't ask them about something that they may answer you with a truth and you may not believe it or they may answer you with a false and you may believe it. By the One in Whose Hand is my soul, if Mosa were alive, he has no option but to follow me."? Look into the reality of societal wretchedness which Sohaki had imposed on the Islamic societies and only Ibn Sohak alone bears its responsibility. If Ibn Sohak and his supporters had contemplated in the last part of the verse of legalizing Mut'a marriage, which says, ﴿and do not commit aggression. Allah does not love the aggressors﴾ they would have realized that the legislation and implementation of Mut'a marriage contribute in preventing the occurrence of sexual crimes because the prohibited aggression in the above Quranic verse includes all types of sexual crime. However, prohibiting that legal outlet; Mut'a marriage, led to the spreading of sexual crimes and the related social and psychological diseases and all this is due to Ibn Sohak's standing in the face of the Godly prescriptions which fulfil human biological desires in a legal way as he had done, on Razeyat Al Khamees, when he blocked the path of the Godly and Nabawi guidance which protects people from astray.

Thus, it becomes clear that the agenda of Saqeefa poles was transcending the mere ruling-chair as a target. Rather, it was targeting the Godly legislation and its potentialities in making people happy and secure. The poles of Saqeefa followed all types of conspiracies which distort religion, prevent it from being pre-

sent in the life of people or lead them to their happiness and social, moral and psychic stability. The poles of Saqeefa were knowing that the will of the prophet(swp), on the day of Razeyat Al Khamees, will save the society from all types of crimes, disasters and misleadings because it was planning to document the name of Ameer Almo'mineen Imam Ali(as) as a successor, guide and implementor of the Quranic and Nabawi stipulations which protect the society against misguiding, wretchedness and corruption. Therefore, the poles of Saqeefa stood in face of the prophet(swp), prevented him from documenting the name of the guide of the nation and its protector against astray and degeneration and started a systematic process of altering religion, distorting it and paving the reality to receive the outputs of corrupting, distorting and misguiding which they have founded. Prohibiting Mut'a marriage was one of their main aims in the way of creating a degenerated and debauchee society.

However, some the priests of Saqeefa court rebelled against the Sohaki prohibition of Mut'a marriage and they admitted its legality. Among them was Ibn Joraij;[116] one of the major Salafi priests, who admitted that it is legal and even practiced it. Malik Ibn Anas also admitted its legality and said, "It is permitted as it was legalized and therefore it remains legal till what repeals it appears."[117] Ahmed Ibn Hanbal and Abo Hanifa also admitted it and legalized it for necessity. Moreover, speaking about Mut'a in his (interpretation of Quran) Ibn Katheer, in his Tafseer, narrated from Ibn Abbas and a group of Sahaba about its legality for necessity. The Azhari scholar, Ahmed Hasan Al Baqoori who was the minister of Awqaf (Endowments) in Egypt and an Ihkwani activist (member of Muslim Brotherhood organization) said, "….on this basis, we have opted for saying to legalize this type of marriage and we have agreed with the scholars of Ahlulbeit who con-

sidered it to be permanent legal and not repealed as they were, May Allah be pleased with them, broad-minded, far-sighted and the Muslim does not possess but to follow their path and take their opinion so as to follow the truth and seek the interest of Muslims."[118] Moreover, Qasim Al Shamma'e Al Rifa'e said, "If a man fall into something and was about to commit fornication and due to the intensity of his sexual appetite he can't push away this erotism from himself and he does not find a way of solution through the permanent marriage due to expenditure and what follows it, we may call it a necessity case …these necessity cases, as Ibn Abbas; the Rabbi of the nation, said, are cases which exist till the Judgment Day."[119] Ibrahim Abdel Hameed says, "Indeed, those opponents; meaning Shia Imameyya, have an opinion which is not without a value because no scholar of the nation denies that the Mut'a marriage has been permitted at some time during the era of the prophet and this is something recurrent and reaches the level of certainty and whoever claim that it has prohibited after that and the provision of its permission has been repealed continuously, he has to bring the evidence, this is in addition to Allah, the Glorified, says, ﴿If you wish to enjoy them, then give them their dowry﴾; means in return of Mut'a, because the obligation of Sodaq (dowry) in the marriage which is not Mut'a had already been mentioned in His, Almighty, saying at the beginning of the Sura: ﴿then marry the women you like - two, or three, or four. But if you fear you will not be fair, then one, or what you already have. That makes it more likely that you avoid bias. Give women their dowries graciously﴾ is supported by Obai Ibn Ka'b and Ibn Abbas who were reading, ﴿If you wish to enjoy them - for a fixed time- then give them their dowry.﴾"[120] Thus, no any one of the poles of the Mathahib (Creeds) which claim that they are Sunna such as Malik, Ahmed Ibn Hanbali or Abo Hanifa could claim that the proph-

et(swp) had prohibited Mut'a marriage. They all admitted its legality when necessary. Rather, Ibn Abbas had confirmed that there is no time which is devoid of that necessity till the Judgment Day. Moreover, even the contemporary priests who call themselves Ahlul Sunna have realized the Godly significance behind legislation of Mut'a marriage. After this elaborate handling of Mut'a marriage, we can confirm that no one insists to prohibit Mut'a marriage except that who tries to protect his human idols from the final collapse, spread indecency among the believers, encourage the spreading of rape, homosexuality, defiling honors and support the industry of adultery and prostitution which is managed by some rulers; grandsons of Ibn Sohak!

Ibn Sohak's Prohibition of Mut'a of Haj

The Mut'a of Haj is permitting the prohibited during Ihram (holy state which a Muslim shall enter to perform pilgrimage or Omra) during the period between the Ihram of Omra and Haj. Performing Omra before Haj is a must for whom his family are not from people who live near the Holy Masjid as in the saying of Allah(swt), ﴿whoever continues the Umrah until the Hajj, then whatever is feasible of offering. But if he lacks the means, then fasting for three days during the Hajj and seven when you have returned, making ten in all. This is for he whose household is not present at the Sacred Mosque. And remain conscious of Allah, and know that Allah is stern in retribution.﴾[121] Thus, Allah(swt) made Mut'a of Haj one of the Godly rites which make the hearts of pilgrim elevated from the sanctities of people and unnatural thinking during the holy rites and thus the pilgrim becomes more glorifying of those rites. Did Ibn Sohak glorified those Godly rites? No, never. Rather, Ibn Sohak breached those Godly rites, produced his own opinion against the legal text and violated the

route of the Islamic rites by saying, "O people, three things were practiced at the time of the messenger of Allah, but I prohibit them, forbid them and punish upon them; women pleasure (Mut'a), Haj pleasure Mut'a." Why did Ibn Sohak prohibit Mut'a of Haj although the prophet(swp) had said that Omra had entered into Haj till the Judgment Day? Sahaba practiced it during the time of the prophet(swp) and they have practiced it during the era of the first usurper; Ibn Abee Qohafa, and until a period of the era of the second usurper; Ibn Sohak. Did not Ibn Sohak's banning of the Mut'a of Haj a targeting of the moral elevation which Allah(swt) wanted to consolidate through the legislation of Mut'a of Haj? Did not Ibn Sohak contradict the commandments of Allah(swp) by that Sohaki prohibition of Mut'a of Haj? Is not that a Sohaki violation of the sublime Islamic legislation and rites which elevate the soul and the morality of the Muslim individual? Why did Ibn Sohak violate the rites of Allah(swt)? Is not veneration of the rites Allah(swt) from the piety of hearts? Where is the piety of heart in the conducts of Ibn Sohak?

Through examining the dealing of Ibn Sohak with the package of Godly values which foster the morality of the individuals and society and raise its value, moral and behavioral level, we find that Ibn Sohak was antagonistic towards those Godly packages of values and morality which have been clarified by Allah(swt) in Quran and He commanded His worshippers to adhere to them so as to ascend morally and behaviorally. By prohibiting Mut'a of Haj, Ibn Sohak has suspended a license given by Allah(swt) to His worshippers and consequently Ibn Sohak moved unwanted sexual feelings in the holy rites and planted the seeds of disagreement, opposition, discord and disparity among Muslims. As far as the disagreement between Abdulla Ibn Abbas and Abdullah Ibn Al Zubair about the two Mut'a of marriage and Haj,

Jabir Ibn Abdillah(ra) said, "We have practiced them during the time of the messenger of Allah then Omar prohibited us to do them and we have not done them again."[122] This prohibition caused creation of different and contradictory rituals which move against the Nabawi rites which have been clarified by the prophet(swp) and have been practiced by Sahaba. Thus, there was the method of the Nabawi Sunna which Ahlulbeit(as) and their followers continued to adhere to and hold on to it with all their might and convey it to people and on the opposite, there was the method of Saqeefa line which elevates the deviant practices of the poles of Saqeefa to the level of confronting Quran and Nabawi Sunna and rather refuting and fighting Quran and Nabawi Sunna so as to protect the deviations of the poles of Saqeefa. It is narrated from Saeed Ibn Al Mosseib that Ameer Almo'mineen Imam Ali(as) disagreed with Ibn Affan about Mut'a; Mut'a of Haj, while they were in Asfan. Wondering about the wrong understanding of Ibn Affan who sticks to the Sohaki prohibition of Mut'a of Haj and abandons the commandment of the Nabawi Sunna, Ameer Almo'mineen Imam Ali(as) said, "You only want to prohibit a matter which the messenger of Allah had done it!"[123] Ameer Almo'mineen Imam Ali(as) emphasized throwing the method of Ibn Sohak to the wind and sticking to the Nabawi method by saying, "I would never leave Sunna and opt for the saying of anyone"[124]; meaning Ibn Sohak. Thus, Ameer Almo'mineen Imam Ali(as) refuted Ibn Sohak's prohibition of Mut'a of Haj and exposed Ibn Affan who sticks to the Sohaki deviation. Where were Ibn Sohak and Ibn Affan from the Nabawi Sunna? Did not Ibn Affan undertake, in the so-called 'the Shura of six', to follow the Book of Allah(swt) and the Sunna of His prophet(swp)? Moreover, Abdullah Ibn Omar himself was against his father; Ibn Sohak, in this prohibition because it was a prohibition which opposes what Allah(swt)

had revealed. It is narrated that a person from Sham asked him about performing Omra up to Haj (Mut'a of Haj). Abdullah Ibn Omar said, "It is permitted." The Shami said to him, "But your father had prohibited it." Abdullah Ibn Omar said, "If my father prohibited it, but the messenger of Allah had practiced it, should I follow the order of my father or the command of the messenger of Allah?"[125] In another narrative, Abdullah Ibn Omar condemned the prohibition of his father of what Allah(swt) and His messenger(swp) had permitted. He said, "If my father was prohibiting it, but the messenger of Allah had done it, will you leave the Sunna and follow the saying of my father?"[126] The man said, "'Rather I follow the command of messenger of Allah.' He (Abdullah Ibn Omar) said, 'The messenger of Allah had practiced it.'"[127]

Although Ibn Sohak had prohibited the Mut'a of Haj, but it has been restored later on. Why the practice of Haj Mut'a had been restored, but the practice of Mut'a marriage had not been restored? Is it because the Mut'a of Haj is a source of money that pours into the pocket of the owners of power and investments in the holy lands? However, the nomad Arabs could not value the dimensions of chastity in Mut'a marriage in any way and preferred to follow the deviation of Ibn Sohak. They forgot that the prophet(swp) saved them from burying their daughters alive and at the same time established for them the inputs of the society of purity, chastity and moral discipline, however, the nomad Arabs and their hypocrites refuse but to relapse into the reality of their Da'is and Ghabra (pre-Islamic wars), killing soul, burying purity, overaging their daughters, making them wretched and dropping their sons and daughters into the clutches of fornication. Does not nonrestoring of Mut'a marriage indicate blocked up and complicated disposition of the nomad which enjoys fornication though it is prohibited, but it becomes arrogant towards the Mut'a marriage

though it is permitted? Is not this an expression of what is within them of consolidated delinquency, criminality, deviation and Khalidi Daeshism which are rooted in the potentialities and a rejection of every source of morality, complaisance and discipline?

Here, we shall ask questions which dive to analyze the depth of the psychic, behavioral and moral composition of Ibn Sohak: Why did Ibn Sohak select the Mut'a of Haj and Mut'a of women to prohibit them? Why was Ibn Sohak keen on removing the Godly legislation that maintains morality and chastity of the society and the purity and straightforwardness of human behavior? Here, everyone who is a researcher in history and analyzer of Ibn Sohak's impressions towards some issues which have specific angle: Was Ibn Sohak in a conflict with purity, chastity, morality, straightforwardness and proper behavior?!! Was Ibn Sohak yarning and longing for a past of him?!!! Was Ibn Sohak's prohibition of Mut'a marriage and Haj Mut'a a call for the society to abandon what Allah(swt) had permitted and indulge in fornication and all types of indecencies from which Allah(swt) had saved them?! Why did Ibn Sohak do that and what are the motives and inclinations which have been inherent in him?!! Was Ibn Sohak keen on disseminating all types of indecencies among the believers? Let the priests who are loyal to Sohaki line; of intense red lights, the real motives behind Ibn Sohak's prohibition of Mut'a marriage and Mut'a of Haj! They should look to the abomination, impurity, fornication and homosexuality in the society around them and imagine what the condition would have been if Ibn Sohak had not prohibited the Mut'a marriage and Mut'a of Haj! Let them measure the standard of chastity and purity which would have been in the society if that Sohaki prohibition which encroaches upon the Godly legislation had not happened! By his prohibition of Mut'a marriage and Mut'a of Haj, Ibn Sohak was either ignorant of their pu-

rity, moral and behavioral value or he was knowing those benefits, but he fought them for something within himself, rather intentionally, he targeted them so as to disseminate indecencies such as fornication and homosexuality in the society and prevent the society from concentrating on its Godly rites!

Ibn Sohak's Claim of the Incompleteness of Quran and His Attempt to Insert the Fabrication of Rajm (Pelting) into it

Ibn Sohak accused Quran of incompleteness although Allah(swt) had completed religion, accomplished the blessing and promised to preserve it. The priests of Saqeefa court fabricated narratives to prove the lie of Ibn Sohak and project Ameer Almo'mineen Imam Ali(as) as if he approves the lie of Ibn Sohak. Ibn Sohak's claim of the incompleteness of Quran indicates, clearly, that Ibn Sohak possesses Judaizing intellect which has distorting agenda and Ibn Sohak exerted efforts to insert it into Islam. As we have seen earlier, Ibn Sohak was fond of Jewish teachings which controlled his intellect. He had taken from them the lie of Rajm (stoning) and tried to insert it into Quran by fabricating a verse from himself.

In this regard, Ibn Sohak tries to play the role of the prophet(swp) and produces his lie in such a way that roots his illusion that he is colleague of the prophet(swp)! Ibn Sohak, with unmatched lunacy and apparent artificiality, says, "'I have devised Sunna and enjoined duties upon you and left you on the clear.' Then he clapped by one of his hands on the other and said, 'Don't lead people to astray right and left and be careful not to forget the verse of Rajm (pelting) or somebody says, 'We do not find two punishments in the Book of Allah.' The messenger of Allah had pelted and we pelted and I, by the One in Whose Hand is my soul, if people would not say that Omar Ibn Al Khattab had added in

the Books of Allah, I would write it: 'The Shaikh and the Shaikha if they commit fornication, you shall pelt them. We have read it in Quran.' As soon as Tho Al Hijja month was over, Omar was killed."[128] Look! O owners of intellect to this Sohaki narrative which tries to make Ibn Sohak a deviser of Sunan and duties and leave people on what Ibn Sohak called The Clear!!! Indeed, Ibn Sohak has the right to crown himself as a prophet for his Sohak supporters! Every day, the sound person who reads history carefully becomes certain that Ibn Sohak is the prophet of those who call, falsely and lyingly, themselves Ahlul Sunna wal Jama! In fact, this Sohaki narrative doubts the completeness of Quran. Which Sunna does Ibn Sohak claim that it is clear? Is it the Sunna of the Jews which was piercing Islam through Ka'ab Al Ahbar and under the leadership of Ibn Sohak or the Sunna of the prophet(swp)? Did Ibn Sohak allow the Sunna of the prophet(swp) and the duties of Islam to spread among people or he banned, burned and distorted it? In the above Sohaki text, Ibn Sohak commits a bundle of major sins. He accuses Quran of being incomplete and lies on Allah(swt) by fabricating a text, claiming that it is a Quranic verse, showing a blatant and insolent boldness in an attempt to insert that text in Quran and claiming that he had read it during the days of the prophet(swp) although Ibn Sohak's text is prosaic and its Satanic structure which Satan and its supporters have dropped it on Ibn Sohak and the likes is clear. Moreover, the narrative is strange in its reference and text. The original narrator is Saeed ibn Al Moseib who says that Ibn Sohak addressed people to confirm the presence of pelting punishment in the glorious Quran in a verse which Ibn Sohak claims that it has been removed or repealed! However, the coulisses of distortion which speaks in the tongue of Ibn Sohak had lost sight of the truth that Saeed Ibn Al Mosseib was only two years old when Ibn Sohak got annihilated.

Therefore, how would a child who still crawls narrate from Ibn Sohak and how a child, who still crawls, was one of those whom Ibn Sohak had addressed?! Therefore, it is not possible that Saeed Ibn Al Mosseib had been a narrator of the narrative. In order to found the distortion and insert the Sohaki legislation into the clear Islamic legislation, Al Bukhari, Muslim and the likes tried to fabricate other references for the narrative and they attributed it to their Rabbi; Abdullah Ibn Abbas; the companion and follower of Ibn Sohak.

Thus, Ibn Sohak fabricated a material that makes every reader of it sure that Ibn Sohak had accused Quran of being incomplete and he, in one way or another, claimed that a toying had taken place with Quran. This indicates that Ibn Sohak, through that Sohaki legislation which had been referred to him by the suspicions coulisse for which he was working, did not only accuse Quran of being incomplete, but also tried to fix a Talmudic legislation into the Islamic legislation and even he had gone to the extent of trying to insert it into Quran itself if he had not his alleged fear from the opposition of people for his distorting addition into Quran. If Ibn Sohak truly feared from people's opposition, why does he fear what he considers as right? When was Ibn Sohak fearing the reaction of people towards his false and sins? Was not Ibn Sohak, openly, disobeying the prophet(swp)? Did not he threaten, openly, to burn the house of prophethood? Do not the priests of Saqeefa court claim that Ibn Sohak does not fear in truth the blaming of any blamer? Does Ibn Sohak leave Quran incomplete, as he claims, and get annihilated so that people do not say that Ibn Sohak had added in the Books of Allah(swt) if those Sohaki fabrications were truly part of Quran? Did not Ibn Sohak hear about the Quranic verse which says, ﴿Today, those who disbelieve have despaired of your religion, so do not fear them, but fear Me. To-

day I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you﴾? Why does Ibn Sohak claim that Quran is incomplete? Did not he hear the Quranic verse which says, ﴿Surely, We revealed the Message, and We will surely preserve it﴾?[129] How does Ibn Sohak dare to say a dangerous saying like this? Did not he hear the Quranic verse which says, ﴿And they will be questioned on the Day of Resurrection concerning what they used to fabricate﴾?[130] Did not Ibn Sohak hear the Quranic verse which says, ﴿See how they devise lies against Allah. That alone is an outright sin﴾?[131] Does not the previous Quranic verse make Ibn Sohak a perpetrator of an outright sin? Did not Ibn Sohak know that fabricating lie on Allah(swt) puts the human in the block of polytheists as the Quranic verse says, ﴿but those who disbelieve fabricate lies about Allah﴾?[132] Who fabricates lie on Allah(swt) except the disbeliever? Is not the above Sohaki text make Ibn Sohak an enemy of the prophet(swp) and stands in the line of devils of humans and Jinn as the Quranic verse says, ﴿Likewise, We have assigned for every prophet an enemy - human and jinn devils - inspiring one another with fancy words in order to deceive. But had your Lord willed, they would not have done it. So, leave them to their fabrications﴾?[133]

Here, another question arises: Did Ibn Sohak think that 'the Shaikh and the Shaikha' are always protected by marriage? Are not there a lot of 'the Shaikh and the Shaikha' who may not be protected by marriage? Are not there a lot of youth who protected by marriage? This Sohaki verse has come in many forms such as "If the Shaikh and the Shaikha commit fornication, then, pelt them as a deterrent from Allah, Allah is Might and Wise"! Here, the researcher discovers the stupid and foolish fabrication which, stupidly, tried to imitate the rhythm of the Quranic verse

which says, ﴿As for the thief, whether male or female, cut their hands as a penalty for what they have reaped - a deterrent from Allah. Allah is Mighty and Wise.﴾[134] However, it is clear that this Sohaki verse had been fabricated by way of cutting and pasting which is practiced by the story-tellers of the Saqeefa court! This fabricated narrative of which reference and text are faulty makes Ibn Sohak one of the pioneers of fabrication of lie on Allah(swt) and makes him one of the pioneers of doubters of the completeness of Quran and its perfection. The narrative reveals that it is part of Ibn Sohak's agenda to penetrate the Godly legislation by other legislations which are fabricated in the Talmudic way. The poles of Saqeefa's preventing people from deliberating and disseminating Nabawi Hadith was part of that hidden agenda which conspires against the Islamic religion which had been started by Ibn Abee Qohafa so as to distort Quran. Al Bukhari mentions the narrative from Ibn Sohak which claims, "Then we were reading from the Book of Allah- Do not deviate from the way of your fathers as it is a disbelieve if you deviate from the way of your father-..."[135] This is an evidence that Ibn Sohak was doubting in Quran, its wholeness and completeness, and fabricating what appeals to him as per the rhythm through which he tries to imitate the linguistic rhythm of Quran, but in a rustic and stupid way!

In his attempt to defend that devilish saying, Ibn Sohak tries to show himself like the prophet(swp) when he had addressed people in the farewell Haj before his martyrdom, but Ibn Sohak, here, addresses people by what the devil throws to him and produces his saying with a pre-defense mechanism and thus he foretells the presence of a suspicious thing pertaining to the Satanic Sohaki verse which calls people for something that opposes Quran and Godly legislation in a language similar to the prosaic language of the distorted books of Jews and Christians. In this

prosaic narrative, Ibn Sohak seems to be fabricating a tempest in a teacup and counteracting the deniers of the narrative of pelting. Then, he mentions the prosaic expression, "If the Shaikh and the Shaikha commit fornication….." and falsely Ibn Sohak claims that it is a Quranic verse although Allah(swt) had said, ﴿Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you﴾ and the prophet(swp) told people that he had conveyed the whole message and people admitted that they have received the conveyance. Moreover, Ibn Sohak contradicts himself when he says, 'if people would not say that Omar Ibn Al Khattab added in the Books of Allah, I would write it'! How does Ibn Sohak consider it as a Quranic verse, nevertheless, he does not order to add it in Quran if Ibn Sohak were true in what he claims and not like he who likes to go into hiding by night or infiltrating by day time?

Whoever look deeply into the Sohaki Satanic verse realizes that it is void. The process of fabrication in the text becomes clear. Moreover, the linguistic and the conceptual defect which exists in the text can't be committed by Quran at all. The word 'Shaikh' has been mentioned in Quran to refer to the old man as in the verse, ﴿She said, "Alas for me. Shall I give birth, when I am an old woman, and this, my husband, is an old man? This is truly a strange thing"﴾[136] and the Quranic verse which says, ﴿They said, "O noble prince, he has a father, a very old man, so take one of us in his place. We see that you are a good person"﴾[137] and the Quranic verse which says, ﴿And when he arrived at the waters of Median, he found there a crowd of people drawing water, and he noticed two women waiting on the side. He said, "What is the matter with you?" They said, "We cannot draw water until the shepherds depart, and our father is a very old man."﴾[138] All this indicates that the word 'Shaikh' means old man. As far the word

'Shaikha' is concerned, it is a wrong choice by that who fabricated the text and it indicates that who had fabricated the text does not possess the least measure of intelligence and he could not knit the phrasing in a way that suits his evilly motive, therefore, he depended on tribal custom in phrasing so as to bring the word 'Shaikha', but he did not observe the Quranic expression in referring to the old woman. In Quran, old woman is called 'Ajooz' (old women) as in the Quranic verse which says, ﴿Alas for me. Shall I give birth, when I am an old woman, and this, my husband, is an old man? This is truly a strange thing﴾ or as it is in the Quranic verse which says, ﴿Except for an old woman among those who tarried﴾[139] and also in the Quranic verse which says, ﴿His wife came forward crying. She clasped her face, and said, "A barren old woman?"﴾[140]

Moreover, if we contemplate in Quran, it is sufficient to refute any other legislation or punishment for fornication except whipping for the fornicator whether the person was married or unmarried. We see this clearly when Quran says about the free woman who commits adultery. In this regard, Quran says, ﴿The adulteress and the adulterer whip each one of them a hundred lashes, and let no pity towards them overcome you regarding Allah's Law, if you believe in Allah and the Last Day. And let a group of believers witness their punishment.﴾[141] When we contemplate into the Quranic verse which deals with the fornication of the un-free woman, we realize that the Godly legislation pertaining to fornication does not include any pelting. The Quranic verse says, ﴿If any of you lack the means to marry free believing women, he may marry one of the believing maids under your control. Allah is well aware of your faith. You are from one another. Marry them with the permission of their guardians, and give them their recompense fairly - to be protected - neither committing

adultery, nor taking secret lovers. When they are married, if they commit adultery, their punishment shall be half that of free women. That is for those among you who fear falling into decadence. But to practice self-restraint is better for you. Allah is Most Forgiving, Most Merciful.﴾[142] This Quranic verse makes the punishment of the slave woman, if she marries and then fornicates, half of the punishment of the free woman. This Quranic verse also refutes the existence of something called pelting. Moreover, the above Quranic verses indicate that, both, the married and unmarried fornicator are only whipped and that the slave woman who is married and fornicates is punished by half of the punishment of the free married woman who fornicates. This is another evidence that the punishment of the married can't be pelting because pelting; (death), can't be halved, rather, death is not at all punishment. Whipping is the punishment which can be halved; that is fifty whipping for the slave woman, which is half of what is prescribed as a punishment for free women; that is one hundred whipping; the punishment prescribed in the above Quranic verses. This is clear from the saying of Allah(swt), ﴿When they are married﴾, ﴿their punishment shall be half that of free women﴾ who are married. We observe that Quran repeats the word 'punishment' which means whipping for, both, free women and slave women, if they fornicate. Thus, Quran legislates the punishment; that is countable whipping (100 for the free woman/ 50 for the slave woman). Thus, whipping can be halved by numbering, but pelting (death) can't be halved. Whoever claims that pelting is a punishment for the married man and woman who commit adultery, he has to think as to how pelting (death) is halved? Is there is half death? Is it possible? Where are the Sohaki priests of darkness who legislated with Allah(swt) and exchanged His blessing with disbelief and consequently they violated the teachings of religion, distorted, altered

and landed their people into the house of perdition? It is noteworthy that the slave woman who is compelled to commit fornication, is not flogged (whipped) because she was compelled for that and she does not have freedom of choice. Therefore, Quran prohibited compelling the slave woman to commit fornication. Quran says, ﴿And do not compel your girls to prostitution, seeking the materials of this life, if they desire to remain chaste. Should anyone compel them - after their compulsion, Allah is Forgiving and Merciful﴾[143]

The word 'punishment' in the above two verses means whipping. We find this also in the Quranic verse which specifies the punishment for the wives of the prophet(swp) if they commit fornication. Their punishment becomes double of the punishment of the free woman; two hundred whipping. The Quranic verse which deals with the wives of the prophet(swp) makes the issue of whipping the fornicator man and woman, whether married or unmarried, clearer and refutes the presence of pelting in Islam. Quran says, ﴿O wives of the Prophet! Whoever of you commits a proven indecency, the punishment for her will be doubled. And that would be easy for Allah.﴾[144] When we look deeply into the above Quranic verse which threatens the wives of the prophet(swp) of doubling the punishment for them, we become certain that there is no pelting in Islam and what Ibn Sohak had said was a fabrication about Allah(swt). Is it possible to double death, O donkeys of the Sohaki court? How does pelting is doubled for the same person? Does a person die twice? Thus, whoever of the wives of the prophet(swp) commits fornication, she is only flogged, but double number of whipping of the free woman; that is two hundred whippings. We find the parallel Godly justice with the wives of the prophet(swp) when they do good deeds. In such a case, they have double of the remuneration of good deeds doers. Al-

lah(swt) says, ﴿But whoever of you remains obedient to Allah and His Messenger, and acts righteously, We will give her a double reward; and We have prepared for her a generous provision.﴾[145] There also, Quran mentioned the word 'punishment' which is mentioned in the Quranic verses related to punishment of the fornicator man and woman as it is indicated above. The Quranic verse in case of the wives of the prophet(swp) says, ﴿the punishment for her will be doubled.﴾ The Quranic verse with regard to the wives of the prophet(swp) points to the punishment with the word 'torture'; the same word used for slave women and free women who commit fornication; that is whipping, and there is no worldly torturing specified in Quran except whipping for the committer of fornication.

Thus, Quran has made that 'torturing' half in the case of the slave woman by the Quranic saying, ﴿their punishment shall be half that of free women﴾; fifty whippings which is half of the 'torture' (whippings) of the free woman who commits fornication; that is one hundred whipping, while the wife of the prophet(swp) who commits adultery is double of the torturing (whipping) of the free woman who commits fornication; two hundred whippings. Thus, the married slave woman who commits fornication gets quarter of the punishment of the wife of the prophet(swp) if she commits fornication and all those types of whippings have been described by Quran as 'torture'. Since Sohaki pelting means killing or death, it is not possible to be doubled in the case of the wives of the prophet(swp) nor is it possible to be halved in the case of the married slave woman who commits fornication because the repeated torture in the three cases is whipping (the free woman 100 whippings), (the married slave woman: 50 whippings), (the wife of the prophet: 200 whippings). Thus, Quran has laid down the structure of penalties with regard to fornication allocating 50

whippings for the married or unmarried slave man and slave woman, 100 whippings for the free man and woman; whether married or unmarried, and 200 whippings for the wife of the prophet(swp). This indicates that there is no pelting for the fornicator because death can't be halved nor can it be doubled! Is it possible to punish somebody with half death? Is it possible to double the death for somebody? Where are your intellects O who claim the presence of pelting in Islam because Ibn Sohak; your god, had claimed that? Are not the Quranic verses clear for every speculative intellect? Or do you insist on Sohaki deviation at the cost of Quran so as to protect your historical idols? Is it possible to punish somebody with double death or half death? What is the matter with you? How do you judge O, stupid priests of Saqeefa court? Killing is not a torture, rather, it is retaliation for premeditated murder or Haraba; highway robbery. Thus, there is no pelting in Islam at all for the married fornicator. The punishment for the married fornicator is whipping only and the number of whippings is specified according to the social status; whether man, free woman, slave woman or wife of the prophet(swp).

The falsity of the Sohaki fabrication becomes clearer if the reader speculates on the shifting of Quran from determining the punishment for the man and free woman; married or unmarried, the slave woman; married or unmarried and the wife of the prophet(swp) to the level of accusing chaste people or giving false testimony. Here also Quran calls the whipping punishment as torture and states that the married is flogged only and not pelted at all. Regarding the husband who saw a man fornicating with his wife, but he could not prove that by four witnesses, Quran says that he has to swear four oaths that he saw her fornicating so as to prove that and then she is whipped as a punishment for fornication. In this regard, the Quranic verses say, ﴿As for those who accuse their

own spouses, but have no witnesses except themselves, the testimony of one of them is equivalent to four testimonies, if he swears by Allah that he is truthful * And the fifth time, that Allah's curse be upon him, if he is a liar * But punishment shall be averted from her, if she swears four times by Allah, that he is a liar * And the fifth time, that Allah's wrath be upon her, if he is truthful.﴾[146] As the Quranic verses indicate, if the wife refutes the oath of the husband by swearing four oaths that her husband is a liar, then she is not punished (not whipped) as the above Quranic verses indicate. Here, Quran indicates that if the husband failed to prove flagrant delicto of fornication against his wife and could not bring the legal number of witness; four witnesses, he can witness four times by himself that she is a fornicator and through the fifth witness he calls for bringing the curse of Allah(swt) on him if he were a liar. This is the case of Li'aan (cursing) and in this case, he is not punished by the whipping 'torturing' because he is waiting for the Godly curse if he were a liar. The accused wife can drive away the charge against her of falling into fornication and push back the 'torture' (whipping) consequent upon that by testifying four testimonies by Allah(swt) that her husband is a liar then she confirms in her fifth testimony to bring the anger of Allah(swt) on her if her husband were true. We have to observe that Quran has mentioned the previous word 'torture' as it said, ﴿punishment shall be averted from her﴾, but did not say, ﴿death shall be averted from her﴾ although in another Quranic verse it mentioned (averted) with death as it is in the Quranic verse which says, ﴿Then avert death from yourselves, if you are truthful.﴾[147] Thus, the torture which is mentioned in the previous Quranic verse is also the same torture which is mentioned in the beginning of Surat Al Noor, ﴿The adulteress and the adulterer - whip each one of them a hundred lashes, and let no pity towards them overcome you regarding Allah's

Law, if you believe in Allah and the Last Day. And let a group of believers witness their punishment﴾; the torture of getting whipped (one hundred whippings) for each of the two adulterous man and free woman whether married or unmarried and also the torture (fifty whippings) which is mentioned for the slave man and the slave woman whether married or unmarried and also the torture (two hundred whippings) for the wife of the prophet(swp). It becomes very clear that Quran has described the punishment of fornication as torture. Quran showed how the accused woman pushes back the charge against her by saying ﴿punishment shall be averted from her﴾. It is the same description of the punishment by whipping for the free man and woman and the slave man and slave woman fornicator; whether married or unmarried. At the above Quranic verse handles the matter of punishing a married woman which is referred to as 'torture', it agrees with the word 'torture' which is referred to in the Quranic verse that comes after the verse of punishment by whipping in the previous Quranic verse which says, ﴿and let no pity towards them overcome you regarding Allah's Law, if you believe in Allah and the Last Day. And let a group of believers witness their punishment.﴾ As we have earlier mentioned, Allah(swt) did not name death as torture, but named it retaliation in the case of premeditated murder or implementing similar punishment such as eye for an eye, ear for an ear and an equal wound for a wound. Torture in the verse of fornication is whipping which has been determined by the same Quranic verse. This means that the married who commits fornication remains alive and not killed as Ibn Sohak declaimed. Where are your intellects O priests of Sohaki court; the donkeys, who exerted efforts to protect the deviation of Ibn Sohak and his accusation to Quran of being incomplete and his desire to add his Sa-

tanic verse into Quran? For the donkeys of Sohaki court, Ibn Sohak is more important than Allah(swt) and Quran!

Thus, fornication has several punishments (torture); for the free man/woman (100 whipping), wife of the prophet(swp) (200 whippings), the slave man or the slave woman (50 whippings) and now the previous Quranic verse has added the punishment for the accusing chaste people or giving false testimony (80 whippings) and the legislation pertaining to fornication and what is around it such as accusing chaste people or giving false testimony has been completed. It described the punishment in each case as torture and this means that there is no pelting punishment at all. If there had been pelting (death) punishment for the married fornicator, Quran would have not handled fornication of people according to their social background or accusing chaste people or giving false testimony which have relation with it, as we have seen earlier, and stopped. Rather, Quran would have stated the pelting punishment before stating the punishment for accusing chaste people or giving false testimony which have a whipping punishment that is less than the whipping punishment for fornicator man and woman while pelting means death which is a punishment bigger than whipping itself. Thus, if pelting was legal, Quran would have mentioned it by classifying committers of the fornication between married and unmarried so that the chain of grading the punishment becomes clear. However, Quran did not do this and thus punishment by pelting is not present in Islam at all, rather, it seems that Ibn Sohak had brought it from the Talmudic heritage so as to revenge a sourness which he feels within himself of an immoral social past which troubles him. Where are your intellects O priests of Saqeefa court who joined Ibn Sohak in his blatant violation of Quran and Nabawi Sunna?

The fact of non-existence of any pelting in Islam is supported by other Quranic verses which give strong evidences of ono-existence of pelting for the married fornicator, lesbian or homosexual; whether married or unmarried. Those Quranic verses state, ﴿Those of your women who commit lewdness, you must have four witnesses against them, from among you. If they testify, confine them to the homes until death claims them, or Allah makes a way for them * If two men among you commit it, punish them both. But if they repent and reform, leave them alone. Allah is Redeemer, full of mercy.﴾[148] Are not the meaning of the above Quranic verses and their details clear for everyone who has a bit of intellect? Does a person detain a pelted or dead woman at home or he buries her in graveyards? Does the word 'punish' mean killing? Is it possible for the dead to repent? Is it possible for the dead to correct his error? Do people turn away from the dead? Where are your intellects O, stupid priests of Saqeefa court who directed your pens to support the Saqeefa distortion of the Islamic religion so as to protect your Samarian idols?

The previous Quranic verse handled the crime of lesbianism as indicated in the word 'Allati' which is a pronoun for feminine. In order to medicate the case of the lesbian woman, Quran isolated people from her till she either dies, somebody marries her or repents. Detaining at homes is a kind of punishment, reforming and monitoring till death or she gets rid of that disgraceful behavior and repents or a man accepts her as a wife. The words 'confine them' was followed by ﴿until death claims them﴾ and this is a clear evidence that there is no pelting (killing) in Islam. Thus, the above Quranic verse indicates that the woman who is addict of lesbianism is whipped and detained at home till she dies, repents or who will accept her as a wife comes and this is one of the ways which

meant by the Quranic expression ﴿or Allah makes a way for them.﴾

Quran medicated the homosexual cases among males. Allah(swt) said, ﴿If two men among you commit it, punish them both. But if they repent and reform, leave them alone. Allah is Redeemer, Full of Mercy.﴾ Here also we find the word 'Allathan' which is a pronoun for masculine. It becomes clear that the legislation is pertaining to two men who committed homosexuality. The Quranic expression, ﴿punish them both. But if they repent and reform, leave them alone﴾ indicates that the punishment of that crime is harming. The law determines it according to the case which may be whipping, isolating, hard work, psychological treatment or whatever the judge may see suitable, but not killing at all because the Quranic verse indicates that such those people may repent, reform themselves and others as well. The Quranic verse says, ﴿But if they repent and reform, leave them alone. Allah is Redeemer, Full of Mercy.﴾ Thus, the society shall turn away from the punished person so that he may repent and reform himself! Because embarrassing or rebuking after punishment may lead to malevolencies, grudges and revenge. Harming is lighter than torturing (whipping) according to the relevant texts of Quran as we have seen earlier. O, the priests of the Sohaki court, where is the indication for pelting in all the legislative Quranic verses which cover the aspects of this crime?

Although Quran punishes the fornicator by whipping, but it opens the door to him for repenting and this indicates that he remains alive and he has a chance for repentance and reforming what he corrupted. Quran say, ﴿And those who do not implore besides Allah any other god, and do not kill the soul which Allah has made sacred - except in the pursuit of justice - and do not commit adultery. Whoever does that will face Penalties * The

punishment will be doubled for him on the Day of Resurrection, and he will dwell therein in humiliation forever * Except for those who repent, and believe, and do good deeds. These - Allah will replace their bad deeds with good deeds. Allah is ever Forgiving and Merciful * Whoever repents and acts righteously - has inclined towards Allah with repentance﴾.[149] Thus, the above Quranic verses made repentance and reforming as the pivots on which the fornicator lives and seeks the forgiveness from Allah(swt) and this proves that there is no pelting (killing) for the fornicator because the above Quranic verses opened the door of repentance, reforming, getting rid of sins and replacing them with good deeds. All this is not possible unless the fornicator is alive in the society and had not been pelted (killed)!

Moreover, what proves that there is no pelting in Islam is the Quranic handling of the divorced who commits adultery and what a lot of these in the Islamic societies! If the divorcee commits fornication while she is still during the Idda and in the marital house, the divorcer may remove her from the marital house after proving that she committed fornication otherwise he has no right to remove her from the marital house before completing the Idda period. Quran says, ﴿And do not evict them from their homes, nor shall they leave, unless they have committed a proven adultery.﴾[150] Thus, in case of the divorcee who commits proven fornication, she is evicted from the house and she is not allowed to complete Idda in the marital house and at the same time the divorcer can prevent her from marrying again; it is called legal Adhl, (banning her from marrying again) till she pays for him, if he demands that, some of the delayed dowry or Sodaq which he had allocated for her at the time of marriage. However, there is no Adhl before proving, through legal ways, the occurrence of fornication otherwise preventing from remarriage would be Adhl and

Islam prohibits illegal Adhl except in the case of the divorcee who commits fornication during the Idda period. Quran prohibits illegal Adhl by saying, ﴿O you who believe! It is not permitted for you to inherit women against their will. And do not coerce them in order to take away some of what you had given them, unless they commit a proven adultery.﴾[151] However, if fornication was proven according to legal ways, at then, she is whipped. Here, it becomes very clear that if there had been pelting for that divorcee, Quran would have not given the divorcer the right to evict her from the marital house during the Idda period nor would have it given him the right to prevent her from remarriage unless she pays him part of the dowry or the delayed Sodaq or all of it. It is not possible to make Adhl for the dead woman and it is not possible to demand from a dead woman to pay part of the dowry or the delayed Sodaq or all of it!

Thus, Quran had classified a harmonious package of punishments for several sexual crimes according to different levels in which sometimes the punishment is 200 whippings (wife of the prophet), 200 whippings (the free man and woman), 50 whippings (the slave man and slave woman), 80 whippings (accusing chaste people or giving false testimony), harming (the homosexual), detaining at home (the lesbian), expelling from home, banning from marriage, giving back what the divorcer demands of dowry of Sodaq (the fornicator divorcee) if fornication is proven during the Idda period. Thus, it becomes clear that the punishment of the married fornicator is whipping and not pelting. The generality of the provision in the above Quranic verses indicates that the fornicator, whether man or woman and whether married or unmarried, remains alive in the society after getting whipped.

What confirms that there is no pelting in Islam is the saying of Allah(swt), ﴿The adulterer shall marry none but an adulteress

or an idolatress; and the adulteress shall marry none but an adulterer or an idolater. That has been prohibited for the believers.)[152] These general immunizations for the believer, whether man or woman, have not classified the fornicator whether married or not married, but it indicated that they remain alive in the society. The previous Quranic verse explains the generality of the provision that the she-fornicator does not marry of he-believer and the he-fornicator does not marry except a she-fornicator or a she-polytheist and that the she-fornicator does not marry except a he-fornicator or a he-polytheist and all this indicates that they remain alive in the society. This indicates that there is not pelting in Islam as pelting necessitates death while the above Quranic verses indicate that the committers of fornication, homosexuality and lesbianism remain alive in the society while the generality of the provision indicates that Allah(swt) has distanced the he-believer and she-believer from behaviors. Thus, it becomes clear that there is no place for pelting in Islam.

All the previous Quranic verses do not differentiate between the unmarried and the married, rather, it differentiates between the social and legal status such as mentioning the free man and the free woman, the wife of the prophet(swp) and that the punishment of each category is a number of whipping or punishments, legally, prescribed in Quran or the judge determines them. In all cases, the punishment is not pelting (killing) because the judge does not prescribe a punishment more than that which is prescribed by Quran for the above categories. The fornicator, whether man or woman, remains alive in the society after the punishment. Even whipping should not cause a permanent handicap. It should be with something that pains, but does not injure. The Hadith says, “Take a stalk of the raceme of a palm tree with a hundred twigs and whip him once and let him go.”[153] The expres-

sion ‘let him go’ means leave him and turn away from him so that he may live in the society a normal life which is not affected by embarrassment due to what he had committed and this is applicable on the she-fornicator also. The Hadith about the slave woman says, “If a slave woman commits fornication, then whip her, and if she commits fornication, then whip her, and if she commits fornication, then whip her, and if she commits fornication, then whip her, then sell her even if that is for a rope.”[154] Both the Hadiths state whipping and they do not state pelting or banishing.

Thus, Quran prescribed the medication for fornication, homosexuality and lesbianism from the stage of whipping, detaining at home for the divorcee who commits fornication during Idda, evicting from the marital house and banning her from remarrying without paying what the divorcer demands from the dowry or the delayed Sodaq till the stage of turning away from them. Thus, the penal legislation related to sexual crimes gets completed without classifying whether the culprit was married or unmarried, married before or not married before without any presence of pelting in the Islamic legislation. All those punishments have been clarified by Quran through verses which are categorically ascertain and it is not possible to accept a narrative which presumably happened and has a single narrator; Ibn Sohak; means isolated narrative, which doesn’t have historical trace, nevertheless, it tries to determine the life of the people and their death just because a crime of fornication. When Sahaba inquired about the possibility of castration as they are far from their wives, they did not do that because there was a pelting for the fornicator, but due to their unwilling to fall in fornication, however, the prophet(swp) prevented them from doing that. Then, how will Quran bring a legislation that decrees pelting? Fabricating pelting in spite of the clarity of the Islamic legislation pertaining to fornication is the style of dis-

torters who distorted the previous Books and they wanted to distort Quran also. In this regard, Ibn Sohak was one of their sincere tools and the priests of Saqeefa court followed him.

There are also who refuted the existence of pelting. Fakhr Al Razi says, "His saying, ﴿The adulteress and the adulterer - Whip…﴾ necessitates the presence of whipping on all fornicators; the married and the unmarried, while necessitating pelting for some; the married man and woman, on the basis of single narrator through a narrative which has a shaken text also for its ignorance of the time of implementation of pelting, necessitates particularizing the general legislations and punishments in Quran by means of narratives that depends on a single narrator. However, this is not legally permitted and it is considered an interference in the Godly legislation because the Book is definitive in its stipulation while the narrative which depends on the single narrator is not definitive in its stipulation. Thus, the definitive outweighs the supposed."[155] Moreover, that Sohaki narrative and the similar narratives which handled the issue of pelting during the second usurper Ibn Sohak; the pupil of Saturday Jewish teachings sessions, are narratives by which the priests of the Saqeefa court; pupils of Jews Rabbis, have supported the Sohaki line so as not to make Ibn Sohak a liar even if this leads to lie on Allah(swt) His book and His messenger(swp) who conveyed the religion complete. The Sohaki priests fabricated narratives which attribute to the prophet(swp) that he had pelted or had been about to belt. They also fabricated other narratives which projects Ameer Almo'mineen Imam Ali(as), implicitly, approves pelting. Therefore, the priests of Sohaki court concentrated on the crimes of fornication during the era of Ibn Sohak more than their concentration on this crime during the era of the prophet(swp) and the era of the first usurper Ibn Abee Qohafa. The priests of Saqeefa court narrate a lot about

events which have relation with fornication during the era of Ibn Sohak and ridiculously they insert the name of Ameer Almo'mineen Imam Ali(as) so that to confer a false realism of their claims and make him implicit approver of pelting and corrector of Ibn Sohak in technical aspects so that the priests of Saqeefa court find the context through which they can ascertain the presence of the concept of pelting which has been alleged by Ibn Sohak. The priests of Saqeefa court linked pelting fabrications with the interference of Ameer Almo'mineen Imam Ali(as) and his tackling of the judicial faults in the judgment of Ibn Sohak and Ibn Affan. Hence, they projected Ameer Almo'mineen Imam Ali(as) as if he was an approver of pelting. The motive of the priests; story tellers, was to fix this fabrication in the Islamic legislation by making Ameer Almo'mineen Imam Ali(as) interferes to save women from pelting due to the presence of a gap in the judgment. The priests of Saqeefa court made Ibn Sohak threaten to pelt whoever opts Mut'a marriage or performs Haj Mut'a! All this is a Sohaki or historical cover for fabrications which try to justify the existence of the so-called pelting although Ibn Sohak and his priests had imported it from the books and teachings of the Jews which Ibn Sohak was fond of and started implementing their agenda when he reached to power. Ameer Almo'mineen Imam Ali(as) who is the match of Quran will never approve the existence of any legislation that opposes Quran. Strangely, the priests of Saqeefa court wrote down many of such those fabrication in which they inserted the name of Ameer Almo'mineen Imam Ali(as), but they avoided narrating the Hadiths of the prophet(swp) from Ameer Almo'mineen Imam Ali(as)!

Thus, all the narratives of pelting which have been mentioned in the books of Hadiths and history were only to justify the Satanic verse which Ibn Sohak had brought so as to insert it into

Islam. The motive of Ibn Sohak was to disfigure the Godly image of the prophet(swp) and deform the image of the glorious Islamic legislation which cares for the life of human being, gives consideration for his mistake and weakness and offers him the chance to repent from all sins except polytheism, however, there is no killing for the polytheist, but he does not enjoy the Godly forgiving. For example, the narrative of pelting in Mowata' of Malik can't be authentic. Malik narrates it from Ibn Shihab who narrates it from himself although Ibn Shihab was from the Followers (those who did not see the prophet(swp)) and he lived in the end of the Omayyad era and thus he did not see the prophet(swp). Some other narrators of Hadith tried, by all means, to protect Ibn Sohak; the fabricator of lie on Allah(swt). Al Bukhari tried to support the allegation of his guardian; Ibn Sohak. He brought a false justifying narrative which says that somebody asked Abdullah Ibn Abee Awfa who was from the late Companions (Sahaba), "'Did the prophet pelt?' He said, 'Yes.' Then I asked, 'Was it before Alnoor Sura or after it?' He said, 'I do not know.'"[156] Here also, the fabricated narrative enters the caves of historical and legislative mysteriousness by saying, 'I do not know.' Whereas the prophet(swp) had left his nation on the righteous way, its night is like its day time and no one goes astray except a Sohakyan. Al Bukhari and whoever turns his way depended on contradictory narratives which have legendary characters such as Ma'iz Al Aslami and contain degenerated words which can't be uttered by the prophet(swp). The narrative claims, "Abdullah Ibn Mohammed Al Jo'fi told by Waheeb Ibn Jareer who was told by his father who said: I heard Ya'la Ibn Hakeem who was told by Ikrima who was told by Ibn Abbas: When Ma'iz Ibn Malik came to the prophet. The prophet said to him: 'Perhaps you have just kissed or touched or gazed (at a woman).' He said, 'No, O messenger of Allah.' The prophet said, using no

euphemism, 'Did you have sexual intercourse with her?' The narrator added, 'At that (After his confession) the prophet commanded to pelt him."[157] What lack of civility on the part of Al Bukhari and the likes who attribute bad words to the tongue of the prophet(swp) who was of a great character. Is it possible that the prophet(swp) pronounces that obscene saying? Does the prophet(swp) to whom Allah(swt) had given wisdom and eloquence, utter that saying which is not pronounced even by a stupid judge in the court? If the ignorant think that the prophet(swp) had uttered that obscene expression, why don't we hear the same expression on the pulpits, media and read it in the books prescribed for pupils and students? Do they feel ashamed of repeating that expression in those institutions if they claim that the prophet(swp) had uttered it? Do not they claim that it is a Nabawi Hadith? Why feeling ashamed from an alleged Nabawi Hadith? If we feel ashamed of saying that narrative before the public while we claim that it is a Nabawi Hadith, how do we attribute that expression to the prophet(swp) while we can't say it in public? Why all that defamation, insult and cheapening for the master of creatures, the most honest of humanity and who has a high moral character(swp) as mentioned by Quran? Al Bukhari writes with bad intention and claims that the narrative came to him connected in its seriality, verbally, through decades of time to Ibn Abbas and Ibn Abbas claim that he had witnessed the event while he was beside the prophet(swp)! While Ibn Abbas was one of the Tolaqa' and did not see the prophet(swp) except after the conquering of Mecca. Even after the conquering of Mecca, Ibn Abbas continued settling in Mecca with his miser and malevolent father while the prophet(swp) returned to Al Madeena where he martyred. In fact, Ibn Abbas did not learn from the prophet(swp) except a little. Ibn Al Jawzeyya admits that the amount of knowledge which Ibn Abbas learned from the prophet(swp), "did

not reach twenty Hadiths"! How it is possible to believe in a narrative which people, verbally, transferred for many decades which witnessed a Jewish and distorting targeting for religion and Ibn Abee Qohafa, Aaesha and Ibn Sohak were from the emperors of Judaization and distortion while Ibn Abbas, Abu Horaira, Anas Ibn Malik and whoever followed them were its tools?

Fraudulent Muslim, in his so-called Sahih Muslim, brought the same narrative in two different ways. In the context of his defense of pelting and protection for Ibn Sohak, Muslim brought a prosaic narrative and attributed it to Ibn Sohak. The narrative says, "The virgin for the virgin. One hundred whipping and banishing for a year and the married for the married. One hundred whipping and then pelting."[158] Look O, owner of intellect to the expression, 'The virgin for the virgin… the married for the married.' Speculate on its phrasing and mysteriousness while it tries to resemble the Quranic verse of Qisas which says, ﴿O you who believe! Retaliation for the murdered is ordained upon you: the free for the free, the slave for the slave, the female for the female.﴾[159] Strangely, this narrative in the so-called Sahih Muslim contradicts other fabricated narratives and makes the punishment of the married fornicator pelting, but after getting subjected to one hundred whippings! What a toying with the Quranic legislation and fabrication of a parallel legislation which they have brought from the mental techniques which have experience in distorting the previous religions!

Regarding the fabricated narrative of the women who confessed of committing fornication and got pelted, Malik narrates in his Mowata' from Ya'qoob ibn Yazeed from his father from Abdullah Ibn Malika that a woman came to the prophet(swp) and told him that she committed fornication and that she is pregnant. They falsely claim that the prophet(swp) commanded her to go till she

delivers and when she delivered, she came to him, but they falsely claim that the prophet(swp) commanded her to go and provide the child breast feeding. When she completed breast-feeding she came and they falsely claim that the prophet(swp) commanded her: Go and let somebody take care of him and they falsely claim that the prophet(swp) commanded people to pelt her and she was pelted. Al Bukhari did not mention this narrative. However, Muslim named that woman as Al Qamideyya and he claims that she is from Johaina tribe. The priestly story falsely claim that the woman came to the prophet(swp) and confessed of fornicating and that she is pregnant and asks him to purify her with pelting. Here we observe that the concept of 'purifying' is a deviant Christian concept. The narrative falsely claims that the prophet(swp) gave her respite till she delivers. After she delivered, the narrative falsely claims she came with the small boy to the prophet(swp) so as to 'purify' her! The priests of Saqeefa court falsely claim that the prophet(swp) said to her go and provide him breast feeding till he weans and eats food. After he was weaned and started eating, the narrative falsely claims that she came to the prophet(swp) so that he may 'purify' her. The narrative falsely claims that the prophet(swp) commanded that the child shall be sponsored. A Muslim man sponsored him then he commanded to dig a pit that contains her up to her chest and then he commanded people to pelt her. In order to consolidate the lie, the fabricated narrative claims that Khalid Ibn Al Waleed brought a stone and threw it on her head, consequently, her blood scattered on the face of Khalid. He insulted her. As a reply to Khalid's insulting for her, the narrative falsely claims that the prophet(swp) said, "She repented to such an extent that if Sahib Mox (an unjust collector of money from people) repents to a like extent, he would have been forgiven."[160] In this way the process of fabricating the story and orchestrating the

Talmudic and churchly play had been completed. It indicates that the priests of Saqeefa court are first class Shami, Talmudic and churchly story-tellers and they take fabrication and story authoring as a profession so as to justify the great sins of the poles of their Saqeefa and support them in their allegation of the presence of pelting for the married fornicator. The Talmudic and Biblical roots of the narrative get revealed from the expression, 'if Sahib Mox (an unjust collector of money from people) repents to a like extent, he would have been forgiven.' Sahib Mox is he who collects money at the commercial outlets in Sham; Customs officer! It is claimed that the word has been mentioned in the Bible linked with the injustice of 'Maxon' or 'Asharoon'. The Mox were representing the injustice of the ruler and it is required that he gets purified by repentance. This indicates that the word is foreign to Arabs, their language and their terminologies. It was not dominant at the time of the prophet(swp). It was used in Al Sham and this indicates that the narrative is fabricated and it has been inserted by the story-tellers; the Shami priests of Saqeefa court, so as to produce their fabricated narrative with regard to Al Qamideyya woman.

In this way, the priests of Saqeefa court aimed to protect the poles of Saqeefa at the cost of their protection of the prophet(swp) and Islam. The priests of Saqeefa court failed to realize that the prophet(swp) does not produce a saying from himself, rather, all what the prophet(swp) says, does and approves are a revelation revealed from Allah(swt). In other word, the prophet(swp) follows only what is revealed to him and he can't depend on the legends of the distorted books so as to determine or legislate a punishment or create a celebration occasion such as the so-called Aashura fasting which is practiced by the donkeys; the sons of donkeys. This a proof that the prophet(swp) had not convicted a Jewish lady according to what is prescribed in their books, rather, he judges them

with what had been revealed to him as he is commanded to do so. Quran commands the prophet(swp) by saying, ﴿So judge between them according to what Allah revealed, and do not follow their desires if they differ from the truth that has come to you. For each of you We have assigned a law and a method.﴾[161] After this Quranic directive, how would the prophet(swp) judge the non-Muslims with what is in the distorted books without asking for a narrative chain of narrators of the claim of the Jews with regard to pelting and Aashura fasting while the stupid priests of Saqeefa court give much attention to the narrative chain of narrators to the extent of addiction that nullifies intellect? Is the intellect of the prophet(swp) less prudent than the intellects of the priests of Saqeefa court?

Although the priests of Saqeefa court concentrated on fabricating a history linked to pelting during the era of Ibn Sohak so as to fix the concept of pelting which is foreign to the Islamic legislation, however, they exposed the ignorance of Ibn Sohak about religion, legislation and judiciary in general. How does Ibn Sohak heeds to a 'lost' verse of Quran while he utterly fails to implement it in compliance with other Islamic legislations? The history claims that Ibn Sohak were about to 'pelt' a mad woman who fornicated if, as they claim, Ameer Almo'mineen Imam Ali(as) did not interfere and save that woman from the injustice and ignorance of Ibn Sohak and his Talmudic legislations. Bukhari narrated, "A woman who fornicated was brought to Omar. He ordered to pelt her and people took her for pelting. Imam Ali saw them on the way. He said, 'What is about this woman?' They informed him. He released her form them and then came to Omar and Omar said to him: 'Why did you release her?' Imam Ali said, 'She is a mad woman who belongs to a certain family. The messenger of Allah said, 'The pen has been lifted from three: The sleeping till he

wakes up, the minor until he reaches puberty and the insane until he comes back to his sense.' Omar said: 'Without Ali, Omar would have got annihilated.'"[162]

Moreover, the history claim that Ibn Sohak was about to 'pelt' a pregnant woman who fornicated if, as they allege, Ameer Almo'mineen Imam Ali(as) did not interfere. It is narrated, "A pregnant woman was brought to Omar Ibn Al Khattab who admitted of committing fornication. He ordered to pelt her. Ali met her and asked: 'What is about her?' They said to him, 'Omar ordered to pelt her.' Ali released her from them and said to Omar, 'This is your authority over her, but where is your authority over who is in her womb?' He asked Omar, 'Have you harassed or sacred her?' Omar replied, 'Ye, that has happened.' Ali said: 'Did not you hear the messenger of Allah says, 'No punishment on a confessor. It is either detaining or imprisonment, but no threatening.' Then Omar released her and said, 'Women failed to give birth to like Ali Ibn Abee Talib. Without Ali, Omar would have got annihilated.'"[163] In this way, the priests; the supporters of the poles of Saqeefa, were keen on fabricating plays in which Ibn Sohak admits the virtues of Ameer Almo'mineen Imam Ali(as) in matters which agree with the fabrications of Talmudic and Churchly falsification and distortion which they wanted to insert into Islam so that distortion and forging become Islam and, falsely, wear the dress of truth and fact and the stupid people accept it.

The history claims also that Ibn Sohak was about to pelt a woman who delivered her child after six months of pregnancy if Ameer Almo'mineen Imam Ali(as) did not interfere and explain the matter for him from Quran which says, ﴿weaning him in two years.﴾[164] Quran also said, ﴿His bearing and weaning takes thirty months.﴾[165] These Quranic verses reveal that what Ibn Sohak was

doing was pointlessness? How does, the legally and legislatively, pointless person know Quran and the fall of a verse from it?

In the story of Al Moqeera Ibn Sho'ba and his fornication with Om Jameel a clear evidence of the imbalance of Ibn Sohak's standards of justice, his ignorance of them and his intentional violation of them! Where is the justice of Ibn Sohak in the testimonies given by the witnesses against Al Moqeera ibn Sho'ba? Is it because Al Moqeera ibn Sho'ba is from Quraish and has a distinct family and tribal status according to Ibn Sohak that is why he suspended justice? Why did Ibn Sohak measure the same case with another yardstick in the incident of Ibn Mas'ood's judgment on some people with a punishment in a similar case? Is it because those people were not having a status like that of Al Moqeera Ibn Sho'ba who has a Quraishi family? Is this the justice of Ibn Sohak with which they made headache for us? What are these double standards of Ibn Sohak in legal dealing with people? Did not Ibn Sohak hear the narrative which says that the prophet(swp) got angry for the interference of Osama Ibn Zaid in favor of the woman who committed theft and the prophet(swp) said, "O people, those who were before you went astray because if a powerful person steals, they leave him and if the weak steals, they punish him. By Allah, if Fatima; the daughter of Mohammed, steals, Mohammed will cut her hand."[166] Where are the practices of Ibn Sohak which violate religion; its teachings and legislations, from the Sunna of the prophet(swp)?

Thus, the priests of Saqeefa court indulged in polishing and raising the status of Ameer Almo'mineen Imam Ali(as) only from the angle of pelting so that all Muslim sects accept the existence of pelting in the Islamic legislation. In doing so, the priests of Saqeefa court fell in the trap of refuting their own claim that Ibn Sohak was just and jurisprudent. However, the priests of

Saqeefa court were ready to sacrifice Allah(swt), His prophet(swp), Ameer Almo'mineen Imam Ali(as) and even Ibn Sohak so as to insert the distortions and falsifications in religion. In fact, Ibn Sohak was not more than a bridge of backrooms which were specialized in distortion and they were striving to distort Islam and putting it in the holes of the distorted religions. Even if those narratives were authentic, Ameer Almo'mineen Imam Ali(as) had interfered due to the presence of a mistake in Ibn Sohak's judgment to inflict whipping and not pelting because Ameer Almo'mineen Imam Ali(as) does not oppose Quran at all nor does he accept a judgment that opposes Quran nor does he judge except with Quran because he is with truth and truth is with him. However, the priests of Saqeefa court made it pelting so as to make people doubt the completeness of their Quran and legislations and establish a copy of the Judaized, Christianized and Zoroastrianized Islam.

All this indicates that the priests of Saqeefa court along with Ibn Sohak had toyed with legislation that touches the life of the people, their blood and sanctities although Quran warned against toying with blood and sanctities. Here, every owner of an intellect has the right to ask: Did not Ibn Sohak hear the saying of the prophet(swp) about the importance of judging fairly? Is not ruler's judging unfairly between people makes him inherit fire? Did not the prophet(swp) say, "Judge are of three types. Two judges are in Fire and one in Heaven. A judge that judges by fancy, he is in Fire and a judge that judges without knowledge, he is in Fire and a judge that judges by Truth, he is in Heaven."[167] Was not the judiciary of Ibn Sohak in the above issues a mixture of a judiciary that is based on ignorance and fancies? Thus, who has brought Ibn Sohak to that judicial post? Did not the prophet(swp) say, "The best in judiciary among you is Ali"? Did not the prophet(swp) say,

"Whoever employed over people a person while he sees those who are more knowledgeable than him, he has betrayed Allah and His messenger and all believers"?[186] Why did Ibn Sohak antecede Ameer Almo'mineen Imam Ali(as)? Did not the prophet(swp) warn against anteceding Ahlulbeit(as)? Did not the prophet(swp) say, "The bigger Thaql (weight) is Allah's book and the smaller is my Itra, and that the Most Kind, the All Aware told me that they would not break up from each other till they come to me to the Hawdh (pond). Don't antecede them otherwise you will get annihilated. Don't fail to support them otherwise you will get annihilated. Don't educate them because they are more knowledgeable than you.'" What made Ibn Sohak antecede Ameer Almo'mineen Imam Ali(as)?

In spite of all those judicial mistakes and injustice which have been committed by Ibn Sohak, history injected our intellects with lies and falsifications which make the bereaved mother, of a dead child, laugh and still they are believed by donkeys who drank donkeying milk from their mothers who did not give birth except to mentally bankrupt. The books of history, falsely, claim that the revelation was agreeing with the saying of Ibn Sohak! However, pelting fabrications refuted their claim that Ibn Sohak was a jurisprudent and that the revelation was agreeing with him! Where was the revelation from the above Sohak judicial pointlessness? Why did not the revelation interfere to protect Ibn Sohak against committing those terrible judicial violations? The scientific handling of history reveals that Ibn Sohak was one of the most ignorant people in religion, rather, he was one of slowest people in understanding the Book of Allah(swt). Abdulla Ibn Omar said, "Omar learned Surat Al Baqara in twelve years and when he completed it, he slaughtered a camel." In some narratives, "in over ten years."[169] Imagine a person who scuffles with Surat Al

Baqara for twelve years so as to learn it!! What kind of intellect was in the head of this person? Indeed, he is like an educational waste who could not proceed a step after kindergarten and rather worse than that! His Nasibi son who is called Abdullah is from the same clay as he learnt it in eight years, nevertheless, history backed up its books with what it calls it the narratives and knowledge of Abdullah Ibn Omar while the books of history did not record for us except a few of Hadiths and jurisprudence of Ahlulbeit(as)! The evidence of Ibn Sohak's mental, religious and jurisprudential poverty is that a woman undermined him when she refuted his vision about women's dowry, consequently, Ibn Sohak admitted his jurisprudential and religious poverty by saying, "All people are more jurisprudent than Omar" or as in another narrative, "All people are more knowledgeable than Omar" with an addition in some of them which says, "even housewives"?! We ask once again: What made Ibn Sohak antecede Ameer Almo'mineen Imam Ali(as)? Did not Ibn Sohak himself say, "Without Ali, Omar would have got annihilated"? Did not Ibn Sohak say also, "I seek refuge with Allah from living among a folk which you are not among them O Abo Al Hasan"?[170] Did not Ibn Sohak say, "O Allah, do not send down a hardship on me unless Abo Al Hasan is at my side"?[171] Did not Ibn Sohak say also, "O Abo Al Hasan, may Allah do not spare me for a hardship which you are not for it nor in a country where you are not in"?[172] Did not Ibn Sohak say also, "O Ibn Abee Talib, you continue to reveal every uncertain and explain every provision"?[173] Did not Ibn Sohak say also, "May Allah do not let me remain after you O Ali"?[174] Did Ibn Sohak say all that because Ameer Almo'mineen Imam Ali(as) rescued people from the injustice of Ibn Sohak or from his fabricated lie; pelting, or did the priests of Saqeefa court want to insert the name of Ameer Almo'mineen Imam Ali(as) in these distorting

plays to legitimize them? Where is the knowledge of Ibn Sohak while he admits his religious, jurisprudential, legal and judicial bankruptcy? What are the circumstances which brought Ibn Sohak and made him occupy that post which was supposed to be filled by the rooted in knowledge' who carries the knowledge of prophethood? If women failed to give birth to like Ameer Al-mo'mineen Imam Ali(as), who has given precedence to Ibn Sohak over Ameer Almo'mineen Imam Ali(as) to manage the affairs of people, rather, who is that woman who gave birth to Ibn Sohak so that he dares and antecedes the pure Itra(ra) who are from pure wombs?!!!

Thus, the above handling indicates that pelting is a Sohaki fabrication and has no relation with Islam. Pelting, in itself, is a barbaric crime which Allah(swt) will not legislate in any revealed Book. It is a savage and cruel punishment which can't be prescribed by Allah(swt) for who fornicates. Islam gave consideration even to an animal at the time of slaughtering so that it shall not suffer, how would it legislate a legislation that tortures the fornicator with pelting till he dies. Due to its credulity and barbarism, pelting was a punishment by which the polytheists used to threaten the previous prophets of Allah(swp) so as to silence them from proclaiming truth. Quran says, ﴿They said, "O Shuaib, we do not understand much of what you say, and we see that you are weak among us. Were it not for your tribe, we would have stoned you. You are of no value to us."﴾[175] Another Quranic verse says, ﴿If they discover you, they will stone you, or force you back into their religion; then you will never be saved.﴾[176] Another Quranic verse says, ﴿ He said, "Are you renouncing my gods, O Abraham? If you do not desist, I will stone you. So leave me alone for a while."﴾[177] Another Quranic verse says, ﴿They said, "We see an evil omen in you; if you do not give up, we will stone you, and a

painful punishment from us will befall you."﴾[178] There is another Quranic verse which says, ﴿I have taken refuge in my Lord and your Lord, lest you stone me.﴾[179] The above Quranic verses explain, to the contemplator, the barbaric and savage extent to which the polytheist used to reach in their threat to the prophets and believers. Moreover, the above Quranic verses show that pelting was at the tip of the tongue of the polytheists so also it was on the tip of the tongue of Ibn Sohak.

Pelting punishment is part of the conspiracies of distorting the Islamic religion which had been initiated by the poles of Saqeefa who were just facades of dangerous circles which were experienced in distorting religion. It seems that those circles were managing the affairs of Muslims during the eras of the poles of Saqeefa and whoever walked on their path. The evidence for that is the measures which Ibn Abee Qohafa, Ibn Sohak and those who followed their suit had taken to fight Nabawi Tibyan and Nabawi Sunna. The measures which have been taken by the poles of Saqeefa with regard to Nabawi Tibyan and Nabawi Sunna seem to be bigger than to be produced by the rancid intellects of Ibn Abee Qohafa and Ibn Sohak. It can be said that neither Ibn Abee Qohafa nor Ibn Sohak, Ibn Affan, Omayyads or those who came after them were true rulers. Rather, it is the Jews and Christian coulisses which were managing the affairs of Muslims through facades which pretend Islam. Those coulisses dealt with the process of distorting of Islam in a way that represents the norms of history in distorting religions. In other words, the distorted legislations of other religions have been employed in the attempt to distort Islam also and, in the process, the poles of Saqeefa were just stupid soldiers and idiot pawns of those coulisses which were managing the affairs from the background. In this regard, we can say that Muslims fell into what the prophet(swp) had warned them

against falling in; that is following the Jews and Christians. The prophet(swp) said, "Verily, you would follow the norms of who had been before you; a hand's span by a hand's span and an arm's span by an arm's span and even if they enter into a hole of a lizard you will follow them into that."

Due to their following the followers of other religions, the so-called Ahlul Sunna did not understand even the clear texts in Quran. For example, the priests of the Saqeefa court said of amputating the hand of the thief while Quran said of cutting and not amputation. Because Quran can't amputate the hand of a thief, just for stealing, and turn him into a handicapped person who is incapable of even purifying himself. In fact, implementing the amputation of hands now will fill up the palaces of ruling and its divans with those whose hands are amputated, eat and purify themselves with a single hand if they were at all purifying themselves! Moreover, Quran did not specify the rich or the poor thief nor the stealer of public or private money, rather, it specified the punishment in a general way, but the priest, who legislate for the unjust rulers, excluded the stealer of public money from hand-cutting! As Quran specified whipping the fornicator without classifying whether he/she was married or unmarried so also it specified cutting of the hand of the stealer without classifying whether the theft was for a public or private property. However, this particularization and branching of punishment is a Sohaki behavior which has political and distorting motives and it has been followed by the priests of Saqeefa court throughout history.

The donkeyed people continued to believe in Ibn Sohak's fabrications who converted Nafila (non-obligatory) prayer into Jama' (congregational) prayer and thus throwing the commandment of the prophet(swp) to the wind. Ibn Sohak put the donkeyed public on the path of believing the nonsenses of the priests later

on, therefore, they believed in the narrative of the so-called Aashura fasting and falsely attributed it to the prophet(swp) so as to distance people from considering that day as a day of grieving over the tragedies of Ahlulbeit(as) in general and Imam Al Hosain(as) in particular. The narrative claims that when the prophet(swp) migrated to Al Madeena, he found the Jews fasting on that day. The priests of Saqeefa court claim that the prophet(swp) asked them about the reason behind fasting that day. The priests of Saqeefa court claim that they informed the prophet(swp) that it is the anniversary of Mosa's survival from the design of Pharaoh! In this disgraceful way the fabricated narrative projects the prophet(swp) as if he is learning from the Jews although the prophet(swp) prevented people; Ibn Sohak was one of them, from learning from the people of the Books. Will the prophet(swp) prevent people from an act while he himself commits it? The priests of Saqeefa court projected the prophet(swp) as if he became a follower of the distorted teachings and legislations of the Jews although Islam had nullified whatever before it. How does the prophet(swp) contradict himself by commanding people not to learn from the people of the Books and then he himself learns from the Jews? Did not the prophet(swp) rebuke Ibn Sohak for his attending of Saturday lessons of the Jews by saying to Ibn Sohak, "Are you doubting it O Ibn Al Khattab? By the One in Whose Hand is my soul, I got it for you fair and pure. Don't ask them about something that they may answer you with a truth and you may not believe it or they may answer you with a false and you may believe it. By the One in Whose Hand is my soul, if Mosa were alive, he has no option but to follow me."? Did not the prophet(swp) warn Muslims against imitating the followers of other Books by saying, "'Verily, you would follow the norms of who had been before you; a hand's span by a hand's span and an arm's span by an arm's span and

even if they enter into a hole of a lizard you will follow them into that.' Those who were around him asked him, 'O messenger of Allah, do you mean Jews and Christians?' The prophet replied by saying, 'Then whom?'" Is not imitating the Jews by celebrating the surviving of Mosa(as) a kind of following the norms of the Jews? What the priests of Saqeefa court claim in this context is one of the indications of the Talmudic and Omayyad influence on those who call themselves scholars, but they are nothing more than Rabbi tools who waded in religion by distortion and indulged in the intellects of the herds, idiots and morons by Judaizing and Christianizing. If the prophet(swp) had commanded Muslims to celebrate for the surviving of Mosa(as) by fasting Ashura, why did not he command them to celebrate the settlement of the ship of Noah(as) on the Judi or for the surviving of Ibraheem(as) from the fire or for the recovery of Ayyoob(as) from disease or for the coming out of Yosof(as) from the well or for the victory of Solaiman(as) over Balqees or for Yoonos(as) who was thrown out by the whale or for Jesus(as) who was raised and survived killing?

Moreover, the text of the narrative itself contradicts each other. The beginning of the fabricated narrative claims that when the prophet(swp) migrated to Al Madeena, he inquired the Jews about reason behind their fasting on that day. The end of the fabricated narrative claims that the prophet(swp) decided to fast Tasoo'a and Aashura (the ninth and the tenth day), but he 'died' before fasting them. Here, everyone who has a bit of intellect discovers that the narrative is baffled, panicked and contradictory and this exposes it fabricated nature. The prophet(swp) stayed in Al Madeena for eleven years while the fabricated narrative suggests that the prophet(swp) had stayed in Al Madeena for only one year; the period between the date of the prophet's asking the Jews and the date of executing his intention to fast Tasoo'a and Aashura,

however, the fabricated narrative claims that the prophet(swp) 'died' before fasting them!! Thus, the text of the fabricated narrative suggests that the prophet(swp) had stayed in Al Madeena for only one year and this reveals the baffling, panicking, contradiction and bad intention in the text of the fabricated narrative. What are these contradictions under which the sick, debilitated and collapsing Bakri religion is characterized by? Did not those stupids realize that the so-called Ashura fasting is an Omayyad lie to distract the attention of the people from the anniversary of the murdering of Imam Al Hosain(as) so that people do not know the truth, grieve for the mourning of Ahlulbeit(as) and curse their enemies since Saqeefa and until the Judgement Day?

Those fabricated and false narratives had been believed by the herd and idiots who sucked the milk of ignorance, idiocy and the potentiality of stupidity from the breasts of their mothers who did not give birth except to the symbols of idiocy, stupidity, educational waste and moral fall. Their offspring had been and would remain true representatives of the educational waste who took such fabricated narratives as a religion, debated against scholars and insisted on remaining a ruminator of the milk of ignorance which he drank from his ignorant mother and he demands others to be a stupid like him, indeed, everyone sees people with an eye of his disposition!! Did not those hear the Quranic verse which, in the tongue of the prophet(swp), says, ﴿I only follow what is inspired in me﴾? Does he who has a bit of intellect think that the prophet(swp) learns from Jews? Is not this from the false claims which challenge the prophethood and refute the meaning of the previous Quranic verse?

The fabrication of the Sohaki verse of pelting was part of a ring in a chain of the Talmudic influence upon the poles of Saqeefa. We see this in the way Ibn Abee Qohafa deals with that

Jew lady who was performing Roqia Shar'ia for Aaesha by using the Book of the Jews! Ibn Abee Qohafa permits the Jew lady to perform Roqia Shar'ia for Aaesha by using the distorted book of the Jews! He accepts also this conduct from Aaesha who brings a Jew lady to perform Roqia Shar'ia for her! Rather, Ibn Abee Qohafa orders the Jew lady to perform Roqia Shar'ia for Aaesha from the 'Book of Allah'; meaning the distorted book of the Jew! The expression of Ibn Abee Qohafa 'Book of Allah' is the Jews book which Ibn Abee Qohafa and his daughter Aaesha were still believing in! Because the Jew lady can't perform Roqia Shar'ia by using Quran! This reflects the power of the Talmudic influence on some of those who are called 'senior Sahaba'! Nevertheless, the priests of Saqeefa court ask Muslims to take half of their religion from Aaesha who does not know how to perform Roqia Shar'ia for herself from Quran and she brings a Jew lady to perform it for her from the book of the Jews! Which undermining of intellect is this?! These are few examples from the structure of the Jewish culture which was controlling over the poles of Saqeefa and through them Islam has been penetrated by the Talmudic legislations. Ibn Sohak and his daughter Hafsa were in love with the Jewish teachings and books. Once, Hafsa had read to the prophet(swp) the story of Yosof(as) from Jewish references. The prophet(swp) got angry on her as he had become angry on Ibn Sohak for the same reason as we have seen earlier. The owner of the intellect may imagine the type of intellects which were surrounding the narrow circle around the prophet(swp) and which do not value the status of his prophethood and message nor do they understand them. Rather, they bring distortions from the previous books, provoke him and anger him. They overlooked that he is a prophet among them, connected with the revelation and Islam nullifies what is before it. Moreover, all the decisions and deeds of Ibn

Abee Qohafa, Ibn Sohak, Ibn Affan, Aaesha and Hafsa; the lovers of the Jews and their Rabbis, were reflecting the fact that they were, deadly, striking the joints of Islamic religion. This indicates that there were backrooms which were managing the process of conspiring against Islam and the poles of Saqeefa and whoever walked on their path were not, but executive facades which were suitable and symmetrical with the motives of the distorters. They were implementing, with unmatched sincerity, what had been designed in those back coulisses. Therefore, we can assert that the Jew lady in Aaesha' room was not to perform Roqia Shar'ia for her, but to make her drink deep from the Jewish heritage. In this way, Samarian calves had been created so as to disfigure the image of Islamic religion and its pure people.

Therefore, the contradictory Talmudic penetration appeared in the body of the Islamic legislations and teachings through those fishy and mysterious narratives which can't assert the details of its content in a coherent manner. In Al Bukhari, it is narrated, "It is narrated by Abdullah Ibn Abee Awfa that the prophet had pelted Ma'iz and Al Qamideyya. But we do not know whether he had pelted before the verse of whipping or after it."[180] Had anything of that kind happened ever? Is it possible to prove the existence of a legislation or determine the fate of a human through this suspicious way which the history and its priests can't assert it? The narrator himself doubted the occurrence of pelting which is falsely attributed to the prophet(swp) whether it was before the verse of whipping or after it. Here, the objective researcher in history realizes that the narrator is not qualified for narration and it is not possible to depend on what he narrated. Do not there other more reliable and authentic narrators than this so that the society can specify and explain a crucial matter like this? The Quranic verse pertaining to the punishment of the fornicator is clear. It

prescribed whipping without differentiating between married or unmarried person. Depending on a Talmudic legislation to claim that the prophet(swp) had pelted is a false and fabricated claim. The prophet(swp) will not implement on any human a Talmudic legislation even if that person was a Jew because the prophet(swp) was sent to all people and his message is a nullifier of what was before it and that the non-Muslims in the Nabawi society were subject to the Islamic laws and not the distorted laws of the Jews. Allah(swt) commands the prophet(swp) to judge them according to what is revealed to him and it is not possible for the prophet(swp) to be a representative of other books which Allah(swt) had proved for him that they are distorted. If a non-Muslim person who committed a crime was brought to the prophet(swp), he implements on him what is revealed to him and he will not seek help of an alternative legislation nor will Allah(swt) allow him to take a soul by depending on distorted books just because of fornication after marriage. Moreover, even the verdict of Torah can't be pelting for the fornicator because Allah(swt) will not legislate a barbaric punishment like this just for fornication after marriage. The rule of Allah(swt) is contradictory at all. Moreover, the prophet(swp) commanded to expel, and not pelting, the fornicator who claim that he has a child from a woman who is married to another man. Moreover, the prophet(swp) did not command to pelt the woman. The prophet(swp) says, "The child is attributed to the one on whose bed it is born and the fornicator has no right (expelled by stone)."[181] This means that the person who claims that he has a child from a married woman, with whom he committed fornication, he is expelled even by stone and this is what the prophet(swp) meant by the word 'stone'. How would the prophet(swp) say of expelling the claimer of the child from a married woman who is married to another man and he does not judge to pelt her? Moreover, the prophet(swp) will not

bring from himself, or from books which he knows that they are distorted, a legislation that decides the death of a human. Legislation is from Allah(swp), either through Quran or Hadith which is a revelation also, but it does not contradict Quran. Quran had confirmed that the previous books are distorted and altered. Quran says, ﴿And We gave them precise rulings. They fell into dispute only after knowledge came to them, out of mutual rivalry. Your Lord will judge between them on the Day of Resurrection regarding the things they differed about.﴾[182] Nobody can confirm that the authentic Torah had prescribed pelting for the married fornicator. Quran had confirmed for us that the people of Torah made the permitted by Allah(swt) prohibited and made the prohibited by Allah(swt) permitted. Therefore, Allah(swt) would not allow His prophet(swp) to take a text from the distorted books of the Jews so as to decide the life or death of a person.

Thus, it becomes clear that all the narratives pertaining to pelting are fabricated narratives. The poles of Saqeefa and their priests have lied on Allah(swt) and inserted the legislations of killing in everything. The poles of Saqeefa and their priests did not care for the blood which Allah(swt) had protected except in the course of justice. They did not only decree to pelt the married fornicator, but also decreed to kill the abandoner of the prayer, the refuser to pay Zakat and even the refuser to pay a rob of tying a camel to the usurper. The poles of Saqeefa and their priests did not heed the Quranic warning against lying on Allah(swt) and His messenger(swp). Allah(swp) says, ﴿Who does greater wrong than someone who fabricates lies about Allah, or denies His revelations? The guilty will never prosper * And they worship, besides Allah, what neither harms them nor benefits them. And they say, “These are our intercessors with Allah.” Say, “Are you informing Allah about what He does not know in the heavens or on earth?”

Glorified be He, High above the associations they make.)[183] The fabricated narratives pf pelting created a historical debate. When the priests of Saqeefa court could not prove their authenticity, they tried to protect their idol Ibn Sohak by claiming that they have been fabricated during the Abbasi era. But their claims can't acquit Ibn Sohak because their main historical books prove the involvement of Ibn Sohak in spreading this fabrication and his attempt to distort Quran.

Ibn Sohak and Wine: A Story of Historical Passion

Ibn Sohak was having an extraordinary story with wine which has been prohibited by Allah(swt). Ibn Sohak toyed with the matter of the prohibition of wine. He permitted drinking wine if it is neutralized by water. Rather, Ibn Sohak was drinking it with an unmatched gluttony. It is narrated that, "A drunk nomad was brought to Omar Ibn Al Khattab. Omar tried to find an excuse for him. When he failed, he said: 'Detain him and when he becomes sober whip him.' Then Omar ordered to bring the remaining of the wine, he ordered for water, he poured it on it to break (neutralize) it and then he drank and wined those who were sitting with him. Then he said, 'If its Satan conquers you (you can't avoid drinking it), then neutralize it with water in this way.' He, very much, loved strong drinking."[184] It is narrated also that Ibn Sohak said, "If you are afraid of the strength of wine, break it with water."[185] Look at the saying of Ibn Sohak, 'If its Satan conquers you'!! Ibn Sohak allows people to submit to Satan's conquering and drink wine! Saeed Ibn Al Mosseib says, "Thaqeef tribe received Omar with wine. He ordered to bring it to him. When he made it near his mouth, he disliked it. He ordered for water, broke it and said, 'Do it in this way.'"[186] Even when Ibn Sohak was on the bed of death, it was said to him, 'Which drink-

ing is loved most for you?' He said, 'wine.'![187] Strangely, Ibn Sohak was having a private strong wine from which he used to drink from after breaking it with water. The narrative says, "A nomad Arab drank from the wine of Omar. Therefore, Omar whipped him. The nomad said: 'I drank from your wine.' Omar said to him, 'I have whipped you for your inebriety.' Then, Omar ordered to bring his wine for him. He broke it with water and then drank from it and said, 'Whoever doubts the strength of his wine, he shall break it with water.'"[188] In this way, Ibn Sohak was experienced in specialized dealing with the composition of wine and then drinking it. If a person another than him drinks from it, he will get drunk. Ibn Sohak was a confident theorizer and a specialized in how to compose wine in such a way that it does not cause inebriety! It is narrated that when Ibn Sohak came to Al Sham, the people of Al Sham complained for him about the toughness of the epidemic of their environment and they said to him, "'Nothing heals us except this wine.' Omar said, 'Drink this honey.' They said, 'Honey does not heal us.' Shall we arranger for you, from this wine, some amount which does not inebriate?' He said, 'Yes.' They cooked it till two third of it has gone and the third remained. They brought it to Omar. Omar put his finger into it and held his hand and saw it elasticizing. He said, 'This Tila' (juice of the grape) is just like the Qitran (tar) of the camel.' Omar permitted them to drink it and they drank it. Obada Ibn Al Samit said to him, 'By Allah, you permitted it.' Omar said, 'No, by Allah, I do not permit something for them which I have prohibited nor do I prohibit something for them which I have permitted.'"[189] Look at Ibn Sohak's toying with words so as to oppose the Quranic and Nabawi commandments and put himself in the position of a legitimizer and prohibitor! Another narrative about the drinking of Al Sham people and Ibn Sohak's licensing them to drink wine says,

"He (Ibn Sohak) drank from it and his companions drank and he said, 'What good is this! Give Muslims from it' They gave Muslims from it. They continued in this situation, but a man got intoxicated from it. The Muslims whipped him with their shoes and said: 'Drunken.' The man said, 'Don't kill me. By Allah I have not drunk except what Omar gave us.'"[190] Ibn Sohak describes the repugnant drink as a good drink! He glorifies what Allah(swt) had forbidden! Is not this, which has been done by Ibn Sohak, a confirmation of the warning which had been released by the prophet(swp), "After me, my nation will drink wine and call it with other than its real name and their leader would assist them in drinking it."?[191]

In this way, Ibn Sohak had introduced himself as a chemical engineer of wine who is specialized in a special Sohaki composition of wine. This is Ibn Sohak by whom the priests of Saqeefa court made headache for us with his alleged piety and that the revelation agrees with his opinion and that he is 'leader of the believers'! Is this state of affair makes him a 'leader of the believers' or a 'leader of drunkards'? Is this state of affair makes him a 'leader of the believers' or a 'leader of addicts'? Is not this deed of Ibn Sohak a toying with the Islamic legislation? Is not the less of the inebriant forbidden? Is not permitting the forbidden and forbidding the permitted an opposition to Allah(swt) and His messenger(swp)? Did not Ibn Sohak hear the Quranic verse which says, (O you who believe! Intoxicants, gambling, idolatry, and divination are abominations of Satan's doing. Avoid them, so that you may prosper)?[192] Did not Ibn Sohak hear the saying of the prophet(swp), "Whatever intoxicate in large quantities, a small quantity of it is forbidden."?[193] Is not what Ibn Sohak had done contradictory to the legislations of Quran and the saying of the prophet(swp)? Is not this an oppression for the self and people, a corruption and

corrupting of the society and a love to see immorality spread in the society? Where is the straightforwardness of Ibn Sohak?

Ibn Sohak was an addict of strong wine. He was searching for excuses for himself so as to violate the limits of Allah(swt). Ibn Sohak says, "We drink this strong wine so as to digest the meat of the camels in our stomachs so as to avoid its harm. Whoever doubts the strength of his wine, he shall mix it with water."[194] In a theorizing way, Ibn Sohak also said, "Nothing digests the meat of these camels in our stomachs except strong wine."[195] He said also, "I am man of ineffective stomach or inflammatory stomach. I drink this strong wine. It mitigates my stomach."[196] Ibn Sohak was drinking strong wine up to the last moment of his life. After being stabbed by Firuz Nahawandi (Abo Louloua)(as), the doctor wanted to know the depth of the stabbing, therefor, he ordered Ibn Sohak to drink something. Ibn Sohak preferred wine over milk. Amr Ibn Maymoon said, "I witnessed Omar when he was stabbed. A strong wine was brought to him and he drank it."[197]

Ibn Sohak's culture of wine became one of the traditions which are inherited a generation after generation. It is narrated by Abee Muslim Al Khawlani that he performed Haj and entered to Aaesha. She asked him about Al Sham and its coolness. He started telling her. She asked him, 'How do you bear its coolness?' He said, '…...They drink a drink which is called Tila.' She said, 'Allah is true and the prophet has conveyed and I heard him saying, 'Some people of my nation drink wine and they call it by other than its name.'"[198] Aaesha narrated that the prophet(swp) had said, "The first thing of which name will be changed in Islam is wine which will be called Tila' (juice of the grape)."[199] In this way, the Hadith of the prophet(swp) condemns Ibn Sohak and classifies him as one of those who disobey Allah(swt) and his messenger(swp) by committing things which are forbidden in the Islamic religion.

Ibn Sohak and the Bid'a (Heresy) Divorce

The Bid'a divorce is a divorce that had been fabricated by Ibn Sohak. By fabricating Bid'a divorce, Ibn Sohak violated the Islamic legislation, and penetrated the family and society system, consequently, this led to great social disasters which resulted from Ibn Sohak's abandoning of the teachings of Quran and the Sunna of the prophet(swp). By what right does Ibn Sohak toys with the Godly legislation pertaining to divorce? Did not Ibn Sohak hear the saying of Allah(swt), ﴿Divorce is allowed twice. Then, either honorable retention, or setting free kindly. It is not lawful for you to take back anything you have given them, unless they fear that they cannot maintain Allah's limits. If you fear that they cannot maintain Allah's limits, then there is no blame on them if she sacrifices something for her release. These are Allah's limits, so do not transgress them. Those who transgress Allah's limits are the unjust. * If he divorces her, she shall not be lawful for him again until she has married another husband. If the latter divorces her, then there is no blame on them for reuniting, provided they think they can maintain Allah's limits. These are Allah's limits; He makes them clear to people who know﴾?[200] Did not Ibn Sohak hear how the prophet(swp) had handled such those cases among Muslims? One of the narratives from Ibn Abbas in which he says, "Rokana divorced his wife a triple Talaq in a single sitting. But he was very sad about her. The prophet asked him, 'How did you divorce her?' He said, 'Thrice.' The prophet asked, 'Was it in a single sitting?' He said, 'Yes.' The prophet said, 'That is a single divorce. Return her if you want.'"[201] In another narrative the prophet(swp) was told about a man who divorced his wife three divorces altogether. The prophet(swp) got angry and said, "Is the Book of Allah being toyed with while I am still among you?"[202] Thus, the Quranic verses and Hadiths stipulate that divorce is two times and

each of them is followed by a return either without marriage contract during Idda or with a marriage contract after Idda. If divorce occurs for the third time, there is no returning unless the divorcee marries from another man and fails again in her new marital life and gets divorced, at then, the first divorcer can return her, if they wanted, by marrying her again with a new marriage contract. Then, it become legally known that the woman whose husband had divorced her for the third time, after two divorces and two returns, shall not return to him for the third time unless she fails in her marriage from another man. Her failure in her marriage from another man and her divorce from him is that which permit her to return to her first divorcer if they wanted provided that this process shall not be completed in a theatrical way as it is happening now in some societies which claim that they are Sunna and try to circumvent on law by naming the marriage of the divorcee from another man as legitimizer! In Islam, there is no marriage which is called legitimizer marriage. The second marriage shall not intrude into the line or marry her as legitimizer, but as a serious husband who wants to marry from the divorcee and continue with her in a permanent marital life. In other words, her marriage from another man shall be with the intention of continuity in the second marital life and not only to evade the Quranic forbidding. If the second marriage also fails and the second husband divorces her, then she can marry from her first divorcer if he wants to marry her again.

However, Ibn Sohak had waded in this regard also in his own way and violated the Quranic and Nabawi stipulations. Ibn Abbas says, “Divorce during the era of the messenger of Allah, Abo Bakr and two years of Omar’s era a divorce of three as a single divorce. Omar Ibn Al Khattab said, ‘Verily, people have begun to hasten in a matter in which they were required to observe respite. So, if we had imposed it on them and he imposed it on

them.'"[203] In another narrative, Ibn Al Sahba' said to Ibn Abbas, "'Were not the three divorces in a single sitting during the era of the messenger of Allah and Abu Bakr a single divorce?' He said, 'It was so, but during the era of Omar, people began to pronounce divorce frequently, therefore, he permitted them to do it (to treat pronouncements of three divorces in a single sitting as three).'"[204] Thus, Ibn Sohak turned the commandment of Allah(swt) and His messenger(swp) upside down. He violated the Quranic legislation and the Sunna of the prophet(swp). Ibn Sohak considered the rule of the three divorces in a single sitting and in a single moment equal to the rule of three separate divorces although they are considered, as per Quran and Nabawi Sunna, as one divorce only. Due to this great Sohaki violation of the Quranic stipulation and the Nabawi Sunna, a lot of people deviated from the pure teachings of Quran and Nabawi Sunna, followed Ibn Sohak's deviation and started pronouncing the three divorces in a single session and consider it as three divorces and this is the fatal injustice which has been sanctioned for them by Ibn Sohak against women in particular and family-integration in general. Thus, those who claim that they are Sunna have abandoned the intended Quranic meaning from the third divorce as that which is preceded by two divorces and two returning as in the saying of Allah(swt), ﴿Divorce is allowed twice. Then, either honorable retention, or setting free kindly. It is not lawful for you to take back anything you have given them, unless they fear that they cannot maintain Allah's limits. If you fear that they cannot maintain Allah's limits, then there is no blame on them if she sacrifices something for her release. These are Allah's limits, so do not transgress them. Those who transgress Allah's limits are the unjust. * If he divorces her, she shall not be lawful for him again until she has married another husband. If the latter divorces her, then there is no blame on them for reuniting, provid-

ed they think they can maintain Allah's limits. These are Allah's limits; He makes them clear to people who know.﴾ But if the husband says to his wife: 'You are divorced, you are divorced, you are divorced' in a single sentence, moment and sitting, it is considered as single divorce. However, Ibn Sohak considered it as three divorces although they have been said in single sentence and a single moment. Due to this Sohaki deviation, the woman who is divorced by three divorces in a single sentence and singe moment can't return to her divorcer even if he wants to return her. Therefore, the Bid'a of 'legitimizer marriage' has appeared so as to rescue the reckless husband who passed three divorces in a single sitting while the Islamic legislation puts a prevention from all this as per the meaning of the previous Quranic verses and their implementation by the prophet(swp) as per the previous Hadiths.

Thus, Ibn Sohak becomes a violator of the Quranic teachings and the Nabawi practice. He contributed to the destruction and disintegration of Muslim family, loss of children and mixture of lineages. In fact, Ibn Sohak subjected the society to the greatest social, behavioral and psychological disaster which is continuing, till today, in some societies like India. Such this Sohaki divorce caused the moral deviation of some divorcees. They became an easy prey in the hands of those who line up to disgrace the honor of people! Moreover, Ibn Sohak caused a great injustice to women in the society which calls itself a Sunna society, but it does not implement the Sunna of the prophet(swp), rather, it became a victim of the legislative deviations of Ibn Sohak. Here also it becomes clear that the so-called Sunna had abandoned Quran and the Sunna of the prophet(swp) and followed the Bid'a of the poles of Saqeefa in general and the deviation of Ibn Sohak in particular. They could not realize that Ibn Sohak had targeted family stability and integration and the legal system of marriage and divorce as a

whole. Weak-spirited and ignorant people exploited this Sohaki breach of the Godly legislation and the crack which Ibn Sohak had created in the wall of the Muslim society to oppress women, demolish houses, scatter families, mix lineages and disintegrate the society.

The questions which raise themselves here are: Did Ibn Sohak ascend the pulpit of the prophet(swp) so as to go along with people in their whims as the priests of other religions do or to discipline people by religion, explain the Godly and Nabawi legislation for them and return them to it if they deviate from it? Did not Ibn Sohak hear about the Godly legislation which has been implemented by the prophet(swp) in his Sunna or was Ibn Sohak's violation of the Quranic text and the noble Nabawi practice in this regard part of the agenda of fighting the Godly legislation represented in Quran which the poles of Saqeefa claimed that it is sufficient for them? Was the Nabawi implementation of the Quranic legislation pertaining to divorce among the Hadiths which the poles of Saqeefa had burnt, erased and prevented people from handling and disseminating them? By decreeing Bid'a divorce, Ibn Sohak opened the way for the desires of the ignorant people and he ran with them the way the mare runs identically with the horse. In fact, Ibn Sohak became like the priests of other religions now who fulfil the wishes of the gays, lesbians and deviants! Instead of gathering people as the prophet(swp) had done and addressing them to remind them of the Quranic teachings and its legislation and the pure Nabawi Sunna and its practices, Ibn Sohak had gone along with people in their deviation and decreed their oppression to women and their dismantling of the family. If people hasten and deviate from what Allah(swt) and His messenger(swp) had explained to them, should Ibn Sohak go along with them or straighten and correct them? Is the true successor of the

prophet(swp) reforms people if they become corrupt or goes along with their corruption? Does this method of Ibn Sohak follow what Allah(swt) had revealed and adherence to the Sunna of the prophet(swp) or a violate both of them? Does this method of Ibn Sohak follow the commandment of the Quranic verse in which the prophet(swp) says to his successor, ﴿Take my place among my people, and be upright, and do not follow the way of the mischief-makers.﴾ or violate it? Where is Ibn Sohak from the Quranic legislations and Nabawi Sunna? We say to those who follow Ibn Sohak, how do you call yourselves Sunna, rather, how do you call yourselves Muslims? Unless they mean the legal Islam which does not have except uttering the two testimonies only and this has been done by Abdullah Ibn Abee Saloal?! Does not Islam mean surrendering to the commandments of Allah(swt) and His messenger(swp)?

Many societies which call themselves Sunni, for example the Muslims in India, suffer from this wrong Sohaki practice of divorce. This Sohaki divorce led to emerging of legislative and legal controversy that exhausted the Muslim society there and made Muslims appear as if they have a gap in their religious legislation and made Hindus appear as if they are leading a reformation movement in the religion of Muslims so as to save them from this gap. Thus, this Sohaki legislation had disfigured the image of Islam before the non-Muslims and unfortunately non-Muslims and even the Indian Muslims do not know that it is a Sohaki legislation and it has no relation with Islamic religion.

Here, I repeat those question which I have raised in the past: Why do we find the decisions of Ibn Sohak always endeavor to demolish higher values which Allah(swt) wants among His worshippers such as getting protected against astray, avoiding wine consumption, getting protected against fornication through Mut’a

marriage and Mut'a Haj, restricting divorce by three separate divorces so as to preserve the family and giving the reconciled hearts from the stipulated share so as to widen the circle of societal harmony and attract non-Muslims for Islam and distance the evil of the obstinate from Islam and Muslims? Why was Ibn Sohak against guidance, mental consciousness, joints of proper morality and behavior, family stability and societal harmony? Was he having personal problems with these aspects? If people do not abandon the Bid'a of Ibn Sohak in this regard and return to the legislation of Allah(swt) and His prophet(swp), the society will continue to suffer from various types of problems.

Ibn Sohak: Fabricator of Taraweeh Prayer

Really, it is something strange that people disobey the commandment of the prophet(swp), obey the Bid'a of Ibn Sohak, pray a Nafila (supererogatory prayer) in congregation, nevertheless, they claim that they are worshipping Allah(swt) and following the Sunna of the prophet(swp) while the prophet(swp) had forbidden praying a Nafila in congregation! This means that the society is drowned in a terrible ignorance and an unmatched donkeying! Praying a Nafila in congregation and taking that as a means of worshipping in the month of Ramadan is an insertion of a great Bid'a into the duty of fasting a great month and this threatens the correctness of the fasting in this virtuous month. In fact, the society has never found any spirituality from the so-called Taraweeh prayer which is performed by the followers of Ibn Sohak. How does the person perform the obligation of fasting the great month and then he mixes it with disobeying the prophet(swp)? Is not this considered a damage to the fasting of the virtuous month? Why do all the worshippers of those who call themselves Sunna have a defect; either increasing, decreasing, violating of Quran or breach-

ing the Sunna of the prophet(swp)? Whoever is praying the so-called Taraweeh in congregation does not know that his prayer has been prohibited by the prophet(swp) and in fact he is performing the deviation of Ibn Sohak and not the Sunna of the prophet(swp)! This prayer which people call it Taraweeh and they pray it in congregation and in that large number of Rak'at and from the first night of the starting of Ramadan month had not been legislated by the prophet(swp) and the prophet(swp) had not called it Taraweeh at all. Then, does he who perform that Nafila prayer worship Allah(swt) with what the prophet(swp) had done or with what Ibn Sohak has fabricated although Ibn Sohak himself did not practice it? Ibn Sohak himself did not pray that what they call it Taraweeh!

In fact, the prophet(swp) had prayed some Nafilas in the nights of Ramadan in the Masjid. Some Muslims tried to pray behind him while he was praying those Nafilas, but he did not accept that. The prophet(swp) wanted Muslims to pray those Nafilas individually either in Masjid or at their homes so as to bring out their homes from the state of graveyards by performing some Nafilas at homes. When he saw their insistence on performing those Nafilas behind him, the prophet(swp) started praying them in his house. However, some 'Muslims' insisted on praying Nafila behind him. They asked him to come out so as to lead them in prayer. With a Jahilia insolence, some 'Sahaba' threw gravel at the door of the prophet(swp). This reflects a blunt and unmannered nomad Arabs behavior which did not understand religion nor did it, religiously, ascend at all. Imagine O, objective researcher in history. Imagine the extent of the backwardness of the understanding of those nomads who do not understand that the prophet(swp) was putting the foundation for rituals so that people follow him, but the nomads Arabs failed to understand the intention of the prophet(swp) and they wanted to steer the prophet(swp) according to their

own desires. This is a violation of many Quranic and Nabawi stipulations which commanded people to follow the Sunna of the prophet(swp) and warned them against fabricating what the prophet(swp) does not accept. In fact, these nomad Sahaba were the fertile soil into which Ibn Sohak had planted the Bid'a of Taraweeh.

The prophet(swp) continued on this method of praying the Nafila of Ramadan individually till he martyred. After the martyrdom of the prophet(swp), many people continued, during the era of the first usurper; Ibn Abee Qohafa, to pray, individually, as the prophet(swp) commanded them to do; either at homes or in Masjid until a period from the era of Ibn Sohak. However, Ibn Sohak, then, ordered them to pray it in congregation and hence he violated the Nabawi directives. Ibn Shihab says, "I went out in the company of Omar Ibn Al Khattab in a night of Ramadan to the Masjid and found people praying in different groups…Omar said: 'In my opinion, I would better collect them under the leadership of one reciter.' He made up his mind and collected them behind Obai Ibn Ka'ab. Then I went out with him in another night and the people were praying behind their reciter. Omar remarked, 'What a good Bid'a this is!'"[205] In this way, Ibn Sohak 'thought' to collect people in a Nafila prayer and when one of the Sahaba called it 'Bid'a', Ibn Sohak decorated it by the word 'What a good Bid'a this is!' Hence, Ibn Sohak made Muslims relapse. Let's ask Ibn Sohak: Is there is good Bid'a and a bad Bid'a according to the legal meaning of Bid'a? From which religion did Ibn Sohak bring the concept of 'What a good Bid'a this is!'? How can it be 'What a good Bid'a this is!' while the prophet(swp) had strongly rejected it? Indeed, it is 'Bid'a', rather, 'What a wretched Bid'a this is' because it permitted what the prophet(swp) had rejected and therefore it is a Bid'a which is in fire. In fact, Ibn Sohak bears the sin of that Bid'a. Ibn Sohak prides himself by opposing the prophet(swp) and

considers the Bid'a which he fabricated as 'What a good Bid'a this is'! Thus, whoever practices what is called Taraweeh, he is practicing Bid'a itself as Ibn Sohak himself had admitted it. Whoever practices what is called Taraweeh now, he is not practicing the Sunna of the prophet(swp), rather, he is practicing the Bid'a of Ibn Sohak and thus he becomes a disobedient to the prophet(swp), rather, he becomes in the level of those who graveled the door of the prophet(swp). Stupidly, the so-called Sunna society thinks that it is spiritualizing itself. In fact, it had never found any spiritualization in that at all because it is not possible to get spiritualized by disobeying the prophet(swp). Those who are practicing this Bid'a find satisfaction by parading their hypocrisy through it, but they never find the satisfaction of the true worshipper. Many of those who perform the Bid'a of Ibn Sohak, stand in the front line before the cameras and shed tears, but they consume others' wealth by unjust means, kill the soul which Allah(swt) had sanctified except in the course of justice, betray trust and commit great sins although they socially pretend by the Bid'a of Taraweeh prayer. Indeed, it is the religiosity of the hypocrites and has been manufactured by the hypocrites!

In every step which he took, Ibn Sohak was keen on burying the Sunna of the prophet(swp) as if he did not hear the saying of the prophet(swp) to Bilal Ibn Al Harth, "'Know.' He said 'What to know O messenger of Allah?' The messenger of Allah said, 'Whoever revives a Sunna of my Sunna which has been made to die after me, then, for him a reward similar to whoever acts according to it, without decreasing anything from their reward. Whoever fabricates a misleading Bid'a which does not please Allah and His messenger, then, he shall receive sins similar to those of whoever acts according to it without decreasing anything from the sins of people.'"[206] Thus, what is the attitude of the priests of

Saqeefa court towards Ibn Sohak who made the Sunna of the prophet(swp) to die and revived what the prophet(swp) had forbidden? What is the attitude of the priests of Saqeefa court towards Ibn Sohak who moved contrary to the stipulations of Quran and the teachings of the prophet(swp)?

According to the above Nabawi Hadith, whoever practices the Bid'a of Taraweeh can't claim that he is Sunni, rather, he is a Sohaki and he does not have the right to call himself a Sunni unless he wants fabricate lie on the prophet(swp) and the fabricator of lie on the prophet(swp) gets a chair in the fire. Every true Sunna shall say as Ameer Almo'mineen Imam Ali(as) had said, "I would never leave Sunna and opt for the saying of anyone" and distance himself from the Bid'a of Ibn Sohak. Why do not those who call themselves Sunna follow their Nasibi priest Abdullah Ibn Omar and take a position with regard to Bid'a of Taraweeh similar to that which Abdullah Ibn Omar had taken with regard to Mut'a of Haj? Do not they claim that all their Sahaba are stars and by whichever of them they follow, they get rightly guided?! They have to say with regard to what they call Taraweeh as the Nasibi Abdullah ibn Omar had said, "should I follow the command of my father or the command of the messenger of Allah?"

Ibn Sohak and Distortion of Azan

Ibn Sohak continued in altering the genuine Islam and establishing a Saqeefa Islam that paves the way for a second Jahilia. At the time of the prophet(swp) the Azan (call for prayer), for Fajr (Sobh) prayer in particular and the rest of prayers in general, was different from what we hear now. It was not containing 'prayer is better than sleeping'. Ibn Sohak distorted the Azan which was at the era of the prophet(swp) by adding that expression. Malik in his Mowata' says, "…he was told that the performer of

Azan came to Omar calling him for Sobh (early morning) prayer. He found him sleeping. He said: 'Prayer is better than sleeping.' Consequently, Omar ordered him to add it to the Azan of Sob-oh."[207] Thus, again Ibn Sohak inserted his own opinion in what the prophet(swp) had accepted. Who is the Azan caller who came to Ibn Sohak with a fabricated text and the latter inserted it into the text which had been accepted by the prophet(swp)? Is not in the saying of the Azan caller and Ibn Sohak's accepting it and inserting that saying into Azan an instigation of human psychic to compare between sleeping and prayer? Does not the text reveal Ibn Shak's inability to wake up for Sobh prayer? Did not Ibn Sohak know that Allah(swt) excuses the sleeping person, rather, Allah(swt) had sent down drowsiness on the land of battlefield itself to increase the tranquility of the believer? Allah(swt) says, ﴿Then after the setback, He sent down security upon you. Slumber overcame some of you.﴾[208] In another context Allah(swp) says, ﴿He made drowsiness overcome you, as a security from Him. And He sent down upon you water from the sky, to cleanse you with it, and to rid you of Satan's pollution, and to fortify your hearts, and to strengthen your foothold.﴾[209] Did Ibn Sohak want to wince people with this expression which seems to be designed in such a way that it knows that human psychic in its weakest moment; that are the moments of sleeping, and make it compare between sleeping and prayer, consequently, it repels from prayer so as to continue sleeping? Is not it possible for the text 'prayer is better than sleeping'; in the openness of its meaning, to mislead people, consequently, they abandon sleeping in favor of a continuous prayer? Will Allah(swt) accept an open text like this in its open meaning? Who said to Ibn Sohak that prayer is better than sleeping? Is there a Godly or Nabawi stipulation of that kind? Is this addition into Azan a spontaneous addition from the Azan caller or cooked in

the backrooms which were undertaking the task of distorting Islam and Ibn Sohak was accomplishing agenda that coincides with their motives? Did Allah(swt) and His prophet(swp) neglect the explanation of the importance of prayer and sleeping so that Ibn Sohak comes to explain them? Did Allah(swt) leave his legislations incomplete so that Ibn Sohak comes to complete them?

Moreover, Azan at the time of the prophet(swp) was containing the expression 'Come to the best work' which was coming after the expression 'Come to success', but Ibn Sohak prohibited the saying of 'Come to the best work'. He claimed that people may depend on prayer and abandon Jihad! What a stupid jurisprudence that was! While drowsiness for believers was a source of security and a cause of victory in Jihad, but for Ibn Sohak prayer became more important than sleeping while it is less in value than Jihad! Who will perform Jihad except he who prays sincerely? Who will get victory in Jihad except on whom Allah(swt) sends down drowsiness and sleeping so that his self-assurance increases? Who loses sense of security in Jihad and other than Jihad except he who does not sleep at all? It seems that Ibn Sohak was not knowing the essence of prayer and Jihad! Had not the believers been performing Jihad with the prophet(swp) and at the same time praying after him when they hear 'come for the best work'? Was Ibn Sohak thinking that Jihad is better than prayer? Will he who does not consider prayer as the best work and does not pray it with faith and piety, perform Jihad with faith and fixedness? Is it by dropping the expression of 'come to the best work' which had been accepted by the prophet(swp) in calling for prayer, the status of Jihad will rise up above the status of prayer or will that conduct of Ibn Sohak make prayer complete and qualifies people for faithful fixedness in Jihad? Is not that Sohaki banning of 'come to the best work' a targeting of the rite of prayer as it had been set by the

prophet(swp) so that people perform it as the prophet(swp) accepted and performed it? Is not what the prophet(swp) had accepted as an Islamic rite shall be adhered to? Is not venerating the rites of Allah(swt) and His messenger(swp) from the piety of hearts? Was Ibn Sohak pious? Does Ibn Sohak have the right to toy with the religion of Allah(swt) and the method of the prophet(swp)? Is this religion, the religion of Ibn Sohak or the religion of Allah(swt), His messenger(swp) and Ahlulbeit(as)? Where is the respect of Ibn Sohak to the method which had been established by the prophet(swp) for people and commanded them to follow it? What Ibn Sohak has done was an altering wading in the religion of Allah(swt) and the Sunna of His prophet(swp). Here, we have the right to ask: Are those who call themselves Sunna, performing Azan according to the Sunna which had been accepted by the prophet(swp) or according to the Bid'a which has been brought by Ibn Sohak into Azan? How do they call themselves Sunna while they departed what the prophet(swp) had accepted and they followed what has been fabricated by Ibn Sohak?

As far as the testimony of 'I bear witness that Ali is the saint of Allah', is concerned, this is what the prophet(swp) had said and commanded people to believe in. The researcher who has intellect thinks that the text 'I bear witness that Ali is the saint of Allah' is that which pushed Ibn Sohak to change the form of Azan and insert his Bid'a and justify it in a stupid way so as to cover up his ulterior motive. Here, a question arises: Can they deprive Ameer Almo'mineen Imam Ali(as) from what Allah(swt) and His prophet(swp) had allocated for him? The prophet(swp) was the Weli (guardian) from Allah(swt) and thus he was the guardian over people. The prophet(swp) crowned Ameer Almo'mineen Imam Ali(as) in the same task, therefore, except a malevolent, Nasibi and hater of Ameer Almo'mineen Imam Ali(as), does not deny that he is the

Weli of Allah(swt) according to the stipulation of Quran which said, ﴿Your (real) Guardian (authority) is (no less than) Allah, His Messenger, and those believers; who conduct prayers and give alms while they are kneeling down.﴾ Moreover, the prophet(swp) proclaimed with a lot of texts which explain the above Quranic verse and the believers implemented it on the day of Ghadeer Kum in Azan. Even the good Sahaba have said that in Azan? In the book of Al Solafa fi Amr Al Khilapha, Shaikh Abdullah Al Maraqi Al Masri says that Salman Al Farisi(ra) mentioned the Welaya of Ameer Almo'mineen Imam Ali(as) in both Azan and Iqama after bearing witness of the message at the time of the prophet(swp). A man, who seems to be a Sohaki in vision and philosophy, entered to the prophet(swp) and said, "'O messenger of Allah, I heard something which I had not heard before!' The prophet asked: 'What is that?' The man said, 'Salman bore witness in his Azan, after bearing witness of the message, of Welaya to Ali!' The prophet said, 'You heard a good thing.'"[210] It is also narrated in the book of Al Solafa that a man who seems to be a Sohaki in inclination and motive has entered to the prophet(swp) and said, "'O messenger of Allah, in Azan, Abo Thar, after bearing witness of the message, bears witness of Welaya to Ali and says, -I bear witness that Ali is Weli of Allah-' The messenger said, 'It is like that, did you forget the day of Ghadeer Khum – whoever I was his Weli, Ali is his Weli? Whoever breaks his pledge, he breaks it to his own loss.'"[211] Thus, the prophet(swp) confirmed what the good Sahaba, who are loyal to the people of religion and knowledge, had proclaimed it! All that prove that Ameer Almo'mineen Imam Ali(as) is a guardian of every believer. Does a true believer deny this fact and work to eclipse it? Does not Ibn Sohak's banning of the Welaya testimony in Azan indicate that it is an extension of his preventing the prophet(swp) from writing his will on the day of

Razeyat Al Khamees in which the prophet(swp) wanted to document the name of Ameer Almo'mineen Imam Ali(as) as a Weli of every believer? Is not Ibn Sohak's banning of the expression 'I bear witness that Ali is the Weli of Allah' an extension of the participation of Ibn Sohak, along with the poles of Saqeefa, in preventing Ameer Almo'mineen Imam Ali(as) from undertaking the task of Welaya and succession over people after the martyrdom of the prophet(swp)? Where are those who claim that they are Sunna from what the prophet(swp) had accepted it, believers like Salman Al Farisi(ra) and Abo Thar(ra) had heard it, approved it and proclaimed it loudly in Azan? Does not this remind us of the command of the prophet(swp) to Ammar Ibn Yasir(ra) that if he sees all people go along a valley and Ameer Almo'mineen Imam Ali(as) goes along another valley, he shall follow Ameer Almo'mineen Imam Ali(as) and this makes Ameer Almo'mineen Imam Ali(as) a Godly and Nabawi Weli and we have to proclaim bearing witness of that as we bear witness of the two testimonies. What is that blatant antagonism and repugnance which Ibn Sohak nurses towards Ameer Almo'mineen Imam Ali(as)? Antagonism and repugnance of the poles of Saqeefa towards Ameer Almo'mineen Imam Ali(as) got manifest in all their conducts to the extent that they opted to demolish all aspects of Nabawi Sunna so as to bury the virtues of Ahlulbeit(as) in general and Ameer Almo'mineen Imam Ali(as) in particular.

All this confirms that Ibn Sohak had caused havoc of corruption in the Islamic legislation and waded in it a distorting and altering wading, consequently, he violated the handle of Islam, its legislations, laws and values. Did not Ibn Sohak hear the saying of the prophet(swp), "He who fabricates something in this matter (Islam) that is not of it, he will have it rejected (by Allah)."?[212] Is not Ibn Sohak's depriving the reconciled hearts from their share,

banning Mut'a marriage, banning Mut'a of Haj, decreeing Bid'a divorce, distorting Azan, fabricating pelting and permitting wine a fabrication in the matter of Allah(swt) and His messenger(swp) that is not of it and thus it will be rejected by Allah(swt)? Is not in all this a break away from the Godly and Nabawi text, a breaching of Islamic legislation and a violation of the handle of Islam and its teachings? Where is Ibn Sohak from the Godly texts and Nabawi Sunna? Where are the followers of Ibn Sohak for the Godly texts and the pure and clear Nabawi Sunna? Are the saying, deed and approval of the prophet(swp) more important or the fabrications of Ibn Sohak? Did those who call themselves Sunna make Ibn Sohak a legislator beside Allah(swt) and His prophet(swp)? Does not all this make Ibn Sohak the Samarian of the nation of the prophet Mohammed(swp)?

Ibn Sohak and Forbidding the Weeping upon the Deceased

No one denies that weeping is a natural human emotion just like laughing and it has many reasons. A human may weep for spiritual reasons; fear of Allah(swt) or drawing close to Him or ardent love for Him. Moreover, the human relations are ramified. Some of them are dominated by mercy, affection and love. A human may weep as a result of a happy or sad news according to the greatness of the matter or strength, weakness of the human or the extent of his patience when receiving or confronting that incident. When a person loses a person whom he loves, it is natural to weep. The prophet(swp) had never prohibited people from expressing their emotions through weeping. Rather, the prophet(swp) himself had wept, many times, in expression of grief, e.g. when he was visiting the tomb of his mother Aamina Bint Wahab(as). The prophet(swp) was weeping and causing the weeping of those who were around him. Moreover, the prophet(swp) wept on

the occasion of the death of his son Ibraheem(as) and he said that he does not say except what pleases Allah(swt). Al Bukhari narrates about the weeping of the prophet(swp) when he visited Sa'ad Ibn Obada who was ill. The prophet(swp) thought that he died. When he entered to him, he found him unconscious and he said, "'Had he died?' They said, 'No, O messenger of Allah.' The prophet wept. The folk saw the weeping of the prophet, they also wept. He said, 'Don't you hear? Allah does not punish for tears of the eye, nor for the grief of the heart, but he punishes for this; he pointed to his tongue.'"[213]

However, Ibn Sohak, and on the basis of his opposition to Quran and the Sunna of the prophet(swp) and his disobedience to them, was prohibiting weeping upon the deceased. He brought a fabricated narrative which, falsely, claim that the prophet(swp) had said, "The deceased is tortured in his grave for lamenting in grief on him."[214] The narrative says that when Ibn Sohak was stabbed, he fainted, a loud sound was made in grief for him. When he recovered his consciousness, he said, "Did not you know that the messenger of Allah said, 'The deceased is tortured by the weeping of his family on him?'"[215] This is an additional great fabrication brought forward by Ibn Sohak and it seems that he brought it from what he used to hear of the lessons of the Jews which he liked to hear and got addicted to them to the extent of angering the prophet(swp)! Aaesha herself was refuting the saying of Ibn Sohak about torturing of the deceased for the weeping of who weeps upon him. Refuting the claim of Ibn Sohak, Aaesha says, "…No, by Allah, it has never happened that the prophet said that Allah punishes for shedding of tears,…Then she said, Quran is sufficient evidence for you, ﴿No bearer of burden can bear the burden of another.﴾"[216] Thus, from where did Ibn Sohak bring this fabrication on the prophet(swp)? Will the prophet(swp) contradict Quran? Did not

Quran say, ﴿No bearer of burden can bear the burden of another﴾? Did not Allah(swt) say that there is a day for judgment? How does Allah punish the human after his death before the Day of Judgment and without reckoning him? Is not this an injustice while Allah(swt) made injustice unpermitted for himself and made it forbidden on his people? Are there after death or in the grave except the remaining of the body? How can there be a torturing in grave while Quran had projected the staying of even the criminals in the grave even if a long time passes and made it as if it was an hour? Does not Quran say, ﴿On the Day when the Hour takes place, the sinners will swear they had stayed but an hour. Thus, they were deluded﴾?[217] Does not Quran say, ﴿On the Day when they witness what they are promised, it will seem as if they had lasted only for an hour of a day. A proclamation: Will any be destroyed except the sinful people?﴾?[218] If there was a torture in grave, is it possible that the long time through which the criminals have stayed dead, becomes not more than an hour? How can there be a torturing in grave while Quran said, ﴿But when the Great Cataclysm arrives * A Day when man will remember what he has endeavored﴾?[219] Why does the human remember his deed only when the Great Cataclysm arrives and not in the grave? Where is the sense and memory in the grave? Did not Quran say, ﴿They are dead, not alive; and they do not know when they will be resurrected﴾?[220] Was Ibn Sohak contemplating in Quran? From where did Ibn Sohak bring that fabricated narrative which contradicts the Quranic stipulations? Is not the claim of Ibn Sohak that there is a torture in grave a fabrication and a strange penetration of the sound Muslim conscience? If the Talmudic priests of Saqeefa court claim that there is torture in grave, what is the fate of those who got drowned in seas and oceans and what is the fate of those who had been burnt and their ashes had been thrown into rivers and what is the

fate of those whose bodies are left to the eagles so that they eat up them and the animals finish up the remaining of their bodies?

Ibn Sohak transcended prohibiting weeping upon the dead to whipping those who weep upon their deceased. Thus, Ibn Sohak paraded his manhood on women! He was whipping women who weep upon their deceased. He whipped the sister of Ibn Abee Qohafa when she was weeping for the annihilation of Ibn Abee Qohafa and he did not give consideration for his companionship with Ibn Abee Qohafa nor did he respect that woman who was not doing anything except weeping upon her brother, consequently, she became one of the victims of the injustice of Ibn Sohak. Moreover, Ibn Sohak whipped a woman who congregated with other women to weep the annihilation of Khalid Ibn Al Waleed. He whipped her till her scarf fell down. People said to him that her scarf fell down. Ibn Sohak said, "Leave her to be whipped. She does not have sanctity."[221] Look O reader what whom they call him as 'Ameerul Mo'mineen' says about the honors and sanctities of others! He is denying her of any sanctity and this is a violation of the Islamic teachings which make sanctity for every woman! Where is the faith of Ibn Sohak and his piety? That woman also became one of the victims of Ibn Sohak. O reader, imagine a Mulla (man of religion) or a ruler comes to a house of condolence and whips women who weep till the scarf of one of them falls and he says, "Leave her to be whipped. She does not have sanctity"! What would be the position of any wise person from such this conduct? Will not people describe him as a moron and reckless and interfere to stop him?

Ibn Sohak's Ignorance of the Rules of Janaba and Tayamum

Ibn Sohak led an organized campaign to distort Islam by way of violating authentic stipulations of Quran and

Sunna. The historical events indicate that his distorting interference was part of an organized movement to distort Islam and Judaizing it. Every person deduces these facts through the sensitive axes in which Ibn Sohak had tried to enter to Islam as a counterfeiter and distorter. Tayamum, (alternative to ablution) in the absence of water, has been permitted by Islam through the saying of Allah(swt), ﴿If you are ill, or travelling, or one of you returns from the toilet, or you had contact with women, and could not find water, then use some clean sand and wipe your faces and hands with it.﴾[222] Quran repeated it in another position with the same meaning. There is also a historical narrative which tells us in the tongue of the Sahaba who says, "'we were in a travelling with the prophet …When Omar woke up .... He uttered Takbeer in a loud voice. ... the prophet woke up by … his voice…He (the prophet) called for water and performed ablution and he led people in prayer. When he finished prayer, he saw a man who did not pray with people. He said: 'What forbade you from performing prayer with people?' The man said, 'I became Junub (impure) and there is no water.' The prophet said, 'You should use earth for that would suffice you.'"[223] However, we find that Ibn Sohak had disobeyed those Quranic and Nabawi stipulations or failed to understand them although a human who has a bit of intellect will not fail to understand them. Ibn Sohak made a Fatwa which opposes them. It was narrated that a man came to Ibn Sohak and said, "'I became Junub and did not find water.' Omar said to him, ''Don't pray.' Ammar said to Omar, 'Don't you remember…I and you were in a military unit and we became Junub and did not find water. You did not pray, but I rolled in the dust and then prayed. The prophet said, 'It was enough for you to strike the ground with your hands, blow the dust and then wipe your face and palms.' Omar said, 'O Ammar fear Allah.' Ammar said, 'If you so like, I would not nar-

rate it.' Omar said, 'We will let you bear the burden of what you took upon yourself.'"[224] We observe in the text that the prophet(swp) had explained to people and Ibn Sohak the way of performing Tayamum in the absence of water, but Ibn Sohak prohibits the Junub to pray as he did not find water! It is clear that Ibn Sohak got embarrassed by the correction of Ammar Ibn Yasir(ra) to him. Therefore, Ibn Sohak terrorized Ammar Ibn Yasir(ra) instead of thanking him for correction and reminding. Was Ibn Sohak understanding the teachings of Quran and the Tibyan of the prophet(swp) or he was moving with him a body without intellect? Shamelessly, later on Ibn Sohak claims by saying, "The Books of Allah is sufficient for us" and launches campaigns to fight Nabawi Sunna! Ibn Sohak neither understood Quran nor did he permit Nabawi Sunna to explain Quran to people, rather, he violated both of them. Ibn Sohak's opposition to Ammar Ibn Yasir(ra) in this matter indicates that Ibn Sohak was insisting to ride the horse of his ignorance and legislate from himself in order to violate the Godly and Nabawi stipulations.

Ibn Sohak Transcends Legal Limit in Implementing Limits

Islam and its values are based on the principle of moderation; the principle of "Neither excess nor negligence." Islam prohibits extremism in anything and any form. Allah(swt) says, ﴿Thus We made you a moderate community.﴾[225] Any transcending of this tolerant moderation towards excess or negligence leads to transcending the limits of Allah(swt), consequently, injustice, which is forbidden by Allah(swt) and rather He cursed its committer, takes place. We have seen how the agenda of Saqeefa was loaded with excess or negligence and targeting the Quranic stipulation and Nabawi saying, deed and implied approval.

The incident of Abdulrahman Ibn Omar who drank wine explains for us the antecedence of people to Ahlulbeit(as) led to a lot of forms of excess and negligence. It is said that Abdulrahman Ibn Omar drank wine in Egypt. Amr Ibn Al Aas shaved his head and whipped him the legal punishment in the presence of his brother Abdullah Ibn Omar. However, when Ibn Sohak came to know about it, he ordered to bring him to Al Madeena and he, rudely, punished him the 'legal' punishment again although he was ill and cried saying, "You killed me O father."[226] Actually, Abdulrahman Ibn Omar died after a month of that punishment. Thus, Abdulrahman Ibn Omar was one of the victims of Ibn Sohak's injustice. Here, we have to ask: Did Ibn Sohak flog his son for inebriety or for drinking wine?!! If he had flogged him for inebriety, his son was not drunk at that moment. If Ibn Sohak had flogged his son for drinking wine, he had doubled the punishment on his son because Amr Ibn Al Aas had already flogged him. If Ibn Sohak flogged his son for drinking wine, what had Ibn Sohak done with his companion in travelling when the latter drank wine, from which Ibn Sohak himself drinks, till he became drunk? Did Ibn Sohak whip him for being drunk or for drinking wine? What is that toying with the Godly laws and legislations and creating justification for violating them?

When we search in history and realize the magnitude of Sohaki clear violations of the Quranic and Nabawi Sunna stipulations, nothing remains to us except to ask: What had made Ibn Sohak ascend and sit on the pulpit of the prophet(swp) and manage people although he was not knowing the verse of Tayamum in Quran and therefore he made Fatwa for the Junub who did not find water and permitted him not to pray? Is such a person suitable to ascend on the pulpit of the prophet(swp) and sit on it so that people may refer to him in the matters of religion? Was the reli-

gion of people in a good condition while Ibn Sohak was sitting on the pulpit of the prophet(swp)? Where was the intellect of people from the Hadith of the prophet(swp) which says, "among you is that who fights for interpretation (the meaning the Quran) as I have fought for its revelation"? Did Ibn Sohak fight for the correct interpretation or for the sake of organized distortion and Judaization of Islam? Where were the intellects of people from the Hadith of the prophet(swp) which says, "The command of religion would continue to be established till the judgment day and there would be twelve successors on them…"? Where were people from the Hadith of the prophet(swp) which says, "Religion would continue to be mighty and immune till twelve successors."? Was religion mighty with a person who does not know the rule for Junub who wants to pray, but he did not find water? Where were the intellects of people from the Hadith of the prophet(swp) which says, "I am the city of knowledge and Ali is its gate"? Did Ibn Sohak acted the role of the gate of the city of the prophet(swp) or opened the doors of ignorance and misleading? In fact, the ignorance of the majority of the Sahaba about the simplest aspects of religion was deep although the prophet(swp) had repeated them thousands of times in front of them, e.g. ablution and Takbeer upon the deceased, etc. Nevertheless, we find them that they have disagreed about it. What would be the condition of the intellects of people with regard to their knowledge about major things in religion? Therefore, it was easy for Ibn Sohak to alter and change religion because he was surrounded by an ignorant surrounding. Ibn Sohak changed the Islamic calendar from Rabee' Al Awwal which had been founded by the prophet(swp) as the beginning of the Islamic calendar, but Ibn Sohak shifted it to Moharram which was the beginning of the Jahilia year. Moreover, Ibn Sohak moved the Shrine of Ibraheem(as) which the prophet(swp) had put it close to

Ka'ba, but Ibn Sohak shifted it to a position where it was at the time of Jahilia. The prophet(swp) affiliated the child of adultery to the bed on which it was born, but Ibn Sohak affiliated it to the man who claims it to be his son and hence Ibn Sohak resurrected a Jahilia Sunna. Thus, Ibn Sohak brought back the Jahilia practices in many aspects of people's life. This indicates that Ibn Sohak was yarning to the first Jahilia and he strived to integrate many of its aspects in the life of Muslims and in this way Ibn Sohak continued the prompt Saqeefa effort to demolish genuine Islam and establish a second Jahilia. All this is just the tip of the iceberg of Ibn Sohak's violations of Quran and Nabawi Sunna. Along with the Sohaki violations of Quran and Nabawi Sunna, the Sohaki conspiracies also continued so as to distance Ahlulbeit(as) from their holy task among the nation so that the course of religion does not get corrected.

Ibn Sohak's Conspiracies to Distance the Matter from Ameer Almo'mineen Imam Ali(as)

Ibn Sohak admits to Ibn Abbas the reasons of the coup of the poles of Saqeefa against religion and the true people of religion. The poles of Saqeefa staged that coup although Quran had warned against that in the verse which says, ﴿Muhammad is no more than a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn on your heels?﴾ and in spite of the saying of the prophet(swp) to people, "If you make Ali your leader, though I do not see that you will do so, you will find him a guided guide who takes you to the straight path." However, the Jahili Quraish disliked that Ahlulbeit(as) combine between prophethood and succession. Therefore, Ibn Sohak justifies the coup by saying that Quraish "selected for itself and it became right and successful" according to his allegation. What right did

Quraish gain except evident astray which we have seen clear during the eras of Ibn Abee Qohafa, Ibn Sohak and those who followed their method? Why did Quraish chose other than what Allah(swt) and His prophet(swp) had chosen? Is it possible that Quraish becomes right after it refuses the protection against astray? How does Quraish become right while it is disobedient to Allah(swt) and the prophet(swp)? How does Ibn Sohak say, 'prophethood and succession do not come together in Bani Hashim'? Is not this the evident astray? Is the matter of legal succession a matter of Allah(swt) or a matter of Ibn Sohak and Quraish? That statement from Ibn Sohak to Ibn Abbas indicates that Ibn Sohak was from those who rejected the Alawi succession although their souls were certain of it, but out of wickedness. They were knowing that Ameer Almo'mineen Imam Ali(as) is the legal successor of the prophet(swp). Contemplate, O owners of intellect how does Allah(swt) bring out what the poles of Saqeefa conceal in their hearts! Ibn Sohak brings out what was fermenting within the hearts of the poles of Saqeefa and he, with all disgusting openness, admits their coup and usurpation of the rights of others as if what Quraish had done was something which Allah(swt), His prophet(swp) and sincere believers have accepted. It seems that Ibn Sohak thinks that people have forgot that the prophet(swp) had expelled him from his house on the day of Razeyat Al Khamees and ousted Ibn Abee Qohafa from the task of conveying religion or leading people in prayers. In fact, many people rejected the outputs of Saqeefa and in the context of their rejection, they faced killing, burning and mass graves.

After the Saqeefa coup by more than a decade, Ibn Sohak wanted to repeat another Falta with another scenario. He fabricated the so-called the Shura of six persons so as to distance Ahlulbeit(as) from undertaking the affairs of people. Ibn Sohak was

making way for; his masters, the Omayyads as he considered them the most suitable to accomplish the rest of Saqeefa agenda which paves the way to complete the establishment of the second Jahilia. In fact, Ibn Sohak was supporting his Omayyad masters just as an adamancy to Ahlulbeit(as). Due to his feeling of the low social status of his annexed and ignoble tribe, Ibn Sohak was seeing the Omayyads as the best alternative to inherit his detest, malevolence and antipathy to Ahlulbeit(as). Therefore, he was glorifying Muawiya and considering him the son of the master of Quraish. Ibn Sohak dives deep into his Jahilia and sense of inferiority and describes Muawiya as "son of the Master of Quraish" and "Kesra of the Arabs."[227] All the texts in which Ibn Sohak glorifies Muawiya show the abhorrence of Ibn Sohak to the prophet(swp) and Ahlulbeit(as). As we have seen, Ibn Sohak was glorifying Muawiya and arranging for him to take over the matter. Ibn Sohak was coordinating with Bani Omayya in order to surround religion and its symbols and remove them from the position of leading Muslims. He was ready to follow the dirtiest ways such as killing, slaughtering and imprisonment of Ahlulbeit(as) so as to distance them from succession. Therefore, Ibn Sohak fabricated the so-called Shura of the six persons and he made a group of ignorant people as counterparts to Ameer Almo'mineen Imam Ali(as) who is the soul of the prophet(swp). Rather, five of the members of the Shura of six were at the level of Ibn Sohak mentality and they do not come to the level of even the shoes of Ameer Almo'mineen Imam Ali(as). The motive of Ibn Sohak was to design the conspiracy in such a way that it excludes Ameer Almo'mineen Imam Ali(as) and his purged offspring(as) from the matter forever. Thus, the Saqeefa conspiracy against Ameer Almo'mineen Imam Ali(as) was an organized and long-term conspiracy.

As part of Saqeefa agenda, Ibn Sohak allowed the Omayyad to put the foundation of their kingdom so that they may stand permanently in the face of Ahlulbeit(as) who are the owners of the right. When Yazeed Ibn Abo Sofian got annihilated by plague, Muawiya imposed himself in the place of his brother without taking the approval of Ibn Sohak and Ibn Sohak himself did not oppose that at all. Rather, Ibn Sohak was lenient with Muawiya and his oppression on people. He was not giving consideration to whoever complains against the injustice of Muawiya as he promised Muawiya neither to question him nor to reckon him. Therefore, Ibn Sohak was replying those who complain against the injustice and irregularities of Muawiya by saying that he is "Kesra of Arabs" and he is the "son of the Master of Quraish" although Ibn Sohak knows that the prophet(swp) had cursed Muawiya and warned people against him. Moreover, Ibn Sohak was very well aware that the prophet(swp) had said, "I am the Master of the son of Adam and Ali Ibn Abee Talib is the Master of Arabs."[228] Did not Ibn Sohak hear the saying of Salman Al Farisi(ra) who says, "I entered to the prophet and I saw Al Hosain on his lap while he was kissing his cheeks and mouth and says: 'You are a master and a son of a master and a brother of a master.'"?[229] However, all that glorification of Ibn Sohak to Muawiya springs from the abhorrence and malevolence of Ibn Sohak towards the prophet(swp) and Ahlulbeit(as).

The conspiracy of the so-called Shura of the six persons was a pure effort from the corridors of the Sohaki and Quraishi antagonism towards Ahlulbeit(as) so as to implement the spirit of the ominous saying which goes, 'prophethood and succession do not come together in Bani Hashim' as if prophethood and succession are matters which are separate from each other according to the limited understanding of Ibn Sohak and Quraish. The conspir-

acy of the Shura of six persons was aiming to create a ramified extension of the method of Saqeefa that is hostile to Ahlulbeit(as), violates Quran and Sunna and distorts religion. Therefore, Ibn Sohak's motive was that whoever comes after him shall work according to what he called it Seera 'line of conduct' of the two 'shaikhs' (He and Ibn Abee Qohafa) in addition to what Ibn Sohak called the Books and the Sunna which he and Ibn Abee Qohafa were the first to violate them and demolish their teachings. All of us know that what is called the 'line of conduct' of the two 'shaikhs' is blatantly contradictory to the Book and Nabawi Sunna. Rather, the 'line of conduct' of the two 'shaikhs' was astray itself. How does not the 'line of conduct' of the two 'shaikhs' become astray itself as it deprived people from implementing the Hadiths of the prophet(swp) which say, "O people, I have left among you that if you follow them, you will never go astray; the Book of Allah and my Itra; my Ahlulbeit", "I leaving among you that if you stick to them, you will not go astray; the Book of Allah; a rope that is extended from the Heaven to the Earth, and my Itra my Ahlulbeit. They will not breakup till they come to me at the Pond. See how you take place of me with regard to both of them"? It becomes clear that the poles of Saqeefa were very well knowing that the path of guidance is embodied in the Book of Allah(swt) and the Itra(as). Therefore, Ibn Sohak added the condition of following the 'line of conduct' of the two 'shaikhs' because he was knowing that Ameer Almo'mineen Imam Ali(as) will not accept following the 'line of conduct' of the two 'shaikhs', therefore, he put it as a crippling condition for Ameer Almo'mineen Imam Ali(as) to ascend the chair of succession. Thus, Ibn Sohak wanted to distance Ameer Almo'mineen Imam Ali(as) from succession through a gathering that seems to be Shura in form, but it did not have relation with Shura in its essence.

The way Ibn Sohak formed what is called the Shura of six and his selection of the members of that alleged Shura indicate how the roles and the centers of powers are distributed in that group in such a way that guarantees excluding of Ameer Almo'mineen Imam Ali(as) and appointing who supports the agenda of Saqeefa. Moreover, Ibn Sohak had planted greed in the members of Shura who were conspiring against Ameer Almo'mineen Imam Ali(as) to demand succession in future and even he planted that in their offspring also. In this way, Ibn Sohak was putting obstacles not only in front of Ameer Almo'mineen Imam Ali(as), but also before his pure offspring(as) in future. Ibn Sohak, in an unmatched foxiness, pretended that he had not cooked anything and that he is leaving the matter to the people. When people demanded from him to appoint who will be in his place, he claims, "By Allah, I will not impose anyone on you whether I am alive or dead. If I appoint a successor, that who is better than me had appointed (he means Abo Bakr) and if I do not appoint a successor, that who is better than me had not appointed; (he means the prophet)."[230] This is a narrative attributed to Ibn Sohak through the priests of Saqeefa court who came later on to justify the coup of Saqeefa although Ibn Sohak himself had admitted that the prophet(swp) had appointed Ameer Almo'mineen Imam Ali(as) and Ibn Sohak himself had given his pledge of allegiance to Ameer Almo'mineen Imam Ali(as) in Ghadeer Khum. It is worthy to mention that the above narrative refutes the claim and lie of Aaesha that the prophet(as) had appointed Ibn Abee Qohafa and this claim had been refuted also by Ibn Sohak himself when he considered that the pledge of allegiance in Saqeefa was Falta. Thus, the coup line gets filled with open lie and clear contradictions which reveal to the owner of the intellect that the whole Saqeefa religion is a false religion.

When Ibn Sohak felt the approach of death, he said to his son, "Go to Aaesha and take permission from her for me to get buried in her room with the messenger of Allah and Abo Bakr."[231] As if Aaesha was an inheritor of that house! If the poles of Saqeefa consider that Aaesha was an inheritor of that house, why did they deprive Fatima(as) from her heritage from the prophet(swp)? How much would be the share of Aaesha from the eighth in which other eight women participate with Aaesha? Is this small share wide enough to contain the two graves of Ibn Abe Qohafa and Ibn Sohak or they had been entombed in a land which is an inheritance of Ahlulbeit(as)? Does a person get buried in a land which is an inheritance of his in-law? If the priests of Saqeefa court claim that Ibn Abe Qohafa and Ibn Sohak had been entombed; each of them in the share of his daughter, then, when the Nabawi material inheritance had been divided so that they can do so? Are the houses of the prophet(swp) entered without taking permission from all the legal inheritors? Did the cadaver of Ibn Abee Qohafa enter into the houses of the prophet(swp) without taking permission from all the legal inheritors of the prophet(swp)? Who had entombed Ibn Abee Qohafa there? Entombing Ibn Abee Qohafa and Ibn Sohak in the land of the inheritors of the prophet(swp) is a deed that emulates the deed of the Samarian of the nation of Mosa(as) who made for them a calf that they worship it and so also the two graves of Ibn Abee Qohafa and Ibn Sohak became a source of misleading for the owners of the shallow intellects which do not go deep into the essence of things and the Sunna of Allah(swt) in the Worlds. Due to the entombing of Ibn Abee Qohafa and Ibn Sohak beside the prophet(swp), the matter became misleading for a whole nation, therefore, this nation failed to know the truth and the people of truth so as to be loyal to them and discover the false and the people of false so as to renounce them.

When the Nasibi Abdullah Ibn Omar informed Aaesha about the demand of Ibn Sohak, she agreed and demanded from him to inform Ibn Sohak not to leave "the nation of Mohammed neglected"[232] and without a guardian and that he shall appoint somebody after him on them and that according to her thinking she worries discord on them as if the Saqeefa was not a discord and a Falta which ooze with evils as Ibn Sohak himself had admitted and Aaesha herself was part of the conspiracy of Saqeefa and its Falta. The above cunning saying by Aaesha reveals that she continued to exert all efforts so that succession does not go to Ameer Almo'mineen Imam Ali(as). However, the priests of Saqeefa court do not mind to make Aaesha wiser than the prophet(swp) himself. In fact, in order to hide facts and glorify their human idols, the priests of Saqeefa court do not mind to underestimate and even disfigure the image of the prophet(swp). We observe that they have made Aaesha catch sight of the importance of appointing a successor while they claim that Allah(swt) and His prophet(swp) had neglected this matter although all the aspects of establishing religion and its proper continuity had been completed during the time of the prophet(swp). The priests of Saqeefa court failed to know that throughout history and till today and even in the banana republics there are basis which are laid down by the ruler for the smooth shift of power after him, but the priests of Saqeefa court, falsely, claim that the prophet(swp) did not do that! Is it possible for the daughter of Ibn Abee Qohafa, whose Satan comes to her as the prophet(swp) says to her, to catch sight of the importance of Ibn Sohak's appointment of who will succeed him and she says to him not to leave "the nation of Mohammed neglected after him" while the prophet(swp) who is backed by the revelation, does not do that? As if the nation of the prophet Mo-

hammed(swp) had not become neglected during the eras of Ibn Abee Qohafa and Ibn Sohak.

Ibn Sohak fought everyone who has inclinations to give the pledge of allegiance to Ameer Almo'mineen Imam Ali(as). For example, when Ibn Sohak heard that Ammar Ibn Yasir(ra) considers Ibn Abee Qohafa's reaching to power as a Falta and promised that he will give his pledge of allegiance to Ameer Almo'mineen Imam Ali(as) after the annihilation of Ibn Sohak, he got angry and, malevolently, said, "There are men who say that the pledge for Abo Bakr was Falta. Verily, it was like that and succeeded, but Allah safeguarded against its evil…Whosoever of you gives pledges of allegiance to anyone without consultation with Muslims, then neither that person nor the person to whom the pledge of allegiance was given shall be supported, rather, both of them shall be killed."[233] Thus, Ibn Sohak admitted that the Saqeefa was a Falta and got completed and he warned people against repeating a Falta which he had committed in the past; that letting Ibn Abee Qohafa reach power in an illegal way. In another narrative Ibn Sohak says, "One should not deceive oneself by saying that the pledge of Allegiance which was given to Abo Bakr was Falta and it succeeded. No doubt it was like that, but is succeeded. However, Allah saved from its evil. Whosoever returns to like it, you shall kill him."[234] Insolently, Ibn Sohak claims that Allah(swt) had saved people from the evil of the Falta of the Saqeefa! As if attacking the house of Fatima(as), threatening to burn it, breaking her rib, killing her unborn child, depriving her from her rights, threatening to kill Ameer Almo'mineen Imam Ali(as), killing thousands of Muslims and capturing Muslim ladies and raping them was not an evil! Thus, Ibn Sohak admits, by his tongue, that the Saqeefa was not an Islamic choice or Shura, rather, it was a Falta choice and usurpation of people's affairs! If that was not evil, then what

is the evil according to Ibn Sohak? Rather, Ibn Sohak admits that whoever makes another Falta deserves to be killed and thus he had ruled upon himself, upon Ibn Abee Qohafa and upon the rest of the poles of Saqeefa to be deserving killing! In this way, we find the declarations of the poles of Saqeefa which condemn them. Allah(swt) brings out, through their own tongue, that the Saqeefa was a Quraishi usurpation of the Godly right which Allah(swt) and His prophet(swp) had been confined to Ahlulbeit(as). Therefore, Ibn Sohak got worried of another Falta that brings Ameer Almo'mineen Imam Ali(as) to power, therefore, he warned and threatened. This demolishes all claims that the outcomes of Al Saqeefa were results of Shura. Rather, they were the results of a Falta which is full of evil.

When the Nasibi Abdullah Ibn Omar returned to his father and told him that Aaesha asks him to appoint who will succeed him, Ibn Sohak said, "'Whom does she order me to appoint? If Abu Obaida were alive, I would appoint him. If Mo'az Ibn Jabal were alive, I would appoint him. If Salim; the slave of Abee Hothaifa, were alive, I would appoint him."[235] Look O, reader at this statement from Ibn Sohak which is full of foxiness, baseness and ignobility. We observe that Ibn Sohak had expressed his readiness to appoint Mo'az Ibn Jabal in the post of succession although Mo'az Ibn Jabal was from Ansar and this is opposing to the Quraishi convictions which insisted before the Ansar that succession shall not be undertaken except by the relatives of the prophet(swp) and they had exploited those convictions for the sake of taking over the succession and distancing Ansar from it, however, later on Ibn Sohak started throwing the Quraishi convictions to the wind and wishing if even Salim; the slave of Abee Hothaifa, so that he may appoint him as a successor because the latter was a Nasibi (dislikes of Ahlulbeit(as)) like him. That great transfor-

mation in the concepts of Ibn Sohak was based on giving succession to whom he is sure of having antagonism towards Ahlulbeit(as). Although Ibn Sohak had admitted that his appointment by Ibn Abee Qohafa was without consultation, but he claimed, "'The matter after me is Shura. I have made your matter Shura among you and it is composed of six persons from senior Muhajireen. They are: Ali, Othman, Talha, Al Zubair, Abdelrahman Ibn Oaf and Sa'ad Ibn Abee Waqqas.' He called for them and said to them: 'If five of you agree on one person, but one disagrees, kill him. If four of you agree on one person, but two disagree, kill them. If three of you agree and three of you disagree, then refer to my son Abdullah, to whichever of the three he arbitrates, the successor is from them. If the other three persons refuse, then kill them.'"[336] In another narrative, "If they do not accept the judgment of Abdullah Ibn Omar, you shall be with those whom Abdelrahman Ibn Oaf is among them, but provided that whoever is given the pledge of allegiance, shall promise to follow the 'line of conduct' of the two 'shaikhs' in addition to the Book of Allah and the Sunna of His prophet."[337] Look O, the owners of intellects to that Sohaki, bloody and Daeshi text which is full of the Fatwas of blood shedding and killing of Sahaba, only because disagreeing on who succeeds Ibn Sohak. In fact, Ibn Sohak had prepared a trap through which he wanted to get rid of Ameer Almo'mineen Imam Ali(as). Had not Ibn Sohak reached to power through a Falta as Ibn Sohak himself admitted? Had people agreed on Ibn Abee Qohafa? Why did Ibn Sohak decree to kill whoever does not agree on the succession of another person? Had people accepted Ibn Abee Qohafa's appointment of Ibn Sohak as his successor? Did not some Sahaba confront Ibn Abee Qohafa over his appointment of Ibn Sohak as his successor? Does opposing a pledge of allegiance shed the blood which Allah(swt) had sanctified except in the course

of justice? Did Ibn Sohak undermine, to such this extent, the blood of Muslims and the companions of the prophet(swp)? Is such a bloody and Daeshi behavior which fermented in Ibn Sohak part of the teachings of the genuine Islam? Ibn Sohak was knowing that the six men will split into two and actually that had happened. Therefore, he employed the centers of power in such a way that makes the conspiracy excludes Ameer Almo'mineen Imam Ali(as) and even kills his pure soul if he opposes the Sohaki conspiracy. It seems that Ibn Sohak had arranged that split intentionally, therefore, we can say that it was a vicious scheme just like that of Al Saqeefa. Ibn Sohak made Abdulrahman Ibn Oaf to overweight the balance of one of the two groups as Abdulrahman Ibn Oaf is loyal to Othman and not to Ameer Almo'mineen Imam Ali(as). In the first group, there was Ameer Almo'mineen Imam Ali(as), Talha and Al Zubair. The candidate of the first group was Ameer Almo'mineen Imam Ali(as). The second group consists of Sa'ad Ibn Abee Waqqas, Ibn Affan and Abdulrahman Ibn Oaf. The candidate of the second group was Ibn Affan. The task of Abdulrahman Ibn Oaf was to raise the condition of following the 'line of conduct' of Ibn Abee Qohafa and Ibn Sohak' and select whoever agrees to that. However, Ameer Almo'mineen Imam Ali(as) refused that condition and said, "I follow the Book of Allah and the Sunna of His prophet, but the 'line of conduct' of the two Shaikhs, no."[238] When Abdulrahman Ibn Oaf presented the condition before Ibn Affan, he accepted and thus he pledged to follow the contradictory! Abdulrahman Ibn Oaf threatened Ameer Almo'mineen Imam Ali(as) and warned him against objecting to the outcome. Abdulrahman Ibn Oaf said to Ameer Almo'mineen Imam Ali(as), "O Ali, I have looked into people's tendencies and noticed that they do not consider anybody better than Othman. Therefore, you shall not make way for them to kill you."[239] Here, the thread of

the conspiracy cooked against Ameer Almo'mineen Imam Ali(as) becomes manifest in a session which was called Shura, Wow! Thus, the poles of Saqeefa guaranteed the continuity of the marching of the long-term conspiracy against Ahlulbeit(as). Ameer Almo'mineen Imam Ali(as) was knowing the motives of Ibn Sohak, but he remained in the group to establish the evidence against them and prove that the folk were conspiring against Ahlulbeit(as).

Here some questions arise: Why was the 'line of conduct' of Ibn Abee Qohafa and Ibn Sohak inserted in the governance of people? Is there a root in Quran and Nabawi Sunna which commands people to follow the 'line of conduct' of Ibn Abee Qohafa and Ibn Sohak? If Ibn Abee Qohafa and Ibn Sohak were following Quran and Nabawi Sunna, why did the condition of following their 'line of conduct' appeared? Is not this an evidence that the so-called 'line of conduct' of Ibn Abee Qohafa and Ibn Sohak was opposed to Quran and Nabawi Sunna? Did not the two 'Shaikhs' violate Quran and fight Nabawi Sunna as we have seen? Did not Ibn Abee Qohafa and Ibn Sohak say, 'the Book of Allah is sufficient for us' so as to prevent the prophet(swp) from writing his will? Was not the saying of Ibn Abee Qohafa and Ibn Sohak 'the Book of Allah is sufficient for us' part of their conspiracy against Nabawi Sunna? Where were Ibn Abee Qohafa and Ibn Sohak during their eras? Did not they launch a fierce campaign against Quranic stipulations, burn Nabawi Sunna and prevent people from handling Sunna or disseminating it? Did not they fabricate a narrative so as to deprive Ahlulbeit(as) from the moral and material rights? Why did they integrate the 'Nabawi Sunna' in the 'Shura of six persons' and did not suffice by Quran as Ibn Sohak declared it on the day of Razeyat Al Khamees and according to their declared agenda which, openly, fights Sunna and punishes, cruelly, whoever deliberates and disseminates it? Did Ibn Sohak forget the

statement of Ibn Abee Qohafa in which he said to the people that what is between him and them is the Book of Allah(swt) only and not the Nabawi Sunna? If the line of conduct of Ibn Abee Qohafa and Ibn Sohak was compatible to genuine Islam, why did Ameer Almo'mineen Imam Ali(as) refuse to follow it? All of us know that Ameer Almo'mineen Imam Ali(as) does not reject except the false and the violator of truth. Is not the rejection of Ameer Almo'mineen Imam Ali(as) to follow the line of conduct of Ibn Abee Qohafa and Ibn Sohak a rejection of a false method that violates Quran and Nabawi Sunna? As the priests of Saqeefa court, falsely, claim that Ameer Almo'mineen Imam Ali(as) had given the pledge of allegiance to Ibn Abee Qohafa after six months of the martyrdom of Fatima(as), is it possible that Ameer Almo'mineen Imam Ali(as) gives the pledge of allegiance to Ibn Abee Qohafa and later on refuses to follow his line of conduct? Moreover, why did Abdulrahman Ibn Oaf include the line of conduct of Ibn Abee Qohafa and Ibn Sohak to Quran and Nabawi Sunna? Was Abdulrahman Ibn Oaf thinking that Ibn Abee Qohafa and Ibn Sohak were following Quran and Nabawi Sunna? Who is Abdulrahman Ibn Oaf to be made a decider of the matter of succession? Is not this a clear evidence that Abdulrahman Ibn Oaf was part of the conspiracy which targets Ahlulbeit(as)?

At the end of our handling of the deviant line of conduct of Ibn Sohak, we have to ask: Why was Ibn Sohak famous for rudeness and hardheartedness to the extent that nobody wishes his presence? Why was Ibn Sohak detesting Ahlulbeit(as)? Why did Ibn Sohak forbid Mut'a marriage and Mut'a of Haj? Why did Ibn Sohak permit the utterance of three divorces in a single sitting and thus contributed to family disintegration? Why did Ibn Sohak fight family stability? What is this organized Sohaki targeting of Islamic teachings, directives and values? Why Ibn Sohak targeting

whatever strengthens the family bond and establishes the society of purity, chastity and morality? Was Ibn Sohak yearning for the illicit? Is not all that from the strategies of the sons of adultery? Imam Ja'far Al Sadiq(as) had said that there are four characteristics in the son of adultery: First of them he detests Ahlulbeit(as) and the second is that he yearns for the illicit, the third is that he underestimates religion and the fourth is that nobody wishes his presence. Replay us O, priests of Saqeefa court: Was Ibn Sohak a son of adultery?

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113. Surat Fossilat: 44
114. Al Bukhari, Muslim
115. Surat Al Baqara: 187
116. Seyar A'lam Al Nobala' by Al Thahabi
117. Al Sarakhsi fi Al Mabsoot, Al Taftazani fi Sharh Al Maqasi, Al Asqalani fi Sharh Al Bari
118. Ahmed Hasan fi Al Baqoori Ma' Al Quran
119. Qasim Al Shamma' Al Rofa'I fi Zawaj Al Mut'a Halal
120. Ibraheem Abdel Hameed fi Nael Al Awtar by Al Showkani
121. Surat Al Baqara: 196
122. Muslim
123. Al Bukhari, Sunan Al Nisae bi Sharh Al Seyyooti
124. Ibid
125. Al Tirmizi
126. Ibid
127. Al Tirmizi, Tathkirat Al Hoffadh by Al Thahabi
128. Al Hakim fi Al Mostadrak, Mowatta' Malik
129. Surat Al Hijr: 9
130. Surat Al Ankaboot: 13
131. Surat Al Nisa: 50
132. Surat Al Ma'eda: 103
133. Surat Al An'am: 112
134. Surat Al Ma'eda: 38

135. Al Bukhari, Muslim, Al Tirmizi, Al Mosnad lil Homaidi, Mosnad Ahmed
136. Surat Hood: 72
137. Surat Yosof: 78
138. Surat Al Qasas: 23
139. Surat Al Shu'ara': 171- Al Saffat: 135
140. Surat Al Zareyat: 29
141. Surat Al Noor: 2
142. Surat Al Nisa' 25
143. Surat Al Noor: 33
144. Surat Al Ahzab: 30
145. Surat Al Ahzab: 31
146. Surat Al Noor: 6-9
147. Surat Aal Imran: 168
148. Surat Al Nisa': 15-16
149. Surat Al Forqan: 68-70
150. Surat Al Talaq: 1
151. Surat Al Nisa': 19
152. Surat Al Noor: 3
153. Al Baihaqi, Mosnad Ahmed, Al Darqotni, Abo Dawood, Al Nisae
154. Al Bukhari, Muslim, Ibn Maja
155. Fakhr Al Razi fi Al Tafseer Al Kabeer
156. Al Bukhari
157. Ibid
158. Muslim
159. Surat Al Baqara: 178
160. Mosnad Ahmed, Muslim, Abo Dawood, Al Nisae
161. Surat Al Ma'ida: 49
162. Mosnad Ahmed, Abo Dawood, Ibn Maja, Al Hakim fi Al Mostadrak, Al Baihaqi fi Al Sunan Al Kobra, Ibn Al Atheer fi Ja-

mi' Al Osool kama fi Tayseer Al Wosool, Mohib Al Deen Al Tabari fi Al Reyadh Al Nadhira, wa fi Thakhair Al Oqba, Al Qastalani fi Irshad Al Sari, Al Minnawi fi Faidh Al Ghadeer, Sibn Ibn Al Jawzi fi Tathkiratihi, Ibn Hajar fi Fat'h Al Bari, Al Aini fi Omdat Al Qari'

163. Al reyad Al Nadhira, Zakha'ir Al Oqba, Matalib Al Sa'ool, Manaqib Al Khawarizmi, Al Arbaeen by Al Fakhr Al Razi
164. Surat Loqman: 14
165. Surat Al Ahqaf: 15
166. Muslim, Al Bukhari
167. Abu Dawood, Al Tirmizi, Ibn Maja
168. Al Hakim fi Mostadeakihi
169. Nozhat Al Fodhala', Tahtheeb Seyar A'lam AlNobala', Sho'ab Al Iman by Al Bqaihaqi, Tafseer Al Qortobi Al Maliki, Seerat Omar by Ibn Al Jawzi, Sharh Nahj Al Balaqa li Ibn Abee Al Hadeed Al Shafi'e, Al Dur Al Manthoor li Al Seyyooti Al Shafi'e
170. Ahmed Ibn Hanbal fi Fadhail Al Sahaba, Abee Dawwod, Al Mottaqi Al Hindi fi Kanz Al Ommal, Al Hakim fi Al Mostadrak, Al Baihaqi fi Al Sunan Al Kobra, Ibn Sa'ad fi Al Tabaqat, Ibn Shaheen fi Al Tarqeeb fi Fadha'il Al A'mal, Ibn Abdel Bir fi Al Istee'ab fi Tamyeez Al As'hab, Al Minnawi Fi Faidh Al Ghadeer, Al Balathri fi Ansab Al Ashraf
171. Al Mottaqi Al Hindi fi Kanz Al Ommal, Al Tabari fi Zakha'ir Al Oqba, Kifayat Al Talib, Al Hadhrami fi Waseelat Al Ma'al
172. Al Azraqi fi Akhbar Mecca, Ibn Shaheen fi Al Targheeb wal Tarheeb, Al Hakim fi Al Mostadrak, Al Baihaqi fi Al Sho'ab
173. Al Mottaqi Al Hindi fi Kanz Al Ommal
174. Al Kawarzmi fi Al Manaqib, Al Jowaini fi Fra'id Al Simtain, Al Minnawi fi Faidh Al Ghadeer, Mohib Al Deen Al Tabari fi Thakha'ir Al Oqba, Al Amrisari fi Arjah Al Matalib

175. Surat Hood: 91
176. Surat Al Kahf: 20
177. Surat Maryam: 46
178. Surat Yaseen: 18
179. Surat Al Dokhan: 20
180. Al Bukhari, Muslim
181. Ibid
182. Surat Al Jatheya: 17
183. Surat Yoonos: 17-18
184. Mosnad Ahmed fi Jami' Masaneed Abo Haneefa
185. Al Nisa'e fi Al Sonan Al Kobra
186. Sunan Al Nisa'e
187. Sunan AlBaihaqi
188. Al Mosannaf li Ibn Abee Shaiba, Al Iqd Al Fareed, Al Jassas fi Ahkam Al Quran
189. Mowatta' Malik
190. Al Bosairi fi Ithaf Al Khairah AlMaharat bi Zawa'id Al-Masaneed Al Ashara, Tareekh Dimashq by Ibn Asakir
191. AlMostadrak, Al Dur Al Manthoor, Sunan Abee Dawood, Kanz AlOmmal, Mojamma' Al Zawa'id, AlIsaba fi Tamyeez Al Sahaba
192. Surat Al Ma'ida: 90
193. Al Tirmizi
194. Al Sonan Al Kobra, Mohadharat AlRaghib, Kanz Al Ommal naqlan an Ibn Abee Shaiba
195. Jami' Masaneed Abee Haneefa
196. Ibn Abee Shaiba as in Kanz Al Ommal
197. Fat'h Al Bari Sharh Al Bukhari, Tareekh Al Kholafa' lil Seyyooti
198. Ibn Maja, Mosnad Ahmed, Al Hakim, Al Baihaqi
199. Al Hakim, Al Seyyooti, Al Thahabi fi Maizan Al I'tidal

200. Surat AlBaqara: 229-230
201. Mosnad Ahmed Ibn Hanbal, Al Sonan Al Kobra lil Baihaqi
202. Al Nisa'e
203. Muslim
204. Al Bukhari, Muslim
205. Al Bukhari
206. Al Mo'jam Al Kabeer, Al Tirmizi, Ibn Maja
207. Mowatta' Malik
208. Surat Aal Imran: 154
209. Surat AlAnfal: 11
210. Abdullah Al Maraghi fi Al Solafa fi Amr Al Khilafa
211. Ibid
212. Al Bukhari, Muslim, Al Arba'oon Al Niwaweyya
213. Muslim, Al Bukhari
214. Ibid
215. Al Tirmizi, Ibn Maja, Al Nisa'e
216. Surat Fatir: 18
217. Surat Al Room: 55
218. Surat Al Ahqaf: 35
219. Surat Al Nazi'aat: 34-35
220. Surat Al Nahl: 21
221. AlMosannaf li Abdel Razzaq Al San'aani, Al Mottaqi Al Hindi fi Kanz Al Ommal
222. Surat Al Nisa': 43
223. Al Bukhari, Muslim
224. Muslim
225. Surat Al Baqara: 143
226. Ibn Abee Shaiba fi Tareekh Al Madeena, Al Balathari fi Ansab Al Ashraf

227. Ibn Katheer fi Al Bidaya wal Nihaya, Ibn Abdel Bir fi Al Istee'ab, Tareekh Al Tabari, Al Thahabi fi Seyar A'lam Al Nobala'
228. Hiyat Al Awliya', Al Mojam Al Awsat lil Tabarani, Al Mojam Al Kabeer lil Tabarani, Al Hakim fi Al Mostadrak, Manaqib Ali by Ibn Al Maghazli, Tareekh Asbahan by Abo Al Na'eem Al Asbahani
229. Sharh Ihqaq Al Haq by Al Sayad Al Mar'ashi, Kitab Saleem Ibn Qais: Tahweeq Mohammed Baqir Al Ansari
230. Al Bukhari, Ibn Qotaiba, Muslim
231. Ibn Qotaiba fil Imama wal Seyasa
232. Ibid
233. Al Bukhari, Ahmed Ibn Hanbal, Ibn Hisham, Ibn Katheer fi Al Bedaya wal Nihaya, Al Haithami fi Majama' Al Zawa'ed wa Manba' Al Fawa'ed, Al Nisa'e fi Al Sonan Al Kobra, Al San'ani fi Al Mosannaf, Ibn Abee Shaiba fi Al Mosannaf fi Al Ahadeeth wal Aathar, Ibn Hibban, Al Bazzar, Al Asbahani fi Tathbeet Al Imama wa Tarteeb Al Khilafa, Al Mottaqi Al Hindi fi Kanz Al Ommal, Al Nahhas fi Al Nasikh wal Mansookh, Al Aajiri fi Al Sharee'a, Al Ya'qoobi fi Tareekh Al Ya'qoobi, Ibn Abee Al Hadeed fi Sharh Al Nahj
234. Al Bukhari
235. Al Tabari
236. Al Tabari, Ibn Qotaiba
237. Tabaqat Ibn Sa'ad, AlTabari
238. Al Shahristani fi Wadhoo' Al Nabee, Ibn Katheer, Al Tabari, Al ya'qoobi
239. Al Bukhari

Ibn Affan Era and the Production of Sins

Ibn Affan outwardly pledged to follow the Book and the Nabawi Sunna and accepted to follow the line of conduct of Ibn Abee Qohafa and Ibn Sohak while he knows that their line of conduct was not compatible with Quran and Nabawi Sunna. Rather, Quran and Nabawi Sunna were on a shore while the lines of conduct of Ibn Abee Qohafa and Ibn Sohak were on another shore. In fact, Ibn Affan was a rooted extension and consolidation of the agenda of the coup of Ibn Abee Qohafa and Ibn Sohak against religion. Ibn Affan was a sincere follower of their deviations from the genuine Islam, rather, he was a founder of his own deviations also which took the Saqeefa coup to dimensions which are more deviant. Ibn Affan dyed religion with blatant tribal dyeing which turned the remaining values of religion upside down and founded a reality in which Quran and Nabawi Sunna were completely eclipsed. In fact, Ibn Affan's arrival to power was an arrangement to complete the process of violating Quran and Nabawi.

Ibn Affan and his War against Nabawi Sunna

As Ibn Affan was an embodiment of the continuation of Saqeefa agenda which was antagonistic to religion and the people of religion, he lived up to fight Nabawi Sunna as Ibn Abee Qohafa and Ibn Sohak had done. He also committed himself, like them, to deprive Quran from its Nabawi Tibyan and depend on the interpretation of the priests of other religions such as Ka'ab Al Ahbar; the Jew, who pretended to be a Muslim so as demolish Islam from within. In this regard, Ibn Affan said, "It is

not permissible to anyone to narrate a Hadith which had not been heard during the era of Abo Bakr or Omar."[1] Because Ibn Affan knows that what had been handled during the eras of Ibn Abee Qohafa and Ibn Sohak was confined to aspects which do not express the exclusiveness of religion, therefore, Ameer Almo'mineen Imam Ali(as) refused to follow the line of conduct of Ibn Abee Qohafa and Ibn Sohak. What is this Affani decree which bans proclaiming the Hadiths of the prophet(swp)? Were all the narratives which had been narrated during the eras of Ibn Abee Qohafa and Ibn Sohak had been the Hadiths of the prophet(swp)? This anti-religion policy continued throughout the era of Ibn Affan. Ibn Affan did not only abandon Quran and Nabawi Sunna, but also all the Islamic teachings and turned religion into a ride for him, his tribe and clan. While war was blazing against genuine religion, arrangements were being made to qualify cadres who got education in the hands of the enemies of religion so that they may disseminate fabrications and distortions which target the purity of religion. Ibn Affan adhered to the Sohaki violation of religion and followed the Fatwas of Ka'ab Al Ahbar who found a high status during the eras of Ibn Sohak and Ibn Affan. It seems that by the end of Ibn Affan era, people like Anas Ibn Malik, Abo Horaira, Abdullah Ibn Omar, Abdulla Ibn Amr Ibn Al Aas, Ibn Abbas and Aaesha had completed their education and training in the hands of fishy circles, therefore, they prepared a heritage which was fabricated and, falsely, attributed to the prophet(swp) so as to disseminate it at suitable time, rather, they spread some of it during the first eras of Saqeefa. Those 'Sahaba'; the pupils of the priests of distorted religions, exploited the religious, ideological and interpretative vacuum which resulted from banning the handling of the Nabawi Hadith and Tibyan and they attributed to the prophet(swp) a lot of fabricated narratives.

Ibn Affan and the Jahili Saqeefi Trend

The era of Ibn Affan was an embodiment of the flourishing of a dark Jahilia which people had never seen before. Ibn Affan worked to complete the structure of the second Jahilia in all sense of the term. He completed the Jahili Saqeefi structure in its ugliest Jahilia image. Ibn Affan gave an unprecedented model of administrative, financial, tribal and racial corruption and anarchy. Ibn Affan indulged in injustice, inequity, hostility, killing of the Sahaba and offending them and consuming people's wealth through wrong means. Rather, Ibn Affan, by whose alleged modesty, the priests of Saqeefa court had made headache for us, had reached the farthest degrees of indecency and filthiness in offending Sahaba. In this way, the mushroom of the malicious tree of Saqeefa flourished during the era of Ibn Affan and its thorny and poisonous branches extended to harm all people.

Ibn Affan was immersed into partiality in favor of his family and tribe; Bani Omayyad, consequently, he produced institutionalized sins and injustice which affected the values of Islam and its legislations by complete demolishing and destruction. When Ibn Affan came to power, as a result of the malicious Sohaki conspiracy, Bani Omayyad cheered and entered to him applauding. Abo Sofian cheered with them and said, with unmatched insolence, "O Bani Omayyad! Snatch it the way the ball is snatched. By what Abo Sofian swears, I was always wanting it for you. It shall come to your lads by inheritance…There is neither paradise nor hell." Indeed, Abo Sofian had been wanting it to Bani Omayyad since the eras of his wars against the prophet(swp) and the believers and it has come to them in a plate of gold as a result of the act of Saqeefa and the conspiracy of Ibn Sohak which was antagonistic to Ahlulbeit(as). Look O, researcher in history into the expression of Abo Sofian

which says, “By what Abo Sofian swears”! By whom and by what does the Taleeq Abo Sofian swear? He who pretended to be a Muslim when conquering surrounded him, but he had never embraced Islam truly. Why did Abo Sofian point to whom he swears by a pronoun of denotation only? Why did not he state it openly? Does Ibn Sohak swear by Allah(swt) or by ellat and el ozza? Moreover, the saying of Abo Sofian, “Snatch it the way the ball is snatched” indicates the strength of tribal inclination which had been dominant. That tribal inclination had been conspiring against truth for a long time, rather, since the beginning of the Islamic Da’wa and this becomes clear from the saying of Abo Sofian, “I was always wanting it for you”. What Abo Sofian was wanting for the Omayyad was that they take over everything at the cost of truth and the bearers of truth. Moreover, Abo Sofian, insolently, denies the existence of Paradise or Hell! This proves that what Abo Sofian swears by is other than what who says, “By the One in Whose Hand is the soul of Mohammed” swears by! But that is the Taleeq Abo Sofian; the father of the Taleeq Muawiya who was ruling over Al Sham during the era of Ibn Sohak and he indoctrinated Al Sham as per the ideology of his father. Muawiya converted whomsoever he rules into scum and infidels who do not differentiate between the she-and-he-camel or between the Wednesday and Friday according to the conceding of the Taleeq Muawiya himself. At the end, the matter reached to the kinsfolk of Abo Sofian after he had spent all his life conspiring against religion, the prophet(swp) and the people of religion in spite of the warning of the prophet(swp) to Muslims that the kinsfolk of Abo Sofian and the kinsfolk of Al Hakam Ibn Abee Al Aas will cause the annihilation of the nation. Therefore, the prophet(swp) commanded Muslims to abandon them. Did Ibn Abee Qohafa and Ibn Sohak abandon the kinsfolk of Abo Sofian? Did Ibn Affan

abandon the kinsfolk of Abo Sofian and the kinsfolk of Al Hakam Ibn Abee Al Aas? No, never, because whoever breached the oath and betrayed Ahlulbeit(as), he will not pay attention to the warnings of the prophet(swp).

The arrival of the Omayyad; Ibn Affan, to power was the beginning of the appearance of the Omayyad state in its blatant shape and the expansion of the power of Tolaqa', hypocrites and cursed, over all Muslim countries. It is Ibn Abee Qohafa who had founded its structure by appointing Yazeed Ibn Abo Sofian a ruler over Sham. Later on, Ibn Sohak was not having an option but to accept Yazeed's appointment of his brother Muawiya as his successor. Ibn Sohak indulged in polishing Muawiya, strengthening him, overlooking his mistakes, turning blind eye on the complaints of people against him and, later on, arranging the so-called Shura of six to enable Ibn Affan; the Omayyad, to reach to power so that he becomes a Hijazi extension of the Omayyad power which had been rooted in Al Sham and aspired to conquer Hijaz, Iraq, Yemen, Faris and Africa. Thus, the poles of Saqeefa and Ibn Affan disobeyed the commandment of the prophet(swp) for them to abandon the kinsfolk of Abo Sofian and kinsfolk of Al Hakam Ibn Abee Al Aas and not to be loyal to them. They have done exactly opposite of what the prophet(swp) had commanded them. They brought the kinsfolk of Abo Sofian and kinsfolk of Al Hakam Ibn Abee Al Aas near and appointed them over the necks of Muslims. Thus, the era of Ibn Affan was an extension of the Saqeefa Falta and evil which spread all over the life and reached its highest degrees. Ibn Affan started implementing the Omayyad agenda which had been founded by Saqeefa so as to violate religion and humiliate the people of religion. In fact, Ibn Affan started the process of consolidating the establishment of the deep Omayyad state and its biting kingdom.

Indeed, although the priests of Saqeefa court claim that Ibn Affan, outwardly, has loathed from the polytheist saying of Abo Sofian, but in reality, he acted according to Sofiani agenda. Ibn Affan excelled in his deviant work the excelling of the experienced Jahili. He distanced himself from good Sahaba, rather, he tortured them as we will see later on. He monopolized the joints of administration through Tolaqa', hypocrites and cursed cadres as if he had not heard the Hadith of the prophet(swp) which warns by saying, "Whoever is appointed over the affairs of Muslims and he appointed over them on the basis of partiality, the curse of Allah on him and Allah will not accept from him a word or a defense, but He would put him into Hell."[2]

However, in order to make it a pure Omayyad matter, Ibn Affan dismissed the governors appointed by Ibn Sohak and he appointed his relatives from Bani Omayyad. He did not dismiss Muawiya; his uncle's son, because he was from the pillars of the Omayyad. Ibn Affan thrown the verdict and justice of the prophet(swp) to the wind by bringing back his uncle Al Hakam Ibn Abee Al Aas; the lizard, compensating him generously and bringing near to him his uncle's son Marwan Ibn Al Hakam Ibn Abee Al Ass; the lizard- the son of the lizard and making him his assistance. Thus, Ibn Affan, violated the verdict of the prophet(swp) against the kinsfolk of Al Hakam, rather, he quashed it. Hence, Ibn Affan brought near to him those whom the prophet(swp) cursed and cursed even their offspring. Ibn Affan removed Sa'ad Ibn Abee Waqqas from the post of the governor of Al Koofa and appointed, in his place, his brother from his mother Al Waleed Ibn Oqba Ibn Abee Mi'ait; the debaucher according to the Quranic stipulation. Ibn Affan also dismissed Abo Mosa Al Ash'ari from the post of the governor of Al Basra state and appointed Abdullah Ibn Aamir; the son of his uncle. He dismissed

also Amr Ibn Al Aas from the government of Egypt and appointed his brother, from breast feeding, Abdullah Ibn Abee Al Sarah who is the most unjust, fabricator and liar according to Quran. Muawiya had appointed Abdullah Ibn Abee Al Sarah on Damascus state during the era of Ibn Sohak, but when Ibn Affan came to power, he gave all Al Sham to Muawiya and shifted Abdullah Ibn Abee Al Sarah to Egypt as a ruler. Muawiya annexed Palestine and Hims to his rule and thus Ibn Affan paved the way for Muawiya to complete the establishment of his secular, biting and abhorrent kingdom. It is clear that the method of Ibn Affan has taken a dimension which is wider than mere antagonism towards Ahlulbeit(as) and fighting the teachings of Quran and Nabawi Sunna. He allowed the Saqeefa agenda to reach the peak of its transgression and obstinacy against Allah(swt) and His messenger(swp).

Nevertheless, the priests of Saqeefa court made headache for us by calling it rightly guided succession of Ibn Affan! Where is right guidance in the era of Ibn Affan who brought near to him Al Hakam Ibn Abee Al Aas, sheltered him and gave him three hundred thousand Dirhams although the prophet(swp) had cursed him, called him the lizard and banished him to Al Ta'if due to his harmful campaign against Islam and the prophet(swp). Al Hakam Ibn Abee Al Aas was harming the prophet(swp) and divulging the consultations which the prophet(swp) was conducting and which were reaching him in one way or another. Therefore, the prophet(swp) cursed him, cursed whoever he gives birth to, expelled from Madeena and commanded people to abandon him. Al Hakam Ibn Abee Al Aas; the cursed, tried to come back to Al Madeena during the era of Ibn Abee Qohafa and Ibn Sohak, but they refused to allow him to return not out of obedience to the prophet(swp) or adherence to the verdict of the prophet(swp) or

following the Nabawi Sunna, but because they were knowing Al Hakam Ibn Abee Al Aas' evil and political greed which may threaten their power. The ambition of some of Bani Taym (Ibn Abee Qohafa tribe) was to enable Talha to climb to the top of the power as this was manifest in Aaesha's ambition while the ambition of Ibn Sohak was that his masters from Bani Omayyad take over the matter. Where is the right guidance in the era of Ibn Affan who transcended the Nabawi judicial measure, brought Al Hakam Ibn Abee Al Aas back from his exile in Al Ta'if and compensated him for the period of his exile as if Ibn Affan was condemning the verdict and judiciary of the prophet(swp), nullifying them and throwing them to the wind? Where is the right guidance in the era of Ibn Affan who did not only bring Al Hakam Ibn Abee Al Aas back from his exile, but also appointed his son Marwan Ibn Al Hakam; the lizard and son of the lizard, as a minister who governs the affairs of the people and he gave his daughter in marriage for him? Is not this obstinacy, disobedience and disagreement with the prophet(swp)? Here, everyone who has intellect asks if Ibn Affan were really a believer, would he give his daughter in marriage for a person whom the prophet(swp) had cursed? Where is the right guidance in the era of Ibn Affan who offered Fadak to Marwan Ibn Al Hakam, one of the most antagonistic enemies of the prophet(swp), although he was knowing that Fadak is a right of Ahlulbeit(as)? Where is the right guidance in the era of Ibn Affan who granted fifth of Armenia to his uncle's son Marwan Ibn Al Hakam and gave him also one hundred thousand from the treasury house of Muslims? Where is the right guidance in the era of Ibn Affan who overlooked Marwan's controlling over the Fifth which is equal to five hundred thousand from the treasury of Muslims and even gave him the Fifth of the second raid on Africa? However, some Sahaba, such as Ameer

Almo'mineen Imam Ali(as) blamed Ibn Affan for that, but, with all clannish insolence and arrogance, he replied, "'I have kinships and relatives.' They blamed him and sked him: 'Were not Abo Bakr and Omar having kinships and relatives?' He replied: 'Abo Bakr and Omar were worshipping by not giving their kinships and relatives and I worship by giving my kinships and relatives.' They, angrily, departed him."[3] However, Ibn Abee Qohafa and Ibn Sohak were having a distorting ideological agenda which can't be accomplished without their pretending of austerity in themselves. Personal austerity of the ruler is not an evidence of his following of the Godly truth. Many, religiously, deviant rulers detached themselves from economic luxuries. Moreover, they were knowing that their tribes will not be able to dominate Bani Omayyad because the tribal, cultural and Jahili reality is truly represented by the following Jahilia poetic verses which speak about Taym tribe (Ibn Abee Qohafa's tribe), but it is applicable also on Adei tribe (Ibn Sohak's tribe). The verses say:

If you see the slaves of Taym and Taym
You will say which of them are the salves
The matter is settled when Taym is absent
Nor are they conferred if they were attendant[4]

Indeed, the verses say the truth. We shall not forget that in Al Saqeefa, Sa'ad Ibn Obada said that if he were healthy, he would send Ibn Sohak back to a folk among whom he was servile. Thus, Sa'ad Ibn Obada points to the baseness of Adei tribe in the hierarchy of the Jahilia tribes which would have not allowed Ibn Sohak to appear on the surface if the prophet(swp) had not married his daughter. Annexed tribes such as Taym and Adei can't aspire that the matter continues to be in their hands. We remember that

Abo Sofian mocked the arrival of Ibn Abee Qohafa to power with an aid from Ibn Sohak. Abo Sofian said, “Why this matter (succession) has been controlled by the most inferior tribe in Quraish?’” Therefore, Ibn Abee Qohafa and Ibn Sohak did not bring their tribes close to ruling as they were knowing the impossibility of their annexed and marginal tribes to climb the ladder of acceptance of tribal hearts. Ibn Abee Qohafa and Ibn Sohak were knowing that they had not anteceded forward and dressed up the succession except by their in-laws relation with the prophet(swp). Therefore, they nursed a sense of inferiority, paraded their superiority only among their tribes and sought help from nomads to control over the situations, therefore, they nursed a continuous inner feeling of loyalty to their traditional masters; the Omayyad. Moreover, Ibn Abee Qohafa and Ibn Sohak accomplished a great part of the ideological agenda of the Saqeefi coup; detaching Ahlulbeit(as) from power and violating Quran and Nabawi Sunna. All this was part of Bani Omayyad agenda. Bani Omayyad itself was knowing that it would not be able to control over the situation immediately after the martyrdom of the prophet(swp), therefore, each side played in favor of the other side through agenda which came together in fighting religion and the people of religion and establishing the second Jahilia.

The features of the Omayyad hegemony started appearing. Al Sham was under the control and indoctrination of Muawiya; the Taleeq, therefore, it was not knowing from Islam except the quantum which Muawiya had injected into it. Consequently, he converted the rude and rogue people who had been collected from country and impurity into scum and infidels who accomplish the dirty Omayyad agenda in unmatched bloodthirstiness and barbarianism. The process of removing Quran, Nabawi Sunna and Ahlulbeit(as) from the life of people had been continuous since the

beginning of the period of Saqeefa through the era of Ibn Affan. This led to the disappearance of the soul of Islam and remaining of its name only. What good which the likes of Ibn Affan, Muawiya, Al Waleed Ibn Oqba, Marwan Ibn Al Hakam and Abdullah Ibn Abee Al Sarah would produce? Muawiya is the Taleeq; the son of Taleeq, whom the prophet(swp) cursed, cursed his father and cursed his brother and warned people against him and commanded people to kill him if he ascends his pulpit, Alwaleed Ibn Oqba has been condemned by Quran which called him the debaucher, Abdullah Ibn Abee Al Sarah has been considered by Quran as the most unjust, fabricator and liar of people and even the prophet(swp) called him a dog, Marwan Ibn Al Hakam is the lizard; the son of the lizard and the cursed; the son of the cursed. What will people wait from such those workers of Ibn Affan except injustice, evil, corruption and anarchy?

Did Ibn Affan forget that Abdullah Ibn Abee Al Sarah had apostatized from Islam and a Quranic verse that condemns him with the harshest expressions had been revealed against him? The Quranic verse says, ﴿Who is more unjust than someone who invents falsehood against Allah, or says, 'It was revealed to me,' when nothing was revealed to him, or says, 'I will reveal the like of what Allah revealed'?﴾ Thus, Quran described Abdullah Ibn Abee Al Sarah as the most unjust, fabricator and liar among people, nevertheless, Ibn Affan made him one of the governors. Will Islam and Muslims wait something good from such those people and the likes of them? However, Ibn Affan transcended the Godly verdict and the Nabawi judiciary, plotted against Allah(swt) and His messenger(swp) by bringing Abdullah Ibn Abee Al Sarah near to him! Where is the faith, justice and right guidance of Ibn Affan who gave Abdullah Ibn Abee Al Sarah the Fifth of the Fifth of the first campaign to Africa although Abdullah Ibn Abee Al Sarah dis-

torted the revelation which the prophet(swp) was dictating on him, apostatized, ran away from Al Madeena to Mecca and admitted to people, "I was diverting Mohammed wherever I want. He was dictating on me 'Exalted in power, Wise' and I write 'Knowledgeable, Wise'." Then, he falsely claims that the prophet(swp) was saying, "Yes, both are right."[5] On the day of conquering Mecca, the prophet(swp) commanded to execute him even if he clings on the curtains of Ka'ba, but Ibn Affan disobeyed the prophet(swp), threw the Nabawi judicial decree to the wind, hid Abdullah Ibn Abee Al Sarah in his house and then brought him later on and requested the prophet(swp) to pardon him. The prophet(swp) conferred by overlooking him and called him the dog.

Where is the faith, justice and right guidance of Ibn Affan who granted Al Harith ibn Al Hakam what the prophet(swp) had given in charity to poor Muslims in the market of Al Madeena? Moreover, he gave him the camels of charity and one hundred thousand from the Treasury House of Muslims? Another narrative says that it was three hundred thousand. Where is the faith, honesty and right guidance of Ibn Affan who ordered Abdullah Ibn Aamir to give Abdullah Ibn Khalid ibn Osaid an amount of money from the Treasury House in Al Bosra? Moreover, Ibn Affan had approved one hundred thousand to Mohammed Ibn Hothaifa. Where is the faith, justice, right guidance and honesty of Ibn Affan who indulged in tribalism, distributed the wealth of Allah(swt) by unjust means, and made it circulated only among his family and clan? He gave Abo Sofian two hundred thousand Dirhams and to Rabee'a ibn Al Harith one hundred thousand Dirhams and to Saeed Ibn Al Aas one hundred thousand. Where is the faith, honesty and right guidance of Ibn Affan who overlooked Waleed ibn Oqba's taking one hundred thousand from the Treasury House of Al Koofa? Abdullah Ibn Mas'ood did not accept this transcend-

ing embodied in robbing of the wealth of Muslims, therefore, he refused to supervise over the Treasury House of Muslims and returned the keys to Ibn Affan? Where is the faith, honesty and right guidance of Ibn Affan who was ordering Muslims' charity worker in the market of Al Madeena to give the charity which he had collected to Al Hakam Ibn Abee Al Aas? It is narrated by Abdulrahman Ibn Yasar who says, "I have seen Othman came to the Muslims' Charity Worker in the market of Al Madeena, when the night fell, and said to him: 'Pay it to Al Hakam Ibn Abee Al Aas.'"[6] If Ibn Affan decides to grant somebody a gift, he used to make an obligation on the house of treasury. Where is the faith, justice, honesty and right guidance of Ibn Affan to whom Abo Mosa Al Ash'ari brought moneys from Iraq, but he divided all of it among Bani Omayyad people? Where is the faith, justice and right guidance of Ibn Affan who made a settlement of a financial matter of about thousands of Dinars, after a campaign to Africa, with Abdullah Ibn Abee Al Sarah, then he directed it to the pockets of Al Hakam's kinsfolk? Where is the justice, faith, honesty and right guidance of Ibn Affan to who monopolized Al Baqee' of Al Madeena, prevented people from it and added to it multiple equal areas of Al Baqee'? Where is the justice, faith, honesty and right guidance of Ibn Affan who monopolized what is bought and sold in Al Madeena market and ordered that no one shall buy fodders till his agent buys what Ibn Affan needs for his camels? Where is the justice, faith, honesty and right guidance of Ibn Affan who monopolized sea trade and banned sailing of any ship except for his trade? Ibn Affan continued to distribute the wealth of Allah(swt) among those who do not deserve it! Was Al Zubair ever deserving to be given by Ibn Affan six hundred Thousand? Was Talha ever deserving to be given by Ibn Affan two hundred thousand? The history spoke about the logs of gold which Talha had been pos-

sessing and which had been broken by axes while the majority of Muslims were poor and suffering from hunger due to the unjust economic policies of Ibn Abee Qohafa and Ibn Sohak which had been followed by Ibn Affan who let them reach the top of injustice and oppression?

Ibn Affan was considering the haphazard distribution of Muslims' money to his family, clan and tribe to be kinship ties! Did Ibn Affan performed kinship ties from his own money or from the money of Muslims? Rather, tribalism and partiality made Ibn Affan, openly and insolently, say, "If the keys of paradise were in my hand, I would give them to Bani Omayyad so that all of them enter it."[7] The Jahilia tribalism and clannism was a pathological condition with Ibn Affan! Is it possible that such a person takes the place of the prophet(swp)? Even some of the priests of Saqeefa court could not hide the corruption, injustice and tribalism of Ibn Affan, rather, they admitted his diversions. Sayyad Qutub says, "Othman gave, from the house of treasury, to the husband of his daughter; Al Harith Ibn Al hakam two hundred thousand on the day of his marriage. When morning came, Zaid Ibn Arqam; the Treasurer of Muslims' Money, came. He was sad and his eyes were full of tears. He requested to be discharged from his duty. When he came to know the reason from him that it was his offer to his son-in-law that made him to react in that way. He got astonished and said to him: 'Do you weep O Ibn Al Arqam if I reach my kinships?' The man, who feels the sensitive spirit of Islam, replied: 'No, O leader of believers, but I weep because you have taken this money as a compensation to what you had spent in the path of Allah during the life of the messenger of Allah, by Allah, if you gave him one hindered Dirham, it would be too much.' Othman got angry on the man whose conscience can't bear such expenditure from the money of Muslims upon his relative. He

said to him: 'Put down the keys O Ibn Al Arqam. We will find somebody else other than you.'"[8] In this way, Ibn Affan was ready to remove from his path whoever corrects him and shows him his injustice, mistakes and sins!

As far as the wealth of Ibn Affan himself was concerned, when he was killed, he was having a cash of millions of Dirhams with is the Treasury Keeper. The value of his farms in Wadi Al Qora and Honain were one hundred thousand Dinars and he left a lot of horses. He left also camels in Al Rabtha. Moreover, he was having a grand building of seven floors which he had built in Al Madeena and invited people to attend its inauguration ceremony. Therefore, Abdelrahman Ibn Oaf said to him that at then he believes what people are saying about Ibn Affan and that he was regretting for nominating him to succeed Ibn Sohak because of his corruption and mismanagement of the wealth of the Muslims. Consequently, Ibn Affan expelled him and started sending his boys to him to abuse him. Abdelrahman Ibn Oaf boycotted Ibn Affan and did not speak to him till Abdelrahman Ibn Oaf died. This is the condition of those who are alleged to be promised with paradise! Thus, is not in the policy of Ibn Affan wasting of the Godly justice and consolidating of injustice which is forbidden by Allah(swt) and His messenger(swp)? Did not the Sahaba have the right to revolt against him and oust him? These Affani deviations were the direct causes of wrath and anger of Sahaba against him. Rather, some Sahaba were abusing and cursing Ibn Affan. Saeed Al Khodri narrated by saying, "Some people were at the house of Aaesha and I was with them in Mecca. Othman passed by us. All of them cursed him, except me."[9] In this way, Ibn Affan came out from the heart of the majority of people and they started cursing him! This is a reply to whoever says that the so-called 'Sahaba' were not cursing each other. Will the folk curse who is promised

of paradise? Will he who is promised of paradise do what makes him deserve cursing?

Thus, Ibn Affan threw all the conditions which had made him to reach power to the wind. Abdelrahman Ibn Oaf regretted nominating Ibn Affan to succeed Ibn Sohak because he did not adhere to the Book, the Nabawi Sunna neither, the line of conduct of Ibn Abee Qohafa and Ibn Sohak with regard to not appointing their relatives in government posts and their outer pretending of austerity so as to remain in power in the wake of the martyrdom of the prophet(swp). In this way, Ibn Affan accomplished the blatant tribal ring of the agenda of Saqeefa coup. The Affani era, which had been controlled by the kinsfolk of Abo Sofian and kinsfolk of Al Hakam Ibn Abee Al Aas, indulged in an unmatched corruption. Corruption, robbing the rights of people and pouring it into the pockets of Bani Omayyad and the kinsfolk of Al Hakama dominated. Consequently, excess richness dominated in the minority which was controlling the joints of economy while extreme poverty dominated among the majority of people. Moreover, personal interests of many people, such as Aaesha, have been targeted as we will see it later on.

The priests of Saqeefa court misled us and gave us a rosy picture of Ibn Affan and his era. However, when we read history and contemplated in it, we realized that Ibn Affan had caused havoc of corruption on earth, violated the wealth of Allah(swt), spread injustice and tribalism, got addict to racialism and directed the obscenity of his tongue towards good Sahaba. Ibn Affan was vulgar, lewd and filthy in spite of the claim of the priests of Saqeefa court that he was modest man. They made his modesty an example that surpasses the modesty of prophets, messengers and angels! However, all these are lies and imaginative stories. We will see, later on, the lewdness and filthiness of Ibn Affan when

we read about his attempt to defend his injustice in the face of the opposers of that injustice.

However, good Sahaba such as Ammar Ibn Yasir(ra), Abo Thar Al Ghifari(ra) and Al Miqdad Ibn Al Aswad(ra) remained clean-hands and full of faith since the prophet(swp) had left them. Such those good Sahaba did not accept the Affani situation which dominated and reached to a level which requires to be confronted. Therefore, those Sahaba stood in the face of Ibn Affan and his unjust junta. A conflict started between Ibn Affan and those who were with him on the one hand and the opposers of his corruption on the other hand. As a result of that confrontation, Ibn Affan tortured a number of good Sahaba, banished some others and abused some others with the foulest racial and obscene words and physical attack. We will handle some Sahaba who had been harmed by Ibn Affan such as Abo Thar Al Ghifari(ra) and Ammar Ibn Yasir(ra). Moreover, Abdullah Ibn Mas'ood also stood in the face of Ibn Affan.

Abo Thar Al Ghifari(ra) in Confrontation with Ibn Affan

Every researcher in Islamic history knows the position of Abo Thar(ra) in the heart of the prophet(swp). He was one of the few Sahaba who had been highly praised with words that are lasting till the Judgment Day. The prophet(swp) says about Abo Thar(ra) that he is from Ahlulbeit. The prophet(swp) also says about Abo Thar(ra), "'Indeed Allah has commanded me to love four and He informed me that He loves them.' It was said: 'O messenger of Allah! Name them for us.' He said: Ali is among them, Abo Thar, Al Miqdad and Salman. He commanded me to love them and He informed that He loves them."[10] Moreover, the prophet(swp) said about Abo Thar(ra), "There is no one more truthful that the sky has shaded and the earth has carried than Abo Thar." This indicates

that Abo Thar(ra) was having the innate property of trustfulness. In fact, Abo Thar(ra) was a voice of truth in the face of injustice which has been consolidated by the poles of Saqeefa and Ibn Affan. Abo Thar(ra) was one of the few good Sahaba who raised voice in opposition to Ibn Affan and stood in the face of his injustice. Consequently, he received a lot of torturing in spite of the great position of Abo Thar(ra) in the heart of the prophet(swp), but the likes of the poles of Saqeefa and whoever followed their path were not giving any weight to the prophet(swp), Ahlulbeit(as) or the sincere Sahaba. When Abo Thar(ra) criticized the corruption and injustice which have been established by Ibn Affan and his ruling gang. Therefore, Ibn Affan got embarrassed and banished him to Al Sham. However, there in Al Sham also, Abo Thar(ra) raised the voice of truth, spread the fact and attacked the injustice and corruption which Muawiya has consolidated in Al Sham. This tormented the cursed Muawiya, therefore, he wrote to Ibn Affan saying that Abo Thar has "corrupted Al Sham for him"[11] as the cursed Muawiya put it! In this way, Muawiya; the Taleeq, has considered the media of truth which Abo Thar(ra) had adhered to as a corruption to people although Abo Thar made people more aware of the genuine Islamic religion, but Muawiya, due to his hypocrite innateness, considered Abo Thar as a corruptor! This reminds every contemplator in Quran, the Quranic verse which says, ﴿The chiefs of Pharaoh's people said, "Will you let Moses and his people cause trouble in the land.﴾[12] This is similar to the misleading propaganda which comes out now from media of despots, idiots and drug-addicts which turn the truth into false and the false into truth and disfigure the image of the holders of truth. Indeed, the folks are the sons of the folks. As Ibn Affan was knowing that Muawiya was accomplishing a project of hypocrite metamorphosing, Abo Thar(ra) will suspend that hypocrite project. Therefore,

Ibn Affan ordered Muawiya to send Abo Thar(ra) back to Al Madeena in barbaric way; on a hurrying and unsaddled camel so that his skin gets lacerated! Muawiya did as Ibn Affan told him and this led to serious physical damage to Abo Thar(ra) who was an old man. Look O, owners of intellects to the sadistic nature of Ibn Affan and the barbarism of his gang and remember the lies of the priests of Saqeefa court which alleged that the Sahaba were 'merciful to each other'! Where is mercy in transporting a good Sahabi like Abo Thar(ra) on the back of a hurried and unsaddled camel from Al Sham to Al Hijaz?

However, Abo Thar(ra) had never kept silent, rather, he continued to raise the voice of truth. Again, Ibn Affan got embarrassed and banished him to Al Rabtha desert. Abo thar(ra) suffered in Al Rabtha desert and martyred there. Zaid Ibn Wahba narrates this incident by saying, "'I passed through Al Rabtha and came across Abo Thar Al Ghifari. I said to him: What made you to stay here?' He said: 'I was in Al Sham and I disagreed with Muawiya about the Quranic verse, ﴿Those who hoard gold and silver, and do not spend them in Allah's cause, inform them of a painful punishment.﴾ Muawiya said it has been revealed about the people of the Book while I said that it has been revealed about us and them. Therefore, Muawiya wrote to Othman complaining against me. Othman wrote to me:- Come to Al Madeena.- Therefore, I came to it.'"[13] In Al Sham, people followed Abo Thar(ra) and raised their voiced at home and in streets saying, "Inform those who hoard wealth about irons from fire on the Judgement Day." Abo Thar(ra) passed the rest of his life deprived from the simplest means of life and he martyred there alone as the prophet(swp) said to him. In this way, Ibn Affan incurred the sin of killing Abo Thar(ra); the good man according to the name given by Ameer Almo'mineen Imam Ali(as) to him. Moreover, the saying of the prophet(swp) to Abo

Thar(ra) became real that he would be buried by a folk in which there are believers. Malik Al Ashter(ra), Hijr Ibn Odai(ra) and Amr Ibn Al Homoq Al Khoza'e(ra) were with them. Imagine O, reader the conduct of Ibn Affan and his gang with the best companions of the prophet(swp) such as Abo Thar Al Ghifari(ra)! Why did Ibn Affan do all that to Abo Thar(ra)? What had been done to Abo Thar(ra) is not done except by a hypocrite who got loaded with antagonism towards sincere believers. O reader, search for truth and fact and contemplate in the method of the extensions of Saqeefa which consider the saying of truth a corruption to people. The line of Saqeefa was ready to banish and kill the proclaimer of truth even if the prophet(swp) had glorified him! What had happened to Abo Thar(ra) indicates that the hypocrites and Tolaqa' had stood in the face of truth, confronted and killed its proclaimer.

Ammar Ibn Yasir(ra) in a Confrontation with Ibn Affan

Every Muslim reader and researcher knows the place of Ammar Ibn Yasir(ra) about whom the prophet(swp) had said, "Ammar is a skin between my eyes."[14] The prophet(swp) also said, "Ammar is full of believing." In another narrative, "Ammar; believing has been mixed up with his flesh and blood. Ammar; whenever two matters are presented before him, he chooses the righteous one."[15] The prophet(swp) said also when Ammar(ra) entered to him, "Welcome, the good who is made good, Ammar Ibn Yasir has been loaded by believing from the base of his forefoot up to the earlobe."[16] In another narrative, "Ammar is full of believing from his head to his feet and believing got mixed with his flesh and blood."[17] The prophet(swp) said also about Ammar(ra), "The paradise yarns to Ali, Ammar and Salman."[18] Due to the grandeur of the place of Ammar Ibn Yasir(ra) in the heart of the prophet(swp), he accorded to him a special advise. The prophet(swp)

said to Ammar Ibn Yasir(ra), "O, Ammar, if you see Ali goes along a valley and people go along another valley, go along with Ali and leave people as he will not direct you to annihilation nor will he take you out of guidance."? The prophet(swp) depended on that quality and deep faith in Ammar Ibn Yasir(ra) and Ammar Ibn Yasir(ra) was up to that Nabawi confidence in his faith. Therefore, Ammar Ibn Yasir(ra) was one of those who had martyred in Siffeen war in support of Ameer Almo'mineen Imam Ali(as).

Ibn Affan was not bearing anybody who mentions the name of Abo Thar(ra). When Ibn Affan heard about the martyrdom of Abo Thar(ra) in Al Rabtha desert, he said, "'May Allah have mercy on him.' Ammar Ibn Yasir said: 'Yes, we say may Allah mercy on him from the depth of our heart.' Ibn Affan got angry on Ammar Ibn Yasir and said to him: 'O the biter of the penis of his father! Do you think that I have regretted banishing him?'"[19] Look O, reader to the abusiveness and obscenity of Ibn Affan towards one of the best companions of the prophet(swp)! Ibn Affan whom the priests of Saqeefa court made headache for us by his alleged modesty describes the great companion Ammar Ibn Yasir(ra); the son of first two martyrs in Islam, Yasir and Somayya(ra) as a biter of the penis of his father! Where are the morality and modesty of Ibn Affan by whom the priests of Saqeefa court misled us and still they are misleading everyone who accepted to remain a donkey and mule? Nobody who has a bit of modesty or faith would say what Ibn Affan had said to Ammar Ibn Yasir(ra); the sincere and faithful companion of the prophet(swp) and the son of the first two martyrs; Yasir(ra) and Somayya(ra) who are promised with paradise.

Ibn Affan ordered his gang to expel Ammar Ibn Yasir(ra). Consequently, the gang of Ibn Affan pushed Amar(ra) at the back of his neck. Due to his wrath towards Ammar Ibn Yasir(ra), Ibn Af-

fan ordered him by saying, "'Go to the place of Abo Thar. (Al Rabtha desert).' When Ammar got ready, Bani Makhzoom (Ammar's tribe) came to Ali and requested him to interfere in the matter and dissuade Ibn Affan from his decision. Ali came and said: 'O Othman, fear Allah, you have banished a righteous man from among Muslims and he died while he was banished, then now you want to banish his counterpart!' An argument took place between them till Ibn Affan said to Ali: 'You are deserving to be banished more than him.' Ali Said to him: 'Try it if you want.' Muhajireen met Ibn Affan and said to him: 'If you will banish whoever corrects you, this can't be accepted.' Then, he left Ammar."[20] Look O, reader to Ibn Affan who acts like who thinks every shout is aimed at him! Contemplate, O, reader in the arrogance of Ibn Affan when Ameer Almo'mineen Imam Ali(as) said to him, 'Fear Allah'! What did Allah(swt) say about he who becomes arrogant when somebody orders him by saying, 'Fear Allah'? Did not Ibn Affan hear the saying of Allah(swt), ﴿And when he is told, "Beware of Allah," his pride leads him to more sin. Hell is enough for him - a dreadful abode﴾?[21] Why did Ibn Affan threaten to banish Ameer Almo'mineen Imam Ali(as) himself? Does not Ibn Affan like advisers? Is not the saying of Ameer Almo'mineen Imam Ali(as) the saying of truth according to the text of the prophet(swp)? Did not Ameer Almo'mineen Imam Ali(as) describe Abo Thar(ra) as a righteous man? Is not Abo Thar(ra) in the grade of righteous people which even the prophet Yosof(ra) prayed to Allah(swt) to raise him to their degree by saying, ﴿include me with the righteous﴾?[22] How does Ibn Affan banish a man who is guided by Allah(swt) as per the Quranic text which says, ﴿and He takes care of the righteous﴾?[23] In fact, Ibn Affan tried to kill Ammar Ibn Yasir(ra) in the same way hie killed Abo Thar Al Ghifari(ra).

Ammar Ibn Yasir(ra) continued to be a torch of truth and choicer of the wisest according to the saying of the prophet(swp). In addition of his confrontation with Ibn Affan with regard to the destiny of Abo Thar Al Ghifari(ra), again he confronted him with regard to Abdullah Ibn Mas'ood. What added to the anger of Ibn Affan is that Ammar Ibn Yasir(ra) prayed on Abdullah Ibn Mas'ood and buried him without telling Ibn Affan as Ibn Mas'ood advised him. Ibn Affan got angry and said to Ammar(ra); the son of the first martyr in Islam(ra), "My woe to the son of the black."[24] Look O, owners of intellect to the racial abuse from the side of Ibn Affan against the first martyr in Islam(ra) whom the prophet(swp) promised and her husband(ra) of paradise! Will a person of modesty say this word for one of the best women of Islam and Muslims; the martyr Somayya(ra); the mother of Ammar Ibn Yasir(ra)? Where is the modesty of Ibn Affan by whom the priests of Saqeefa court misled us and still they are misleading everyone who accepted to remain a donkey and mule? O, researcher in history, examine carefully the racial abuse which Ibn Affan directed against Ammar Ibn Yasir(ra) as if Ibn Affan had not heard the sayings of the prophet(swp), "Ammar is a skin between my eyes.", "Ammar is full of believing.", "Ammar; believing has been mixed up with his flesh and blood. Ammar; whenever two matters are presented before him, he chooses the righteous one.", "Welcome, the good who is made good; Ammar Ibn Yasir. Believing has been loaded from the base of his forefoot up to the earlobe.", "Ammar is full of believing from his head to his feet and believing got mixed with his flesh and blood.", "The paradise yarns to Ali, Ammar and Salman." How does Ibn Affan use those obscene, filthy, racial and disgraceful words against a Godly person like Ammar Ibn Yasir(ra)? If Ibn Affan were truly respecting the prophet(swp), he would respect the great companions of the prophet(swp) such as Abo Thar(ra) and

Ammar(ra) and honor them! Ammar Ibn Yasir(ra) continued to maintain the Islamic values which raised him to that Godly, high and sublime position even after the martyrdom of the prophet(swp) and he had not reverted or relapsed as the poles of Saqeefa, Ibn Affan and many so-called Sahaba had done! The confrontation of Ammar Ibn Yasir(ra) to Ibn Affan was the righteous conduct according to the text of the prophet(swp) which says, "Ammar; whenever two matters are presented before him, he chooses the righteous one." Where are the fair judgers who do justice to the righteous people of Allah(swt) according to the classification of Ameer Almo'mineen Imam Ali(as) who considered Ammar Ibn Yasir(ra) the counterpart of Abo Thar(ra) in righteousness? Why did the poles of Saqeefa and Ibn Affan targeted the righteous people?

Ibn Affan and his gang continued their folly and injustice against people and embezzlement of public money without any fear from Allah(swt) or deterrence from Him. Al Balathri says, "In the Treasury House of Muslims in Al Madeena, there were a vessel which contains jewelry and gem. Othman took from it what beautifies his family."[25] The hottest confrontation between Ammar Ibn Yasir(ra) and Ibn Affan was when Ammar Ibn Yasir(ra) took a letter of protest to Ibn Affan. The letter has been written by ten Sahaba; among them was Al Miqdad(ra). In that letter, they mentioned the violations which have been committed by Ibn Affan and his gang against religion and the prophet(swp). They also mentioned the financial embezzlements of Ibn Affan and his gang by which they have built palaces, deprived the poor and orphans from their legal rights. They also mentioned in the letter that Ibn Affan and his gang whipped people, marginalized good Sahaba and rather killed the Godly Sahaba. However, Ibn Affan did not accept advise from good Sahaba. He addressed people and obstinately said, "We will take our need from this money against the

will of some folks."[26] Ameer Almo'mineen Imam Ali(as) replied him by saying, "Then, you shall be prevented from doing that and you shall be distanced from it"[27] Ammar Ibn Yasir(ra) also replied, "I call Allah to witness that I am the first opposer to that." This angered Ibn Affan. He said to Ammar Ibn Yasir(ra), "Do you dare me O, son of uncircumcised?"[28] Again, Ibn Affan releases shameless and obscene words against the first martyr in Islam; Somayya(ra) and her son Ammar Ibn Yasir(ra). The researcher in history realizes that Ibn Affan possesses a Jahili psychic structure which had not taken anything from the teachings of the prophet(ra)! The gang of Ibn Affan also interfered against Ammar Ibn Yasir(ra). Marwan Ibn Al Hakam; the lizard and the son of the lizard, demanded from Ibn Affan to kill Ammar Ibn Yasir(ra) so as to make him a lesson for others. Marwan Ibn Al Hakam described Ammar Ibn Yasir(ra) as the black servant! Ibn Affan ordered to beat Ammar Ibn Yasir(ra). The gang of Ibn Affan beat him and even Ibn Affan himself participated in kicking Ammar Ibn Yasir(ra) till they created abdominal hernia to him, consequently, he lost consciousness. Then, they dragged him and threw him in the street. Ibn Qotaiba said, "They punched him and Othman also punched him with them till they ruptured his abdomen. He fainted. They dragged and threw him outside the door. Om Salama ordered to bring him inside her house so as to take care of him. He was carried to inside the house of Om Salama while he was unconscious. He did not pray Dhohr, Asr and Moghrib prayers. When he became conscious, he performed ablution and prayed Dhohr, Asr and Moghrib prayers and said, 'Praise be to Allah. This is not the first day we are harmed in the path of Allah.'"[29] Some narratives say, "Othman himself stood by his leg on the abdomen of Ammar Ibn Yasir till he got a hernia, fainted throughout the time of four prayers. He prayed them after he became conscious. He tied a garment

as an abdominal support under his clothes. He was the first to use abdominal support due to hernia."[30] Bani Al Mogheera tribe (the tribe of Ammar's mother) became angry to what had happened to Ammar Ibn Yasir(ra) and promised to kill Ibn Affan if Ammar Ibn Yasir(ra) dies as a result of that hernia. Moreover, Ameer Al-mo'mineen Imam Ali(as) became angry and said to Ibn Affan, "I say as the righteous worshipper said 'But patience is beautiful, and Allah is my Help against what you describe.'"[31] It is said that Aaesha also became angry of Ibn Affan. But she was angry on him not to support Abo Thar(ra) or Ammar(ra), but because Ibn Affan has withdrawn the Sohaki favor for her and made her monthly salary equal to other wives of the prophet(swt). Ibn Sohak had discriminated between the wives of the prophet(swt) and allocated for Aaesha a monthly amount of money from the Treasury House of Muslims which is more than that what is given to the rest of the wives of the prophet(swt). Ibn Affan stopped that preference and made her equal to the rest of the wives of the prophet(swt). He did so not to do justice among the wives of the prophet(swt), but to take over that surplus which he thought that he, his tribe and his clan are more worthy of it. Therefore, she was angry on Ibn Affan. She was launching against him inimical campaign that springs from the breakdown of her personal interests. She used to take the cloth of the prophet(swt) and say a saying which she had not said to her father; Ibn Abee Qohafa, and Ibn Sohak though they are who violated the Nabawi Sunna and put the foundation of injustice which dominated the entire society during the era of Ibn Affan. She used to raise the cloth of the prophet(swt) and say to Ibn Affan, "This is the cloth of the prophet. It had not yet scrapped off, but you have scrapped off his Sunna." She made a Fatwa to kill Ibn Affan and called him Na'thal; the Jew. She used to say to people, "Kill Na'thal. He apostatized."[32]

This is Ibn Affan about whom we had been told that he was a man of modesty to an extent that even Angels become shy of him! Indeed, angels become shy of him, but in a contrary way; due to the obscenity and filthiness of his tongue! The researcher reaches to the fact that all the virtues which had been fabricated by the priests of Saqeefa court about the poles of Saqeefa and Ibn Affan were to give an image which is opposite to what had been truly characterizing the poles of Saqeefa and Ibn Affan. Where is the modesty of Ibn Affan? Why does Ibn Affan offend, in that filthy, profligate and obscene way, Ammar Ibn Yasir(as); the holy Sahabi who calls for paradise and his enemies call for hell? If Ibn Affan was a man of modesty, how does he utter those offending, filthy, obscene and racial words against the first martyr in Islam who had been killed under torture in the path of Allah(swt)? How does Marwan Ibn Al Hakam say to Ammar Ibn Yasir(ra), "The black servant"?[33] Is not this the first Jahilia which Quran and the prophet(swt) had warned against? Is not this an evident that the poles of Saqeefa and Ibn Affan had produced a second Jahilia which exists among us until today?

Is not in the totality of the conducts of Ibn Affan and his gang a harm to truth and the people of truth and an extension of the Saqeefa evil which continued to harm Allah(swt), the prophet(swp), the believers in particular and people in general? What is the fate of he who harms Allah(swt), His messenger(swp) and the believers? Did not Ibn Affan and his gang hear about the Quranic verses which says, ﴿Those who insult Allah and His Messenger, Allah has cursed them in this life and in the Hereafter, and has prepared for them a demeaning punishment * Those who harm believing men and believing women, for acts they did not commit, bear the burden of perjury and a flagrant sin﴾? Nevertheless, the priests of Saqeefa court call the annihilation of Ibn Affan a major

discord so as to donkey people and keep them donkeys who are loyal to the poles of Saqeefa and the criminals who followed their path! Did not Ibn Affan throw himself in the mid of discord and Falta which he had inherited from the poles of Saqeefa and added to their evil and fires? Was not Ibn Affan himself part of the discord of Saqeefa and its Falta which, later on, brought people like him to power though they were not qualified for it?

Was what Ibn Affan used to saying to Ammar Ibn Yasir(ra), from the morality of believers? Did not Ibn Affan hear those Nabawi warnings against abusing Ammar Ibn Yasir(ra)? Did not the prophet(swp) say, "Whoever becomes antagonistic to Ammar, Allah will be antagonistic to him"?[34] Did not the prophet(swp) say, "Whoever detests Ammar, Allah will detest him"?[35] Did not the prophet(swp) say, "Whoever becomes antagonistic to Ammar, Allah will be antagonistic to him and whoever detests Ammar, Allah will detest him"?[36] Did not the prophet(swp) say, "Whoever detests Ammar, Allah will detest him and whoever curses Ammar, Allah will curse him"? Did not the prophet(swp) say, "Whoever degrades Ammar, Allah will degrade him, whoever abuses Ammar, Allah will abuse him and whoever detests Ammar, Allah will detest him"?[37] Did not the prophet(swp) say, "Ammar follows truth wherever it goes"?[38] Did not the prophet(swp) say to Khalid Ibn Al Waleed who abused Ammar Ibn Yasir(ra), "O Khalid: Don't abuse Ammar. Whoever becomes antagonistic to Ammar, Allah will be antagonistic to him. Whoever detests Ammar, Allah will detest him. Whoever curses Ammar, Allah will curse him. Whoever abuses Ammar, Allah will abuse him. Whoever degrades Ammar, Allah will degrade him"?[39] In another narrative, Khalid Ibn Al Waleed abused Ammar Ibn Yasir(ra) by calling him, "The bald servant." The prophet(swp) said, "O Khalid: Don't abuse Ammar. Whoever abuses Ammar, he abused Allah. Whoever detests Ammar, Allah

will detest him. Whoever curses Ammar, Allah will curse him."[40] Did Ibn Affan hear all those warnings which had been released by the prophet(swp) against abusing Ammar Ibn Yasir(ra)? Was Ibn Affan respecting the prophet(swp)? Does he who respect the prophet(swp) offend the holy companions of the prophet(swp)? Is offending ordinary people a morality of believers not to mention offending one of the holy companions such as Ammar Ibn Yasir(ra)? Did not the prophet(swp) say, "A Muslim is the one from whose tongue and hand the Muslims are safe"?[41] Were Ibn Affan and his gangs Muslims?

The policy of banishing and physical torturing which Ibn Affan had followed indicates the strength of the injustice which was dominating and capable of enforcing the most gruesome punishments against righteous people such as Abo Thar(ra) and Ammar(ra) and also the nearest relatives of the prophet(swp) such as Ameer Almo'mineen Imam Ali(as) who is the soul of the prophet(swp). Ibn Affan threatened to banish Ameer Almo'mineen Imam Ali(as) also. Rather, he had described Ameer Almo'mineen Imam Ali(as) as misled and misleading when Ameer Almo'mineen Imam Ali(as) explained to him that eating a hunt during Ihram is forbidden. Ibn Affan said that apostatizing saying to Ameer Almo'mineen Imam Ali(as) although the prophet(swp) said that Ameer Almo'mineen Imam Ali(as) is with truth and truth with him and he is with Quran and Quran with him.

Abdullah Ibn Mas'ood in a Confrontation with Ibn Affan

The Saqeefa Affani injustice reached Abdullah Ibn Mas'ood also. Abdullah Ibn Mas'ood was a Treasury Keeper in Al Koofa while Al Waleed Ibn Oqba; the brother of Ibn Affan by his mother, was a governor of Al Koofa. If we go slightly back to know about Al Waleed Ibn Oqba, we find that he was one of the

Tolaqa' who showed their Islam after the conquering of Mecca. The prophet(swp) tried to activate him in the Islamic crucible so as to test his trustfulness and reform his character as the prophet(swp) does with all people including the Tolaqa' and hypocrites. Once, the prophet(swp) assigned to him the task of collecting the charities of Bani Al Mostalaq which was in a pact with the prophet(swp). However, when he reached the boarder of the area in which Bani Al Mostalaq tribe lives, he returned, due to some reason, to Al Madeena and lied to the prophet(swp) by claiming that Bani Al Mostalaq refused to pay the charities and wanted to kill him. The prophet(swp) got angry because they breached the pact and targeted one of his workers. Therefore, he sent an army to fight them. However, the leaders of Bani Al Mostalaq came to know about the matter, therefore, they came to Al Madeena to inform the prophet(swp) that they have not breached the pact nor have they targeted the life of anyone and that Al Waleed did not come to them to take the charities. Consequently, the saying of Allah(swt), ﴿O you who believe! If a debauchee brings you any news, investigate, lest you harm people out of ignorance, and you become regretful for what you have done﴾ was revealed. Thus, Quran called Al Waleed as a debauchee. Al Waleed continued, throughout his life, a faithful representative of debauchery.

Unfortunately, Ibn Affan depended, in managing the affairs of Muslims, on the likes of Al Waleed and the rest of cadres who had been condemned by Allah(swt) and the prophet(swp). Although Quran had described Al Waleed Ibn Oqba as a debauchee, Ibn Affan appointed him as a governor of Al Koofa. The reader may imagine the quality of leaders on whom Ibn Affan had depended to rule over Muslims! Al Waleed took money from the Treasury House of Muslims and did not return them. But Abdulla Ibn Mas'ood; the Treasury Keeper, objected to the embezzlements

from the money and rights of Muslims. Moreover, Al Waleed Ibn Oqba was a boozer. Under the influence of boozing, he led people in Sobh prayers and prayed it four Rak'at and insolently asked them, "Should I add you?"[42] This word indicates that he was not only a drunk, but also heedless of the rites of Allah(swt) and he was not having a bit of piety in his heart, because venerating the rites of Allah(swt) is from the piety of hearts.

Ibn Affan did not accept Abdullah Ibn Mas'ood's objection to the robbery of Muslims' money by Al Waleed Ibn Oqba. Ibn Affan, insolently, said to Abdullah Ibn Mas'ood, "You are just a Treasury Keeper for us"[43]; it means that Ibn Affan demands from Abdullah Ibn Mas'ood to be a mere a mechanical keeper who doesn't have conscience nor does he have the right to object robbing of Muslims' rights. It was narrated that Ibn Mas'ood came to Al Madeena while Ibn Affan was, on the pulpit of the prophet(swp), preaching. When he saw Ibn Mas'ood, he said, "A small evilly animal came to you walking on its food, vomiting and defecating…."[44] Look! O, owner of intellect! Ibn Affan describes the Sahabi Abdullah Ibn Mas'ood not only as 'a small evilly animal', but also vomiting and defecating on its food! The reader realizes that the tongue of Ibn Affan was haunted by indecency and filthiness and it was not having any relation with modesty which has been, falsely, attributed to it by the priests of Saqeefa court. Ibn Affan releases these compound abuses against Sahabi Abdullah Ibn Mas'ood only because he stood in the face of toying with the money of Muslims and said the truth in the face of oppressors, embezzlers, thieves and boozers. Then, Ibn Affan ordered his gang on Abdullah Ibn Mas'ood. They forcefully removed him from the Masjid and hit him hardly. Yahmoom; the servant of Ibn Affan, took him while his legs were reversed on his neck and hit him on the ground; consequently, his rib was broken. In a narra-

tive, “Othman ordered against him therefore he was dragged from his leg till two ribs were broken.”[45] In some narrative, “Then he ordered to burn his Mos’haf (Quran which he wrote), made his house as a place of detention for him and stopped his salary for four years.”[46] Abdullah Ibn Mas’ood boycotted Ibn Affan till he died. Before his death, he demanded that Ibn Affan shall not attend prayer on him nor shall he attend his burial. When Abdullah Ibn Mas’ood died, Ammar(ra) prayed on him and buried him without informing Ibn Affan. This angered Ibn Affan on Ammar Ibn Yasir(ra) as we have seen earlier. As Fatima(as) considered Ibn Abee Qohafa and Ibn Sohak from the leaders of polytheism and that they do not have faith, asked people to fight them, boycotted them and prohibited them from praying for her or attending her burial, so also Abdullah Ibn Mas’ood boycotted Ibn Affan and prohibited him from praying on him or attending his burial. The researcher in history shall examine the Satanic deeds of the poles of Saqeefa and whoever followed their method.

Look! O owners of intellect, to all that torturing and physical and material targeting against Abdullah Ibn Mas’ood! Why did Ibn Affan do all that? Is it only because Abdullah Ibn Mas’ood was having a position against the corruption of Ibn Affan and his workers and refused to submit his Mos’haf to Ibn Affan who used to collect Mos’hafs, burn them and force people to follow the Mos’haf of Zaid Ibn Thabit which was not containing the Nabawi Tibyan? Did Ibn Affan do all that to the Sahaba because they objected to the injustice and oppression which he and his workers poured on the people? This is the condition of the era of Ibn Affan which was falsely called ‘rightly guided succession’! Where is the right guidance in all that?

Annihilation of Ibn Affan

This was the outcome of the Saqeefa and its evil which made the hypocrite, the son of the adultery, the Taleeq, the cursed, the apostatized and the lizard and the son of the lizard ally with each other to eclipse religion and practice the fiercest manifestations of tribalism, clanishism, racialism, killing, corruption, debauchery and disobedience. The reader may imagine the outcome of the reality which has been produced by the Saqeefa Falta. They have deepened the repercussions of the Saqeefa coup and disseminated its poison and deviation till it entered every house in the era of Ibn Affan after it was confined to the house of the prophet(swp) during the eras of the first two usurpers; Ibn Abee Qohafa and Ibn Sohak. Ibn Affan drove the discord of Saqeefa and took it to a degree that is higher in the peak of Al Saqeefa discord levels which was mounting to dip Muslims in the seas of misleading and discords. Ibn Affan insisted on his obstinacy and non-heeding of the advices of Sahaba and their warning. The definite result of this situation is revolt against him. Delegations came from Egypt, Koofa, Bosra and other places. They sieged the house of Ibn Affan and demanded to depose him. However, Ibn Affan refused even to negotiate with them. When siege was knit tightly on Ibn Affan, he consulted Abdullah Ibn Omar who had been described by his father as who can't divorce his wife! Abdullah Ibn Omar advised Ibn Affan with what is against the public opinion which was demanding his removal. Abdullah Ibn Omar said to him, "I do not see that you introduce this practice in Islam. Whenever a folk got angry against their leader, they depose him."[47] Look attentively O, owners of intellects! Where was Islam which Abdullah Ibn Omar; the son of his father, wanted to protect by making Ibn Affan remain on the ruling chair? The advice of Abdullah Ibn Omar indicates that he was one of the benefiters

from the astray era of Ibn Affan, rather, he was one of those who contributed in imposing him as a ruler over people and distancing Ameer Almo'mineen Imam Ali(as) from his legal place among Muslims. Therefore, it is natural that Abdullah Ibn Omar would advise in favor of the continuity of Ibn Affan in that power which was turned upside down. Due to the obstinacy of Ibn Affan and his rejection to step down and rather his conspiracy to kill the delegation of Egypt, the revolutioners returned and, with the rest of the Sahaba, broke into the 'palace' of Ibn Affan which he had built by the money and rights of Muslims, killed him, prohibited washing or coffining him. They also prohibited praying on him or burying his cadaver in the graveyard of Muslims. Therefore, his cadaver was discarded on the garbage heap for three days without being buried. Some of the followers and family of Ibn Affan came and took him to bury him at night. When they reach Al Baqee' graveyard to bury him, a folk from Bani Mazin called them by saying, "By Allah, if you bury him here, we will inform people tomrow."[48] When, they put his cadaver to pray for him, a group of Ansar came and forbade them to pray for him or to bury him in Al Baqee'. They said to Ibn Affan's relatives and followers, "No By Allah, he will not be buried in the graveyard of Muslims at all."[49] This raises doubt about the impressions of Muslims, at then, about the Islam of Ibn Affan as a whole! Why did they ban bathing him, praying for him and burying him in the Muslims' graveyard? Is not in that a notice that the Sahaba have removed Ibn Affan from the list of Muslims? Did the Sahaba consider Ibn Affan a disobedient Muslim or a non-Muslim? The disaster is that Om Habeeba; daughter of Abo Sofian, came, stood in front of the door of the Masjid and threatened by saying, "Either to allow me to bury this man or I will expose the curtain of the messenger of Allah."[50] In this way, the daughter of Abo Sofian; the Taleeq and cursed,

threatened to expose the curtain of the prophet(swp). It is not strange from the Sofiani family who are ready to violate the sanctity of the prophet(swp) and Ahlulbeit(as) so as to protect the oppressors. Then, Hokaim Ibn Hizam and Jobair Ibn Mot'im requested Ameer Almo'mineen Imam Ali(as) to interfere so as to prohibit people from targeting the cadaver of Ibn Affan and facilitate its burial. A few people from his family went to bury him in a field called 'Hash Kawkab' where the Jews used to bury their dead people in it. When people heard that the followers of Ibn Affan moved to bury his cadaver, they lurked on the road and stoned his bed and were about to throw him off the bed. Ameer Almo'mineen Imam Ali(as) was informed about that, therefore, he sent a group of people prohibiting people from doing that. The followers of Ibn Affan set off with his cadaver. Aaesha; the daughter of Ibn Affan was with them carrying a lantern in a jar. When they removed him to bury him at the edge of the Jews graveyard, Aaesha; the daughter of Ibn Affan, cried. Ibn Al Zubair said to her, "By Allah, if you do not keep silent, I will cut off what your eyes in."[51] She kept silent and he was buried in Hash Kawkab; the Jewish cemetery after Marwan and Jobair Ibn Mot'im prayed for him. Later on, when Muawiya usurped power and established his biting Pharaoh and Omayyad kingdom, he bought that patch of land, ordered people to demolish the wall so as to annex it to Al Baqee' graveyard and ordered people to bury their deceased around the grave of Ibn Affan so that it gets connected with the Muslims' graveyard. This was the end of Ibn Affan! This was the real picture of an unrighteous succession which started from the day of Al Saqeefa and until the day on which people revolted against Ibn Affan. It was a revolution which was flourishing in the hearts of people against the expansion of the Saqeefa oppression that has been started by Ibn Abee Qohafa while Ibn Sohak ex-

panded its scope. When injustice entered the houses of the majority of people during the era of Ibn Affan, they revolted against him and killed him. In this way the saying of the prophet(swp) came true with regard to the Godly revenge against whoever humiliates the holy Sahabi Ammar ibn Yasir(ra) with a similar Godly humiliation to Ibn Affan which has been recorded by history throughout generations. The prophet(swp) said, "….Whoever degrades Ammar, Allah will degrade him." We have seen the incidents of the killing of Ibn Affan, the staying of his cadaver on the heap of garbage till it decomposed and, finally, his burial in Hash Kawkab along with the Jews. What has happened to Ibn Affan is embodiment of historical degradation.

A number of Sahaba participated in the revolution against Ibn Affan such as Hokaim Ibn Jabala Al Abdi(ra), Malik Al Ashtar(ra), Amr Ibn Al Homoq Al Khoza'e(ra), Al Jahja' Ibn Saeed Al Ghafari, Abdelrahman Ibn Odais Al Balawi, in addition to Talha, Al Zubair and also Aaesha if it is right to consider her from Sahaba. Nevertheless, the priests of Saqeefa court claim that there is no Sahaba who participated in killing of Ibn Affan. However, history tells us the contrary. The history says, "The Egyptians who sieged Othman were six hundred. Among them were Abdelrahman Ibn Odais Al Balawi, Kinana Ibn Bishr ibn Otab and Amr Ibn Al Homoq Al Khoza'e. Those who came from Al Koofa were two hundred. Among them was Malik Al Ashtar. Those who came from Al Basra were one hundred. Among them was Hokaim ibn Jabala Al Abdi."[52] We should not forget that among them were believers as stipulated by the Hadith of the prophet(swp) which said that "believing"[53] folk would witness the burial of Abo Thar Al Ghifari(ra). Among them was Malik Al Ashtar(ra). The Sahabi Amr Ibn Al Homoq Al Khoza'e(ra) said that he stabbed Ibn Affan nine

times. Three of them were for Allah(swt) and six of them were for what has been in his heart towards Ibn Affan.[54]

Thus, nobody can deny that Ibn Affan added to the deviation which had been founded by the two poles of Saqeefa; Ibn Abee Qohafa and Ibn Sohak. However, the deviation of Ibn Affan became unbearable, therefore, revolting against him and killing him was inevitable. All this indicates that the Saqeefa was a theft and robbing of the house of Islam and a usurpation of succession. In fact, the poles of Saqeefa have entered the house of Islam from back instead of entering it through its Nabawi gate; Ameer Almo'mineen Imam Ali(as). Therefore, the first two usurpers were, jurisprudentially, incapable of managing the heritage of the prophet(swp) which they have stolen. They committed a lot of mistakes which accumulated to produce the Affani complete astray. The Saqeefa oppression had been crowned by the grand revolution that annihilated Ibn Affan; the bearer of sins as described by Ameer Almo'mineen Imam Ali(as). This is a definite result of stealing the task from the people of task. It leads to sinking, annihilation and mushy blood. Therefore, those who revolted against Ibn Affan fell before the legs of Ameer Almo'mineen Imam Ali(as) requesting him to take over the matter. This is a clear evidence that the thorny tree of Saqeefa forced all people to eat its bitterness. However, the aim of the people's falling before the legs of Ameer Almo'mineen Imam Ali(as) so as to take over the matter was not to help Ameer Almo'mineen Imam Ali(as) to reinstate religion to its right track after being distorted by the eras of Ibn Abee Qohafa, Ibn Sohak and Ibn Affan. Rather, the motives of the people were purely worldly after the wheels of tribal, racial and unmatched injustice of the eras of Ibn Abee Qohafa, Ibn Sohak and Ibn Affan had crushed them. Even some priests of Saqeefa court itself could not defend Ibn Affan and his deviation. The Indian

writer Abo Ala Al Mawdoodi admitted the deviations of Ibn Affan. He said, "No doubt that this side of Othman's policy….was wrong and the wrong is wrong whatever it may be and whoever its perpetrator may be. But the attempt to prove its correctness by manufacturing nonsense and absurd talk which the intellect does not solicit it nor does the fairness accept it. Moreover, religion does not demand from us not to admit the mistake of one of the compnaions."[55]

In fact, what the backward system of education, the liar media and the astray pulpit told us about Ibn Abee Qohafa, Ibn Sohak and Ibn Affan was, exactly, the opposite. Where is the kindness of Ibn Abee Qohafa while he attacks the house of prophethood, threatens to burn it, causes the death of the unborn the grandson of the prophet(swp); Mohassin(as) and causes the break of the rib of Fatima Al Zahraa(as), offends her and her husband(as) with obscene words and Fatima(as) martyrs while she was angry on him and on Ibn Sohak? Where is rightly guided succession while Ibn Abee Qohafa prohibits people from handling the Nabawi Sunna, burns it, moves his gang such as Zeyad Ibn Labeed, Ikrima Ibn Abee Jahl and Khalid Ibn Al Waleed to kill Muslims, burn them, capture their women and rapes them? Where is the bravery of Ibn Sohak, his faith and the agreeing of revelation with him while he seeks protection from others out of fear from people when he showed his Islam, refuses to take the message of the prophet(swp) to Quraish, discourages the prophet(swp) just before the battle of Badr, flees away from the battle of Ohod, becomes chicken-hearted in Khaibar battle, drags an arrow to duel against Dhirar Ibn Al Khattab in Al Khandaq battle, prevents the prophet(swp) from writing the will of guidance, burns the Nabawi Sunna, prohibits people from handling it, continues the project of demolishing and distorting religion by permitting the forbidden and for-

bidding the permitted and wades in religion by way of profanation and violation? Where is the modesty of Ibn Affan who uttered the most indecent words against senior holy Sahaba, killed some of them, physically harmed some of them and spread corruption, injustice and anarchy in the corners of the society?

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39. Tafseer Ibn Katheer, Tafseer Al Qasimi Al Mosama Mahasin Al Ta'weel
40. Al Bukhari, Muslim

41. Muslim, Mosnad Ahmed, Ibn Hajar fi Al Isaba, Al Tabarani Fi Al Mojam Al Kabeer, Al Baihaqi fi Al Sonan Al Kobra, Al San'aani fi Al Mosanaf
42. Ansab Al Ashraf lil Balathiri, Al Fitnah Al Kobra li Taha Husain
43. Al balathiri fi Ansab Al Ashraf
44. Al Ya'qoobi fi Tareekhihi, Tareekh Al Madeena
45. Al Reyadh Al Nadhira
46. Tabaqat Ibn Sa'ad, Al Mawdoodi fi Al Khilafa wal Molk, Ibn Shabba fi Tareekh Al Madeena, Ibn Asakir fi Treekh Damascus
47. Tahtheeb Al kamal fi Asma Al Rijal, Al Tabarani fi Al Mi'jam Al Kabeer, Ibn Na'eem Al Asbahani fi Ma'rifat Al Sahaba, Al Haithami fi Majama' Al Zawa'id, Al Mozzi fi Tahtheeb Al Kamal
48. Al Waqidi, Al Tabari
49. Tareekh Al Madeena li Ibn Shabba
50. Al Tabarani fi Al Mojam Al Kabeer, Ibn Naeem Al Asbahani fi Ma'rifat Al Sahaba, Al Haithami fi Mojama' Al Zawaid, Al Mozzi fi Tatheeb Al Kamal, Ibn Qotaiba fi Al Imama wal Seyasa
51. Al Tabaqat Al Kobra li Ibn Sa'ad
52. Mosnad Ahmed Ibn Hanbal, Al Tabaqat Al Kobra li Ibn Sa'ad, Al Aahad wal Mathani li Ibn Asim, Saheeh Ibn Hibban, Mosnad Al Bazzar, Mostadrak Al Hakim, Dala'il Al Nobowa lil Baihaqi
53. Al Tabaqat Al Kobra li Ibn Sa'ad, Tareekh Al Madeena li Ibn Shabba, Tareekh Damascus li Ibn Asakir, Tareekh Al Tabari
54. Al Mawdoodi fi Al Khilafa wal Molk

Succession of Ameer Almo'mineen Imam Ali(as)

Allah(swt) appoints messengers and their successors, but He does not force them upon people. Rather Allah(swt) demands from the messengers and their successors to convey His message, its Tibyan, interpretation and implementation, undertake the task of religion and guide people to the straight path. Thus, Allah(swt) does not force people to believe in Him nor in His prophet(swp), his legal successor. Rather, He conveys His message through them and completes the argument upon people and then it is the duty of people to choose and bear the responsibility in this World and in the Hereafter. Allah(swt) says, ﴿Had your Lord willed, everyone on earth would have believed. Will you compel people to become believers?﴾[1] In spite of the clear texts which show the legal successor of the prophet(swp) and although people have given their pledge of allegiance to Ameer Almo'mineen Imam Ali(as) in Ghadeer Khum, however, the prophet(swp) said that his successor is like Ka'ba; people come to it and it does not go to people. Moreover, he said that Ameer Almo'mineen Imam Ali(as) would face a Jahili opposition. The prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "You are like Ka'ba. People come to you and you do not go to people. If those people come to you and hand it over to you; succession, accept it from them. But if they do not come to you, do not go to them till they come to you."[2] Although the prophet(swp) was knowing the extent of the opposition of Jahili people to the succession of Ameer Almo'mineen Imam Ali(as), but he was also knowing that, one day, people would feel the necessity of going back to that succession because, without it, a human is in a state of drowning and annihilation. The prophet(swp) was ex-

erting efforts to convince people and motivate them to accept the succession of Ameer Almo'mineen Imam Ali(as). The prophet(swp) says to those who are called Sahaba, "If you make Ali your leader, though I do not see that you will do so, you will find him a guided guide who takes you to the straight path." This Nabawi text reveals the extent of the opposition which have been faced Allah(swt) and His prophet(swp) with regard to the succession of Ameer Almo'mineen Imam Ali(as). People betrayed truth and the people of truth and did not support Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as). In fact, those who rejected the succession of Ameer Almo'mineen Imam Ali(as) were not recognizing the guardianship of the prophet(swp) himself over them and that their pledge of allegiance to Ameer Almo'mineen Imam Ali(as) in Ghadeer Khum was a kind of hypocrisy and they were waiting for the conducive opportunity to stage a coup against him and against Islam as a whole. In fact, Saqeefa coup was an outrageous conspiracy which made people taste the deviation of the Saqeefa, took them back to the darkness of the first Jahilia and founded for a second Jahilia with all its ideological, tribal, ethnic and racial details. Therefore, we have seen that suffering which had affected people since the era of Ibn Abee Qohafa till the end of Ibn Affan.

In spite of the people's revolution against Ibn Affan and his final annihilation, however, deviation from religion had been consolidated and the thorn of the enemies of religion; the hypocrites, the Tolaqa', the cursed, the oppressors, the pledge-breakers and the betrayers, became strong. As we have seen earlier, Saqeefa had not produced a rightly guided succession as it has been projected for us by the distorted books of history which have been written by a group of the most liar people in the human history. In fact, Saqeefa was a Satanic plan which aimed to divert Islamic religion from its Godly path. The coup of Saqeefa de-

prived Muslims and the whole humanity from the flow of the lights of the Godly choice embodied in the succession of Ahlulbeit(as) which would have made humanity lives the reality of the Quranic verse which says, ﴿You are the best community that ever emerged for humanity: you advocate what is moral, and forbid what is immoral, and believe in Allah.﴾ What increased the strength of the Saqeefa coup is that people betrayed the Godly choice embodied in Ahlulbeit(as) while the poles of Saqeefa accomplished their coup with all enthusiasm. People did not heed to the evil of the Saqeefa Falta at the beginning because all that evil was poured on Ahlulbeit(as) and a minority of people who stood beside Ahlulbeit(as), but it did not reach the rest of the people who betrayed truth and the people of truth. Moreover, the mentality of the majority of people was still a Jahilia mentality that believes in the leadership of the eldest and not the most rooted in knowledge or the one who will lead them to the straight path. All that Saqeefa propaganda which injected in the mind of the people the Satanic idea which says, that the Hashimis shall not combine between prophethood and succession had swept people far away from truth. Consequently, they did not heed about the value of the succession of Ahlulbeit(as) and therefore they did not support Ameer Almo'mineen Imam Ali(as) nor did they stand in the face of the poles of Saqeefa. When people betrayed Ahlulbeit(as), Allah(swt) left them to be ruled by what they have opted for and made them experience the taste of the Saqeefa Falta with all its evilly dimensions. When, by the era of Ibn Affan, the Saqeefa evil which affected Ahlulbeit(as) spread, expanded and entered the houses of the majority of people, they felt the repercussions of their betrayal to Ameer Almo'mineen Imam Ali(as). By the annihilation of Ibn Affan, people requested Ameer Almo'mineen Imam Ali(as) to take over the matter as they have seen in him the wisdom of dealing

with the changing situations since the martyrdom of the prophet(swp). No doubt that, during the era of Ibn Abee Qohafa, Ibn Sohak and Ibn Affan, people realized the vast difference between the Godly Nabawi method on the one hand and the Satanic method of the poles of Saqeefa on the other hand, but they were under the pressure of their personal interests. The request of people to Ameer Almo'mineen Imam Ali(as) to take over the matter was after the damage of their world, but they did not heed to the damage of their religion. However, there were few Sahaba such as Ammar Ibn Yasir(ra), Malik Al Ashtar(ra) and Amr Ibn Al Homoq Al Khoza'e who were still adhering to the Godly and Nabawi pledge for Ameer Almo'mineen Imam Ali(as) and they were considering him the first legal successor of the prophet(swp).

However, the vast majority of people who resorted to Ameer Almo'mineen Imam Ali(as) after the annihilation of Ibn Affan were those whose world and personal interests have been affected by the evils of the poles of Saqeefa and Ibn Affan. Ameer Almo'mineen Imam Ali(as) was knowing that this worldly type of people was pledging the allegiance to him only for the sake of their lost personal interests and not out of their believe that he is the curator, the Imam and the legal successor of the prophet(swp). In fact, people opted for selecting Ameer Almo'mineen Imam Ali(as) during an era in which nothing remained from Islam except its name and nothing remained from Quran except its shape of writing and nothing remained from Sunna except that which enables the enemies of religion to claim that they are Sunna. The poles of Saqeefa and Ibn Affan consolidated a Jahilia, tribal and racial reality which is full of thorny trees of discord which have been planted by the poles of Saqeefa, Tolaqa', hypocrites and oppressors. Therefore, the aim of the majority of people was not to restore the kidnapped Islam or implementing the Godly guidance

which leads them to the straight path, rather, their motive was to obtain a share from the wealth in the new era. Ameer Almo'mineen Imam Ali(as) was knowing that those who had betrayed him in the past, did not come to him for the sake of religion. Rather, they wanted to take him for themselves while he wanted to take them to the path of Allah(swt). They wanted to give their pledge to him as a successor of who preceded him; Ibn Affan, and not as a successor who is crowned by Allah(swt) and his messenger(swp). Such those worldly people will not bear the Alawi method which is an extension of the Nabawi method.

Therefore, Ameer Almo'mineen Imam Ali(as) apologized and requested them to search for another person. He promised them to be an advisor to whoever they choose. He said, "Leave me alone and seek someone else. We are facing a matter which has (many) faces and colors which neither hearts can stand nor intellects can accept. Clouds are hovering over in the sky, and faces are not discernable. You should know that if I respond to you, I will lead you as I know and will not care about whatever one may say or blame…."[3] This eloquent Alawi expression indicates that Ameer Almo'mineen Imam Ali(as) was having a deep knowledge of reality, reading the future with a Godly intellect and prospecting the repercussions of the situations. Ameer Almo'mineen Imam Ali(as) gave a deep analysis of the reality and the psychological and ideological composition of people in a situation where the signs of genuine religion have disappeared.

But people insisted on giving their pledge to him and that they would not accept another alternative because the Saqeefa sting has made the life of the people narrower than the eye of the needle. Ameer Almo'mineen Imam Ali(as) describes the insistence of people on swearing the oath of allegiance to him by saying, "I was taken by surprise as I saw the crowd of people rushed to me

from every direction like the mane of a hyena to an extent that Hasan and Hussain were crushed, and both ends of my shoulders' garment were torn. They gathered around me like a herd of goats."[4] Under the pressure of the insistence of people, Ameer Almo'mineen Imam Ali(as) agreed to undertake the task. All people gave their pledge of allegiance to him except a few people like Abdullah Ibn Omar who inherited the malevolence, abhorrence and Nasibi nature of Ibn Sohak towards Ahlulbeit(as) in general and Ameer Almo'mineen Imam Ali(as) in particular. He refused to give his pledge of allegiance to Ameer Almo'mineen Imam Ali(as). However, Ameer Almo'mineen Imam Ali(as) did not do anything to him, rather he left him. Moreover, Sa'ad Ibn Abee Waqqas and Mohammed Ibn Abee Salama Al Ansari also refused to give pledge of allegiance to Ameer Almo'mineen Imam Ali(as) as they were also detesting Ahlulbeit(as). Moreover, they were having personal avidities.

All Islamic countries, except Al Sham, gave their pledge of allegiance to Ameer Almo'mineen Imam Ali(as). Al Sham was under the rule of the cursed Muawiya Ibn Abee Sofian; the buttocked, who plotted with his father against Islam till they were surrounded at the conquering of Mecca. Therefore, it is natural that the cursed Muawiya does not accept the ascending of Ameer Almo'mineen Imam Ali(as) to power. Muawiya was a Saqeefa cadre who had been prepared by the poles of Saqeefa to be a continuation and extension of the Saqeefa agenda which aimed to demolish genuine Islam and patron the tree of the second Jahilia.

At the beginning of the era of Ameer Almo'mineen Imam Ali(as), the dominant situation was that of the deviant Saqeefa heritage in which the oppressors circulated the wealth of Allah(swt) among themselves, enslaved His worshippers, waged war against righteous people and allied with the debauchees and corrupt peo-

ple. In other words, there was a complete coup against religion. Therefore, the trend of Godly justice which Ameer Almo'mineen Imam Ali(as) will follow, would not please those who were controlling the joints of economy and robbing the rights of the people. Moreover, even the oppressed would not endure walking on the long road of establishing the truth because it is a long road and requires great sacrifices. Consequently, people of personal interests and worldly avidities broke away from Ameer Almo'mineen Imam Ali(as). The hypocrites, the oath breakers, the committers of aggression and the dissidents rebelled against him and fabricated wars of the Camel, Nahrawan and Siffeen. This indicates that the process of repairing the multi-dimension Saqeefa crack was almost impossible. However, Ameer Almo'mineen Imam Ali(as) exerted all efforts to reform it and deal with it with all wisdom and patience.

The first obstacle which faced Ameer Almo'mineen Imam Ali(as) was the matter of nullifying the discrimination and preference in salaries which has been established during the Qohafi and Sohaki period. Both, Ibn Abee Qohafa and Ibn Sohak could not come, up during their life, to the level of the martyrs of Ohod, therefore, they fabricated and ate up their renumeration during their life. Ibn Affan, in his own way, consolidated Saqeefa reality a deep consolidation. However, Ameer Almo'mineen Imam Ali(as) started eradicating the method of deviation and injustice which has been founded by Ibn Abee Qohafa and Ibn Sohak. Their unjust method was based on financial favoring and preference according to what they called forerunning, companionship, tribalism and racialism which led to the establishment of a repugnant class system that started spreading richness among some few people and consolidating the extreme poverty among the majority in a blatant way. As far as Ibn Affan is concerned, he founded a new

deviation which was Omayyad in trend, flavor and taste. While Ibn Abee Qohafa and Ibn Sohak demolished the Godly and Nabawi equity in financial offer not only among people, but also among the wives of the prophet(swp), consequently, Aaesha got an offer that is more than what the rest of the wives of the prophet(swp) get, Ibn Affan built on the foundations of that Qohafi and Sohaki deviation and established the deep, corrupt, tribal and Omayyad state which was full of partiality, robbing and embezzlement. Ibn Affan has, even, turned the table on Aaesha by depriving her from the Sohaki preference and favoring. All this created a discontent towards Ibn Affan which led to his annihilation.

To reform this repugnant situation, Ameer Almo'mineen Imam Ali(as) declared the principle of equality among Muslims and considered them to be equal in rights and duty. He said his famous saying, "The oppressed person is in my view honorable till I restore his right for him, while the strong person is in my view weak till I take from him what does not belong to him."[5] He emphasized that he will not surrender to any blaming for establishing justice, restoring the rights of people from their usurpers, deterring the oppressors and doing justice to the oppressed. He restored the Godly basis of distributing the public wealth by establishing rights and eradicating injustice and corruption. Ameer Almo'mineen Imam Ali(as) says, "I am ruling you according to the method of your prophet and implementing on you his commandment. Every allocation which has been allocated by Othman and every money which he had offered from the money of Allah, shall be returned to Treasury House because the right is not nullified by anything."[6] He says about the money which has been usurped by hypocrites and Tolaqa', "By Allah, If I find that by such money women have been married and maids have been purchased, I will recover it because there is an ease in justice and whoever finds

justice narrow, then, injustice will be narrower for him."[7] In his letter to Malik Al Ashtar(ra) after appointing him as a governor of Egypt, Ameer Almo'mineen Imam Ali(as) says, "Be fair to Allah, people, your own relatives and whomever you like from your subjects. If you do not do so, then, you will commit injustice and whoever oppresses the worshippers of Allah, Allah will be his litigant even before His worshippers….Let the way that most coveted matter be that which is most equitable for the right and most universal by way of justice."[8] Ameer Almo'mineen Imam Ali(as) confiscated all the wealth which Ibn Affan had granted to a bunch of oppressors, debauchees and hypocrites. Thus, he abolished all the privileges which were based on forerunning, companionship, tribalism, racism which had been fabricated by the supporters of Saqeefa since the era of Ibn Abee Qohafa till the era of Ibn Affan so as to eat their renumeration in this World. In this regard, Ameer Almo'mineen Imam Ali(as) says, "Whoever a man from the Muhajireen and Ansar from the companions of the messenger of Allah considers that he is worthier of grace than others for his companionship (to the prophet), then he should realize that the best grace is with Allah and that his reward and renumeration is upon Allah."[9] Thus, Ameer Almo'mineen Imam Ali(as) demolished the worldly expectation from effort which has been founded by Ibn Abee Qohafa and Ibn Sohak and through which the poles of Saqeefa and many of the so-called companions tried to acclaim their own virtues and employ what they had given to Islam in the past for their own personal motives. This reminds us what the prophet(swp) had said to Ibn Abee Qohafa when the latter tried to extract acclaim for himself from the prophet(swp) while the prophet(swp) was guaranteeing paradise to the martyrs of Ohod. The prophet(swp) pointed to the martyrs of Ohod and said, "'I testify for those…' Ibn Abee Qohafa said, 'Are not we their brothers? We

embraced Islam as they have embraced. We struggled as they have struggled?' The prophet said to him: 'Yes, but I do not know what you will do after me.'" In another narrative, there is an addition which said, "But those had not eaten up anything of their rewards(renumeration)." This indicates that the usurpation of succession by the poles of Saqeefa and fabrication of those un-Islamic privileges were aiming to eat up their rewards in this world in spite of the warning of the prophet(swp) for them against doing that. By abolishing the principle of preference which is based on the worldly expectation from the efforts forwarded by individuals, Ameer Almo'mineen Imam Ali(as) wanted to purify the hearts of people and make them destined for Allah(swp), obedient to Him, waiting His reward, fearing His punishment and thus Ameer Almo'mineen Imam Ali(as) wanted to establish the Godly economic and legal system which is based on the Godly and Nabawi justice that builds up believers and purifies them.

Moreover, Ameer Almo'mineen Imam Ali(as) sacked the governors who had been appointed by Ibn Affan over Islamic regions. In this regard, he said, "I will not accept that this nation to be ruled by its profligates and debauchees who will make the wealth of Allah circulated among them, wage war against the righteous, and ally with the debauchees. Among them were who drank the forbidden and he was punished in Islam by being whipped and among them were who did not declare Islam till he surrendered to Islam."[10] In addition to that, Ameer Almo'mineen Imam Ali(as) sacked Muawiya Ibn Abee Sofian; the cursed. But Muawiya refused to get sacked, seceded and took over the ruling of Al Sham where he had carried out a process of indoctrination which succeeded in fixing the corners of a deviant version of Islam and converted the rude and rogue people, who had been collected from every country and impurity, into scum and infidels

who dance on what the Taleeq Muawiya tunes for them. The refusal of Muawiya to step down indicates that when the personal, Jahilia and tribal desires crash with the Godly and Nabawi method, it is natural that the Godly and Nabawi method becomes unacceptable for he who harvested his criminal and material harvest and participated in consuming people's wealth by wrong means during the eras of the two poles of Saqeefa and Ibn Affan. Therefore, not only Muawiya rebelled against Ameer Almo'mineen Imam Ali(as), but also the followers of Muawiya such as Aaesha, Talha and Al Zubair who have formed armies and fought against Ameer Almo'mineen Imam Ali(as). This indicates that Al Saqeefa founded the deep deviant state and went far away from the Nabawi method which had been drawn by the prophet(swp). As far as the rebellion of the oath-breakers; (Aaesha, Talha and Al Zubair), committers of aggression; (Muawiya and whoever followed him), and Khawarij are concerned, Ameer Almo'mineen Imam Ali(as) says, "When I undertook the task, one sect broke the oath, another turned disobedient while the rest began acting unjustly."[11] The oath-breakers, committers of aggression and Khawarij found it difficult to accept the task of religion and disliked the task of the prophet(swp) as it is a task of truth because most of the people are haters of truth. They also found it difficult to accept Ameer Almo'mineen Imam Ali(as) as he will undertake the task of certain and definitive interpretation which never deviates from truth. Then, how will the oath-breakers, committers of aggression and Khawarij accept certain and definitive interpretation while they are the supporters of the poles of Saqeefa who refused the Godly and Nabawi choice which the prophet(swp) had assigned to Ameer Almo'mineen Imam Ali(as) in his saying, "You fight for interpretation (the meaning the Quran) as I have fought for revelation", par-

ticularly, after the oath-breakers, committers of aggression and Khawarij had indulged in robbing the country and people?

Therefore, rebellion against Ameer Almo'mineen Imam Ali(as) started although every examiner of history realizes that those who were falsely called 'successors' had not enjoyed the almost complete support which Ameer Almo'mineen Imam Ali(as) has enjoyed to the extent that he abandoned the few Nasibis (haters of Ahlulbeit(as)) who did not give their pledge of allegiance to him such as Abdullah Ibn Omar, Sa'ad Ibn Abee Waqqas and Mohammed Ibn Abee Salama Al Ansari as they have stayed at their homes. Moreover, Ameer Almo'mineen Imam Ali(as) did not fight except those who insisted on fighting him such as Aaesha, Talha and Al Zubair, who created Al Jamal war, Khawarij who created the war of Al Nahrwan and Muawiya who created the war of Siffeen.

The main reason behind rebellion against Ameer Almo'mineen Imam Ali(as) is that the vast majority who revolted against Ibn Affan and killed him had already rejected the succession of Ameer Almo'mineen Imam Ali(as) after the martyrdom of the prophet(swp), rather, they did support Ahlulbeit(as) against the Saqeefa oppression which was poured on them. But when injustice entered their houses during the era of Ibn Affan, they revolted against him and killed him. Then, as we have seen, they requested Ameer Almo'mineen Imam Ali(as) to take over the task although they were knowing that he will not serve their personal interests and avidities because he continued to adhere to truth, justice, equality and the straight path and he was not ready to sell off his religion for their world which was, not better than a goat's sneezing. Majority of people did not bear the returning to religion and migration to Allah(swt) and His messenger(swp) because they have been emptied from religion. The Saqeefa deviation which has

been crowned by Ibn Affan had spilled out the rest of the values and teachings of the religion, therefore, they rebelled against the legal successor of the prophet(swp); Ameer Almo'mineen Imam Ali(as).

Aaesha's Discord (Fitna) and the Camel War

Aaesha left to Mecca to perform Omra according to the allegation of the priests of Saqeefa court after she had instigated people against Ibn Affan and said to them, "Kill Na'thal. He apostatized." She refused the demand of some Sahaba to remain in Al Madeena so as to interfere and avert the killing of Ibn Affan. In fact, she was wishing his annihilation. Thus, Aaesha was a blasphemer because she blasphemed whom the priests of Saqeefa court consider as the third of whom they call 'Rightly guided successors' and also 'promised of paradise' according to their false allegations! If Ibn Affan was 'promised of paradise' and nevertheless Aaesha blasphemed him, then, what would be the destiny of Aaesha herself? What is this religious understanding which is full of contradictions and wonders which fills up the pages of the distorted Bakri religion?

When she started the journey of returning from Mecca to Al Madeena, Abdullah Ibn Abee Kilab met her out of Mecca as he was coming from Al Madeena to Mecca. She asked him about the new developments. He told her about the murder of Ibn Affan. She became happy and rejoiced. She asked about whom had been selected to discharge the task of succession (Khilapha). He told her that people selected Ameer Almo'mineen Imam Ali(as) and gave him their pledge of allegiance. She got shocked and wished if the sky had descended on the earth. She said to him, "By Allah, I wish if this descends on this, but that should have not happened to your companion (selection of Ameer Almo'mineen Imam

Ali(as)). Take me back, take me back."[12] In spite of Aaesha's opposition to Ibn Affan, instigation of people against him, naming him Na'thal and issuance of the Fatwa to kill him, but when she heard that people have selected Ameer Almo'mineen Imam Ali(as), she got infuriated and brought out all her abhorrence towards Ameer Almo'mineen Imam Ali(as) to the surface. The selection of Ameer Almo'mineen Imam Ali(as) by people fell like a bolt on Aaesha. She was a first-class Nasibi who nurses antagonism and hatred towards Ahlulbeit(as) and can't bear even mentioning of the name of Ameer Almo'mineen Imam Ali(as). By her chronic abhorrence to Ameer Almo'mineen Imam Ali(as), she put herself in the block of hypocrite men and women according to the classification which is explained by the Nabawi text which says to Ameer Almo'mineen Imam Ali(as), "No one except a believer loves you and no one except a hypocrite detests you." Thus, Aaesha overturned a hundred and eighty degrees from her previous positions towards Ibn Affan. She decided to go back to Mecca and start demanding revenge for the blood of Ibn Affan so as to bring back the succession to the Jahilia line which had been founded by her father; Ibn Abee Qohafa, and his companion Ibn Sohak!

Aaesha returned to Mecca and started saying, "By Allah, Othman has been persecuted and I am demanding to avenge him"[13] after she had been saying "Kill Na'thal. He apostatized." Thus, she turned Ibn Affan, the Omayyad, from a victim of her instigation into an oppressed whom the daughter of Ibn Abee Qohafa; the Taymi, demands to avenge him! Indeed, it is something strange! Abdullah Ibn Om Kilab, sarcastically, said to her, "Why? By Allah, the first who damaged his name was you. You were saying - Kill Na'thal. He apostatized-"[14] However, Aaesha leaned upon the incident of Ibn Affan's pretending of repentance and she forgot that Ibn Affan, after that, conspired to kill the dele-

gation of Egypt. Aaesha considered Ibn Affan's pretending of repentance pretext for her to claim that he was killed unjustly and thus legalize for herself to rebel against Ameer Almo'mineen Imam Ali(as). She falsely claimed, "They asked him to repent and then killed him. I have said and they have said and my last saying is better than my first saying."[15] Thus, Aaesha made up her mind, toyed with words, considered her saying to be the final and insisted on discord. Abdullah Ibn Om Kilab organized sarcastic poetic lines about Aaesha. These are some extracts:

You show and hide, you change events
From you is the wind, from you is the rain
You ordered us to kill the Imam
And said to us that he had apostatized
We obeyed your order to kill him
And the murderer is that who ordered to kill[16]

When she returned to Mecca, she went to the Masjid and started the campaign of mongering against Ameer Almo'mineen Imam Ali(as) by claiming, "O people, Othman has been persecuted and by Allah I will demand to avenge him."[17] It becomes clear that Aaesha could not bear that Ameer Almo'mineen Imam Ali(as) comes to power, therefore, she started clinging on Ibn Affan's shirt though it was she who blasphemed him, ordered his killing. All the fluctuations which we have seen in Aaesha were for the sake of fighting Ameer Almo'mineen Imam Ali(as) and letting off her abhorrence and malevolence towards him. Here, some questions arise in the intellect of whoever contemplates in history: How does Aaesha go behind the blood of Ibn Affan although it is she who blasphemed him and ordered people to kill him? Was not she, just before meeting Abdullah Ibn Om Kilab, blaspheming Ibn

Affan and calling for killing of whom she names ‘Na’thal’? Did not she rejoice the news about his killing when Abdullah Ibn Om Kilab told her about that? Is Aaesha; the Taymi, from the blood heirs of Ibn Affan so that she demands to avenge him? Why did Aaesha wish that the sky descends on the earth when she heard that people had selected Ameer Almo’mineen Imam Ali(as)? Was it the malevolence, hatred and abhorrence of Aaesha to the prophet(swp), Ameer Almo’mineen Imam Ali(as) and Ahlulbeit(as) which made her reshuffle the cards and direct the arrows of reactions towards Ameer Almo’mineen Imam Ali(as)? How does Aaesha demand avenging the blood of Ibn Affan who had been killed by an overwhelming public revolution in which many Sahaba and representatives of regions have participated? Was Ameer Almo’mineen Imam Ali(as) among those who killed Ibn Affan? Is it because she has seen many of those who gave their pledge of allegiance to Ameer Almo’mineen Imam Ali(as) have participated in killing Ibn Affan, therefore, she tried to cloth Ameer Almo’mineen Imam Ali(as) the process of Ibn Affan’s killing? In fact, the events of history indicate that Aaesha was part of a preconceived system to confront Ameer Almo’mineen Imam Ali(as) if he comes to power. Therefore, she exploited the events so as to devote it in the system of Saqeefa and Omayyad antagonism which was pre-arranged to fight Ameer Almo’mineen Imam Ali(as). Particularly, she was knowing that Muawiya will not give his pledge of allegiance to Ameer Almo’mineen Imam Ali(as). Thus, Aaesha was part of the long-term Saqeefa conspiracy against religion so as to distort and falsify it. She realized that the power has reached Ameer Almo’mineen Imam Ali(as); the bearer of authentic religion, and that he is on his way to take his natural position so as to bring the authentic religion back after more than two decades of intentional eclipsing, deliberate falsifying and organized distor-

tion. Therefore, Aaesha decided to fight Ameer Almo'mineen Imam Ali(as).

Aaesha started preparing to come out of her house again and fight Ameer Almo'mineen Imam Ali(as) although Quran commanded her to settle in her house and not to go out and not to display herself as in the days of first Jahilia. Moreover, the prophet(swp) also commanded her to settle in her house and that the dogs of Haw'ab shall not bark at her. He warned her against fighting Ameer Almo'mineen Imam Ali(as). The warning of the prophet(swp) to Aaesha was clear in his saying, "I see that one of you would be barked at by the Al Haw'ab dogs and that should not be you O Homaira'.*"[18] In another narrative the prophet(swp) said, "I wish I knew which one of you would ride on the camel with dense-hair, the dogs of Haw'ab would bark at her and many people(swp) would be killed around her?"[19] In a third narrative, the prophet(swp) said, "O Homaira', as if I see the dogs of Haw'ab bark at you and you fight Ali while you are unjust towards him."[20] In another occasion the prophet(swp) said that Aaesha would make a discord among Muslims. Pointed to the house of Aaesha, the prophet(swp) addressed people by saying, "The head of apostasy; discord, comes out from here- he said it three times- from where the horn of the devil comes out."[21] All this indicates that the prophet(swp) was knowing that Aaesha will be hostile to religion and the people of religion and that Satan will be her guide. Her abhorrence to truth and the people of truth blinded her eyes and she went out to fight Ameer Almo'mineen Imam Ali(as) although she knows that the prophet(swp) had said to Ahlulbeit(as) that their war is his war and their peace is their peace, but Aaesha, as ever the same, does not give value to the prophet(swp), his sayings or his teachings. Therefore, she insisted on fighting Ameer Almo'mineen Imam Ali(as)

and hence she fought Allah(swt) and His messenger(swp) and rebelled against the Imam of her time.

The war of the Camel was a war of oath breakers against the Imam of the monotheists; Ameer Almo'mineen Imam Ali(as). Talha, Al Zubair and the likes felt that their interests and avidities, which they used to get them fulfilled during the previous Saqeefa eras, have been suspended. The symptoms of oath breaking appeared on them because Ameer Almo'mineen Imam Ali(as) has taken back from them the states of Yemen and Bahrain and refused to give them the states of Al Basra and Al Koofa which were part of their ambition dur to their huge revenues. Therefore, they harbored oath-breaking and asked for permission from Ameer Almo'mineen Imam Ali(as) to let them go to Mecca for performing Omar. Ameer Almo'mineen Imam Ali(as) came to know about their intentions, nevertheless, he gave them permission and said, "By Allah, they do not want to perform Omra, but they want to betray."[22] Talha and Al Zubair went to Mecca and there they joined Aaesha in instigating people against Ameer Almo'mineen Imam Ali(as) under the pretext of the blood of Ibn Affan although they were having a role with Aaesha in instigating people against Ibn Affan and killing him. In Mecca, Abdulla Ibn Aamir, whom Ameer Almo'mineen Imam Ali(as) ousted from the state of Al Basra, joined them and he was having a great role in financing the rebellion against Ameer Almo'mineen Imam Ali(as) with the money which he had stolen from Al Basra and forming the army of Aaesha.

Aaesha tried to convince the wives of the prophet(swp) to accompany her to Mekka and then to Al Basra because she was expecting that Ameer Almo'mineen Imam Ali(as) will come to power after the death of Othman. However, with the exception of Hafsa, all the wives of the prophet(swp) refused to go out from their

houses which Allah(swt) and His messenger(swp) commanded them to settle in and not to display themselves as in the days of the first Jahilia. Thus, those wives of the prophet(swp) who refused to go out with Aaesha have obeyed the prophet(swp) who said to them, "Whoever of you feared her Lord and continued to be on the back of her praying mat, she would be my wife on the Judgment Day."[23] However, Hafsa accepted to join Aaesha because she is the traditional and historical ally of Aaesha in all her conspiracies against the prophet(swp). All of us know that the Sura of Tahreem which contains the verses of condemnation and threatening have been revealed about Aaesha and Hafsa. Those Quranic verses threaten Aaesha and Hafsa by saying to them, ﴿If you repent to Allah, then your hearts have listened. But if you band together against him, then Allah is his Ally, as is Gabriel, and the righteous believers. In addition, the angels will assist him.﴾[24] The conspiracies of Aaesha and Hafsa against the prophet(swp) transcended all limits, therefore, Allah(swt) sent down a complete Sura against them. It condemns them and commands them to repent, but they have not repented and the evidence for that is that no Quranic verse has been sent down which proves their repentance. Moreover, the prophet(swt) has never issued any Hadith which proves their repentance, thus, the Godly condemnation against Aaesha and Hafsa remained a Quran that is read till the Day of Judgment. Therefore, it is natural that Hafsa joins Aaesha to fight Ameer Almo'mineen Imam Ali(as). Hafsa was about to accompany Aaesha to Al Basra, but her Nasibi brother; Abdullah Ibn Omar, prevented her from accompanying Aaesha although he himself refused to give the pledge of allegiance to Ameer Almo'mineen Imam Ali(as). It seems that the Nasibi; Abdullah Ibn Omar, was knowing the hidden agenda which has been arranged between Ibn Sohak and Muawiya for the future confrontation against Ameer

Almo'mineen Imam Ali(as). The evidence for this is that Muawiya has not interfered to rescue Ibn Affan in spite of his ability to do that. Muawiya and Abdullah Ibn Omar wanted to make use of Aaesha in that confrontation, create a discord, get rid of major elements such as Al Zubair, Talha and their sons and fragment people so as to pave the way for Abdullah Ibn Omar to take over power latter on. This has become evident, later on, in the outcome of the arbitrations after the war of Siffeen! However, the mother of believers, Om Salama(ra) advised Aaesha not to go out. She said to Aaesha, "'You have heard the messenger of Allah say, - Ali is my successor on you in my life and after my death. Whoever disobeys him, he disobeyed me- will you witness O Aaesha bout this or no?' Aaesha said, 'By Allah, Yes.' Om Salama said: 'Fear Allah O Aaesha and beware of what Allah and His messenger warned you against and do not be the one who will be barked at by the dogs of Haw'ab.'"[25] However, Aaesha rode her head, insisted on going out and became angry on the mother of believers Om Salama(ra) who refused to join her in her rebellion against Ameer Almo'mineen Imam Ali(as). The mother of believers Om Salama(ra) swore not to speak to Aaesha again.

Aaesha led her gang and headed towards Al Basra. Strangely, she did not head towards Al Madeena although the killers of Ibn Affan were in Al Madeena and they were not in Al Basra! Moreover, Ameer Almo'mineen Imam Ali(as) was in Al Madeena and not in Al Basra. The motives of Aaesha were to take over Al Basra and Al Kofa because the financial revenues of those two states salivated them and they wanted to rob them. Moreover, Aaesha wanted to be near Al Sham and thought that Muawiya will send for her aids which may help her to confront Ameer Almo'mineen Imam Ali(as). Al Zubair, Talha, Abdullahi Ibn Al Zubair, Mohammed Ibn Talha and Marwan Ibn Al Hakam joined

the army of Aaesha. Marwan Ibn Al Hakam fled from Al Madeena to Mecca after he had come to know that Ameer Almo'mineen Imam Ali(as) had been behind him for his crimes during the era of Ibn Affan.

While she was on the camel, dogs barked at her. She asked about the location. They told her that it is the area of Al Haw'ab well. She got terrified and shouted, "Take me back, take me back. I shall go back."[26] Then, she told Mohammed Ibn Talha about what the prophet(swp) had said to her and his warning to her against the barking of Al Haw'ab dogs at her. But Mohammed Ibn Talha said to her, "Go ahead. May Allah bless you. Abandon this saying."[27] Look O, reader of history and contemplate! Mohammed Ibn Talha orders Aaesha to abandon the saying of the prophet(swp) and go forward towards Al Basra! Moreover, Abdullah Ibn Al Zubair swore by Allah(swt) that it is not Al Haw'ab well. In order to pursue her not to go back, they prepared a group of people to, falsely, testify that it was not Al Haw'ab well. They brought fifty nomads who gave a testimony in favor of Abdullah Ibn Al Zubair's claim. That false testimony was one of the first false testimonies in Islam after those false testimonies which had been made by Aaesha and Hafsa to support the false narrative which had been fabricated by her father; Ibn Abee Qohafa, so as to deprive Ahlulbeit(as) from their legal rights. Aaesha got convinced and she continued leading her army till she reached Al Basra.

When Aaesha arrived at Al Basra, people asked about the reason which made her go out of her house, disobey the commandment of the prophet(swp), depart the back of her praying mat, ride the back of a camel and display herself as in the days of the first Jahilia! In order to justify all these great sins, Aaesha said, "We became angry for you due to the stick and rod- She means the stick of Othman and his boys- will not we become

angry for Othman for being killed? The opinion is that you shall catch the killers and they shall be killed for him. Then, the matter shall be made Shura as Omar Ibn Al Khattab had done it."[28] Thus, Aaesha admitted that she had rebelled to oust Ameer Almo'mineen Imam Ali(as). In fact, the main motive of Aaesha was to grab succession from Ameer Almo'mineen Imam Ali(as) and that "…..the matter shall be made Shura as Omar Ibn Al Khattab had done it" according to her Sohaki vision. She also admits the norm of the Saqeefa ruling in which the stick and rode were dominant and the back of the believers and senior Sahaba used to be whipped by them, nevertheless, she claims that Ibn Affan was killed though he was innocent! But she exonerated Ibn Affan from the blood of the holy companion Abo Thar Al Ghifari(ra), the hernia he caused to the abdomen of the holy companion Ammar Ibn Yasir(ra) and breaking the rib of Abdullah Ibn Mas'ood! She also exonerated Ibn Affan from eating the wealth of people by wrong means, oppressing people, monopolizing wealth, spreading partiality, becoming lenient with wine drinkers and suspending Islamic punishments. Aaesha reduced all this into 'stick and rod' according to her expression! However, Aaesha knows very well, but she blinds herself, that Al Saqeefa was not a Shura (consultation) at all, but it was a Falta as Ibn Sohak himself admitted and Ibn Sohak himself had not come to power through a Shura, but Ibn Abee Qohafa had imposed a rude and coarse upon people as the Sahaba themselves stated and what Ibn Sohak has done in the so-called Shura of six men was a cooked and pre-planned conspiracy to distance Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as) and impose Ibn Affan upon Muslims. Aaesha herself admits that Al Saqeefa was not a Shura and that Ibn Sohak has harassed people and they were having hypocrisy as we have seen earlier! Aaesha herself did not

demand from Ibn Sohak to leave the matter Shura, rather, she demanded from him to appoint a successor and not to leave whom she called ‘Mohammed’s’ nation neglected! Thus, Aaesha was believing in the method of Al Saqeefa line which is based on appointing the succession that distances the right from its owner and distancing the owners of the right from their legal right by all means. The abhorrence of Aaesha towards Ameer Almo’mineen Imam Ali(as) was a historical abhorrence which has its roots in her abhorrence to the prophet(swp) himself. Aaesha was not bearing even uttering the name of Ameer Almo’mineen Imam Ali(as). We should not forget that she mentioned the name of Al Fadhl Ibn Al Abbas and did not mention the name of Ameer Almo’mineen Imam Ali(as) in the context of her narration about the incident in which the prophet(swp) while he was ill during the last days of his life, leaned upon two men as he was going to the Masjid. That other man whom she called him ‘a man’ and did not like to mention by name was Ameer Almo’mineen Imam Ali(as), but she does not like to mention even his name. How would she bear Ameer Almo’mineen Imam Ali(as) to be a ruler over her? Thus, the abhorrence of Aaesha towards Ameer Almo’mineen Imam Ali(as) and Ahlulbeit(as) made her forget her demand from Ibn Sohak to appoint a successor, therefore, in Al Basra she croaked with the pattern of Al Saqeefa and Sohaki faked Shura which had not produced except the coup, criminals and thieves, nevertheless, Aaesha, her Saqeefa and Omayyad line call for a Shura to select a person other than the gate of the city of knowledge of the prophet(swp), the Supreme Farooq, the Supreme Siddiq, the leader of believers with lighted-foreheads and lighted-foot, the triumphant lion of Allah(swp); Ameer Almo’mineen Imam Ali(as), although the gathering of people around Ameer Almo’mineen Imam Ali(as) was more than the gathering of people around Ibn

Abee Qohafa, Ibn Sohak and Ibn Affan. But Aaesha wants other than truth and other than the people of truth and she has always been so since the life of the prophet(swp). She wants another 'Faltawi Saqeefa' or another alleged Shura of 'six men' although all people have given their pledge of allegiance to Ameer Almo'mineen Imam Ali(as) after the annihilation of Ibn Affan with the exception of the Nawasib; the sons of the Nawasib, such as Abdullah Ibn Omar, Sa'ad Ibn Abee Waqqas and Mohammed Ibn Abee Salama!

Thus, Aaesha tried to cloud the consciousness and mobilize some of Al Basra people against Ameer Almo'mineen Imam Ali(as). In fact, while leading the companions of her camel, Aaesha acted like a 'successor' of Muslims! It is narrated that, when she arrived at Al Basra, she wrote a letter to Zaid Ibn Soahan Al Abdi(ra) in which she, arrogantly, said to him, "From Aaesha, the mother of believers and daughter of Ibn Abee Bakr and wife of the messenger of Allah to her sincere son Zaid Ibn Soahan Al Abdi. Having said that, stay at your home and demoralize people towards Ibn Abee Talib and I shall hear from you what pleases me because you are the most trusted of my family. Peace by with you."[29] However, Zaid Ibn Soahan Al Abdi(ra) sent to her a shocking reply. He wrote to her, "From Zaid Ibn Soahan Al Abdi to Aaesha the daughter of Abo Bakr. Having said that. Allah had commanded you with a command and commanded us with a command: He commanded you to settle in your house and commanded us to conduct Jihad. Your letter came to me in which you order me to do contrary to what Allah had commanded me to do, thus, I have done what Allah commanded you and you have done what Allah commanded me. Therefore, your order is not obeyed and you letter has no reply from."[30] Thus, Zaid Ibn Soahan Al Abdi(ra) has shown her the true size of

her and the true size of her father whom Zaid Ibn Soahan Al Abdi(ra) did not call as ‘successor’. Moreover, he did not describe her as the mother of the believers nor did he call her the wife of the prophet(swp). Rather, he explained to her the mistake of her going out from her house, her displaying herself as in the days of first Jahilia and her undertaking something which she was not qualified for.

Before the arrival of Ameer Almo’mineen Imam Ali(as), the army of Aaesha wreak havoc in Al Basra by killing, theft, looting and robbing. Talha, Al Zubair and Marwan Ibn Al Hakam raided the Treasury House of Muslims at a midnight, killed forty of its sincere Sababija guards, robbed its contents, arrested the holy Sahabi Othman Ibn Honaif Al Ansari(ra) who was the appointed governor by Ameer Almo’mineen Imam Ali(as) on Al Basra. They killed those who were with him and brought him to Aaesha who knows his opposition to her father, therefore, she ordered her gang to kill him. But a woman warned Aaesha that his brother who was in Al Madeena will revenge. Therefore, Aaesha retreated from her order to kill him and she ordered her men to torture him. They depilated the hair of his head, beard, moustache and eyebrows and they have not spared even his eyelashes.

Ameer Almo’mineen Imam Ali(as) headed towards Al Basra to deal, firstly, with Aaesha’s discord after he had been planning to head towards Al Sham to confront the rebellion of the Taleeq Muawiya who declared himself a successor and thus challenged the Muslims’ pledge of allegiance to Ameer Almo’mineen Imam Ali(as). Several good companions were with Ameer Almo’mineen Imam Ali(as) such as Ammar Ibn Yasir(ra). Ameer Almo’mineen Imam Ali(as), as usual, was very keen on avoiding blood shedding, therefore, he tried to convince those rebels, Kharijis and oath-breakers to avoid war. Here we see the

manifestations of the Godly and Nabawi sublimity embodied in Ameer Almo'mineen Imam Ali(as) who stands in sharp contrast to the bloody method of the poles of Saqeefa in dealing with opposition. Ameer Almo'mineen Imam Ali(as) came out on his mule without weapon and called for Al Zubair ibn Al Awwam to come out for him. Ameer Almo'mineen Imam Ali(as) said, "O Zubair, come out for me."[31] Al Zubair came out armed by his weapon. When Aaesha was told about this, she said, "You are bereaved, O Asmaa'"[32]; she means Asmaa' her sister; the wife of Al Zubair. When they told her Ameer Almo'mineen Imam Ali(as) is without weapon, her fear for Al Zubair disappeared. Ameer Almo'mineen Imam Ali(as) and Al Zubair hugged each other. Ameer Almo'mineen Imam Ali(as) said to Al Zubair, "Come on O, Al Zubair. What made you to rebel?"[33] Al Zubair replied, "The blood of Othman." Ali replied, "'May Allah kill whichever of us who is responsible for the blood of Othman. Do you remember the day when you met the messenger of Allah….He smiled to me and you smiled to him while you were with him? You said: 'O messenger of Allah, Ali never abandons his jazziness.' The messenger of Allah said: 'He does not have jazziness. Do you like him O Zubair?' You said: 'I, by Allah, love him.' The messenger said: 'You, by Allah, will fight him and you are unjust to him.' Al Zubair said: 'I ask Allah for his forgiveness. By Allah, if I had remembered it, I would have not rebelled.' Alli said: 'O Zubair, go back.' Al Zubair said: 'How can I go back now since the two rings of the abdominal tightening belt have wrapped each other? This, by Allah, is disgrace which can't be washed away.' Ali said to Al Zubair: 'O Zubair, go back with the disgrace before you combine disgrace with fire.'"[34] Here, the reader can observe that those who are called Sahaba and some of the wives of the prophet(swp) did not give value to the warnings of the prophet(swp). Aaesha went out

of her house, departed the back of her praying mat, displayed herself as in the days of the first Jahilia and the dogs of Al Haw'ab well barked at her in spite of the warnings of Quran and the prophet(swp) to her. Thus, going out from her house and the way she displayed herself become one of the manifestations of the second Jahilia and a major disobedience to Allah(swt) and His messenger(swp). Moreover, the rebellion of Al Zubair against Ameer Almo'mineen Imam Ali(as) in spite of the warning of the prophet(swp) to him also is a great disobedience to Allah(swt) and His messenger(swp). When Ameer Almo'mineen Imam Ali(as) reminds Al Zubair what the prophet(swp) had said, Al Zubair says, "I ask Allah for his forgiveness. By Allah, if I had remembered it, I would have not rebelled."! The priests of the Saqeefa court claim that Al Zubair broke away from the army of Aaesha and returned!

Aaesha rejected the efforts of Ameer Almo'mineen Imam Ali(as) to avoid war. She told the mediators that she does not have except the sword to confront Ameer Almo'mineen Imam Ali(as). Then, Ameer Almo'mineen Imam Ali(as) arbitrated by Quran, but Aaesha ordered to kill the youth who took Quran to her although he was not armed. In this way, Aaesha insisted on war and killing people. Ammar Ibn Yasir(ra) was right when he said to one of the Sahaba, in the context of his encouraging them to confront Aaesha, that Allah(swt) wanted to see, "Whether you will obey Him or her!"[35] We should not forget that the prophet(swp) had said to Ameer Almo'mineen Imam Ali(as), "Your war is my war and your peace is my peace." Moreover, we shall not forget that the prophet(swp) said about Ammar Ibn Yasir(ra), "Ammar; whenever two matters are presented before him, he chooses the righteous one." The righteous position for Ammar Ibn Yasir(ra), in this context, was to stand beside Ameer Almo'mineen Imam Ali(as) in the face

of Aaesha, thus, the two Nabawi texts reveal that Aaesha was in a confrontation, rather, in a war against Allah(swt). This reminds the researcher in history of the rebellion of the wife of Mosa(as) against the successor and curator of Mosa(as) and thus Allah(swt) repeats the norms of history so that the owners of intellect extract lessons from them. The saying of Ammar Ibn Yasir(ra) clearly indicates that Aaesha was on a shore while the legal commandments of Allah(swt) were on the other shore and that she was a test from Allah(swt) just like the test to the nation of Mosa(as) by the Samarian and his Calf. She was a test from Allah(swt) just like the test of the nation of Mosa(as) by the wife of Mosa(as). Moreover, the prophet(swp) had resembled Aaesha with the horn of the devil, therefore, when Aaesha threw a bunch of soil in the direction of the army of Ameer Almo'mineen Imam Ali(as) and said, "Humiliated be your faces", Ameer Almo'mineen Imam Ali(as) replied her by saying, "And it was not you who threw when you threw, but it was the devil who threw and your curse will return to you by the will of Allah, the Almighty."

Then, Ameer Almo'mineen Imam Ali(as) called for Talha also. Talha came out to him. Ameer Almo'mineen Imam Ali(as) said to him, "O father of Mohammed, what made you to rebel?"[36] Talha replied, "The blood of Othman." Ameer Almo'mineen Imam Ali(as) said, "'May Allah kill whichever of us who is responsible for the blood of Othman. O Talha, did not you hear the messenger of Allah says: 'O Allah, support whoever supports him and be hostile towards whoever becomes hostile towards him', and you were the first who gave his pledge of allegiance to me and then you broke your pledge and Allah had said 'Whoever breaks his pledge, he breaks it to his own loss?' Talha said: 'I ask Allah for his forgiveness.'"[37] Indeed, this is something strange and suspicious. The expressions, 'By Allah, if I had remembered it, I

would have not rebelled' from Al Zubair and the expression 'I ask Allah for his forgiveness' from Talha reflect the fragility of the intellect and faith of those who are called 'Sahaba.' The staggering of those Sahaba indicates the far astray that is nursed by the hearts of the betrayers. In fact, Ameer Almo'mineen Imam Ali(as) bewildered the devils of Al Zubair and Talha. This reveals the staggering nature and the empty mind of most of the so-called 'Sahaba'! Where are the teachings of the prophet(swp) and his warnings which were supposed to be remembered by the rebellious Sahaba and their displayer mother daytime and night? Did not such those 'Sahaba' heed to the saying of Allah(swt), ﴿and they disregarded some of what they were reminded of. You will always witness deceit from them, except for a few of them﴾?[38] Is not such an oblivion from those who are called 'Sahaba' is that which Allah(swt) had said about it, ﴿but they neglected some of what they were reminded of. So, We provoked enmity and hatred among them until the Day of Resurrection﴾?[39] However, the followers of Aaesha will not permit Al Zubair and Talha to retreat because such a retreat will dismantle the Aaeshi army of rebellion. The events came compatible to the saying of Allah(swt), ﴿So We provoked enmity and hatred among them﴾.

The actual war started, the two armies encountered each other. The son of Al Zubair provoked his father and accused him of becoming afraid of death therefore Al Zubair came back and fought in the army of Aaesha and got killed. Marwan Ibn Al Hakam was planning to kill Talha for the latter's role in Othman's murder. Marwan got a chance and threw an arrow at his ankle and killed him and said that then he avenged the killing of Othman. He said his famous saying, "I do not bother whether I shoot here or here."[40] At the end Ameer Almo'mineen Imam Ali(as) won the war, the camel of Aaesha was killed and she was arrested after she

had caused the death of thirteen thousand persons among them was Mohammed Ibn Talha. Marwan Ibn Al Hakam and some major men of Bani Omayyad were arrested whereas Abdullah Ibn Al Zubair fled away. Thus, Aaesha failed to achieve her motive; namely defeating Ameer Almo'mineen Imam Ali(as) and killing him. Ameer Almo'mineen Imam Ali(as) came to the fallen squaw while Aaesha was still in it. He hit the squaw and said, "This Homaira' of Erum wanted to kill me as she had killed Othman."[41]According to this statement of Ameer Almo'mineen Imam Ali(as), the blood of Ibn Affan is in the neck of Aaesha and even she tried to kill the soul of the prophet(swp); Ameer Almo'mineen Imam Ali(as). Here, we observe that Ameer Almo'mineen Imam Ali(as) did not pay any respect to Aaesha. Rather, he described her by the word 'Homaira' and attributed her to the nation of Erum of the Pillars which have been annihilated by Allah(swt). However, Ameer Almo'mineen Imam Ali(as), on the basis of his Godly self and Nabawi soul forgave all of them and made them Tolaqa' as the prophet(swp) had forgiven the people of Mecca when he conquered it and considered them Tolaqa'. Thus, those who have been forgiven by Ameer Almo'mineen Imam Ali(as) after the battle of the Camel became Tolaqa' after they had fought against Allah(swt) and His messenger(swp).

Aaesha tried to remain in Al Basra so as to instigate people again against Ameer Almo'mineen Imam Ali(as). Ameer Almo'mineen Imam Ali(as) was knowing that she never spares any effort to produce evils and that she shall be sent back to her house in Al Madeena. Therefore, Ameer Almo'mineen Imam Ali(as) threatened her by saying what she knows and to send women with sharp razors to her. At then, she expressed her hatred for a country where Ameer Almo'mineen Imam Ali(as) stays and succumbed to go back, humiliated, to her house in Al Madeena. Thus, Ameer

Almo'mineen Imam Ali(as) compelled her to depart to Al Madeena. He sent her under the guard of women who were masked as men. Whereas Ameer Almo'mineen Imam Ali(as) settled in Al Koofa and made it as a capital of the Islamic succession as it is near to Al Sham, Al Basra and Faris.

All those crimes, killings, blood shedding and problems created by Aaesha spring from her same motives by which she was disobeying the prophet(swp) and conspire against him. Rather, her war against Ameer Almo'mineen Imam Ali(as) is an extension of her opposition and rebellion, along with Hafsa, against the prophet(swp) which accumulated till Allah(swt) commanded them to repent and threatened to confront them with a Godly army in which there is Gibril(as), angels and 'the righteous of believers' under the direct Godly leadership and if the prophet(swp) divorces them, Allah(swt) would give him, in exchange, wives better than them in all characteristics and Quran presented those characteristics so that Aaesha and Hafsa will look closely into them, take lessons and repent. Since Aaesha and Hafsa did not repent, it is natural that Aaesha employs that obstinate opposition and rebellion again against the soul of the messenger(swp); his legal successor and his offspring(as). All this springs from the abhorrence of Aaesha towards Ameer Almo'mineen Imam Ali(as). The contemporaries to Aaesha such as Abdullah Ibn Abbas admitted that she was detesting Ameer Almo'mineen Imam Ali(as) to such extent that she did not like to mention his name. Even the modern writers have observed Aaesha's detestation towards Ameer Almo'mineen Imam Ali(as). Ahmed Shawqi described the hatred and detestation of Aaesha towards Ameer Almo'mineen Imam Ali(as) through a poetic creation from which we pick the following line:

O a mountain that mountains refused to bear what it bore

What the goddess of the camel had thrown on you
Was it the revenge of Othman that aroused her emotion?
Or a choke that had not pulled out her emotion?
That is a hernia which was not in the mind
The conspiracy of women weakens mountains[42]

When Aaesha came back from Al Basra after causing the killing of thousands of people, she entered to Om Al Mo'mineen Om Salama(ra) and said, "Peace be upon you O Om Al Mo'mineen." Om Al Mo'mineen Om Salama(ra) said, "O wall, did not I prohibit you? Did not I say to you?"[43] Aaesha said, "I seek forgiveness from Allah and repent to Him. Talk to me Om Al Mo'mineen." This forgiveness-seeking and expressing of repentance are admission from Aaesha that she had committed a major disobedience. Om Al Mo'mineen Om Salama(ra) repeated her saying, "O wall, did not I prohibit you? Did not I say to you?" Om Al Mo'mineen Om Salama(ra) had decided not to speak, again, to Aaesha at all. Therefore, Om Al Mo'mineen Om Salama(ra) did not speak to Aaesha after that at all till Aaesha got annihilated. We observe that Om Al Mo'mineen Om Salama(ra) did not reply the greeting (Salam) of Aaesha nor did she call her Om Al Mo'mineen (mother of the believers), rather, she called her 'O wall'!

Before continuing narration, we have to raise some question by leaning on the Nabawi teachings. Does not whoever fight Ameer Almo'mineen Imam Ali(as) is the same as one who fights the prophet(swp) and whoever fights the prophet(swp) is the same as one who fights Allah(swt) according to the Nabawi text which says about Ahlulbeit(as) that the prophet(swp) is a war on whoever fights them and a peace to whoever makes peace with them? Is not the war of Aaesha against Ameer Almo'mineen Imam Ali(as) a war

against Allah(swt) and His messenger(swt)? Thus, did not Quran say, ﴿The punishment for those who fight Allah and His Messenger, and strive to spread corruption on earth, is that they be killed, or crucified, or have their hands and feet cut off on opposite sides, or be banished from the land. That is to disgrace them in this life; and in the Hereafter they will have a terrible punishment﴾?[44] In addition to that, why did not Om Al Mo'mineen Om Salama(ra) reply Aaesha's greeting (Salam)? Is not replying the greeting of the believer an obligation? Does the believer boycott his brother believer over three days? Did not Om Al Mo'mineen Om Salama(ra) boycott Aaesha till Aaesha got annihilated? Did Om Al Mo'mineen Om Salama(ra) consider Aaesha a believer and nevertheless she boycotted her for more than three days, rather, till Aaesha got annihilated? Will Om Al Mo'mineen Om Salama(ra) disobey the prophet(swp) who commanded that the believer shall not boycott the believer for more than three days? Is it possible that Om Al Mo'mineen Om Salama(ra) disobeyed the prophet(swp) while the prophet(swp) had said to her, "Your destiny is okay"? Does this position remind us the refusal of Fatima Al Zahraa(as) to reply the greeting of Ibn Abee Qohafa and Ibn Sohak when they went pretending to apologize to her and she boycotted them till she martyred? All those and these questions move the intellects of those who have intellects so that they may analyze history and come out with conclusions about a Godly and believing personality such as Fatima(as) towards Ibn Abee Qohafa and Ibn Sohak. Moreover, those conclusions enlighten the intellects about the positions of another believing personality such as Om Al Mo'mineen Om Salama(ra) towards Aaesha. We shall not forget that the prophet(swp) had pointed to the accommodation of Aaesha and said, "The head of apostasy and discord comes out from here- he said it three times- from where the horn of the devil comes

out." Moreover, he warned he against riding the dense-hair camel and against barking of the Haw'ab dogs. The answers of such these questions explain important facts pertaining to loyalty and renouncement and make the scientific reader take correct decisions by becoming loyal to the people of truth and renouncing the people of false. Because the matter is serious. It is a matter of authentic religion. It is a matter of Paradise or Hell. This religion is not the religion of anybody, rather, it is the religion of Allah(swt) and His messenger(swp). The owner of intellect can't mortgage his intellect to the priests who are full of Saqeefa whims so that they mislead him. We have seen nothing from the priests of Saqeefa court except mummification of the intellects of people and plunging them into the tunnels of composite ignorance so as to protect their human idols who have violated the limit of Allah(swt), disobeyed His prophet(swp) and oppressed Ahlulbeit(as). The priests of Saqeefa court exerted all efforts so that owners of the intellects shall not raise such questions and reach to such conclusions which expose for them that Ibn Abee Qohafa, Ibn Sohak, Ibn Affan, Aaesha and Hafsa were hypocrites, liars, oath-breakers, betrayers and oppressors.

The war of Aaesha against Ameer Almo'mineen Imam Ali(as) contributed to the misleading of the public opinion and mobilizing a lot of people with Muawiya against Ameer Almo'mineen Imam Ali(as). Rather, the war of Aaesha against Ameer Almo'mineen Imam Ali(as) contributed to the consolidation of astray and misleading throughout history. Even some priests of the so-called Ahlul Sunna could not conceal the fact that the rebellion of Aaesha against Ameer Almo'mineen Imam Ali(as) was a crime that targeted the state and religion. Abo Ala Al Mawdoodi considered that the rebellion of Aaesha, Talha, Al Zubair and Muawiya against Ameer Almo'mineen Imam Ali(as) under the pre-

text of the blood of Ibn Affan as a deed of Jahilia and that their position, from legal point of view, "can't be justified under any circumstances. That era was not the era of the tribal system which was familiar to the Jahilia in which any one demands to avenge the blood of the killed and in ways and methods he likes, rather, there was a government."[45] Abo Ala Al Mawdoodi continues his condemnation of Aaesha, Talha, Al Zubair and Muawiya by saying, "All that is similar to the anarchy which was dominant in the Jahilia before Islam. The rebellion of Aaesha resulted into the blood shedding of thousands of Muslims and disordering the system of the state which got dominated by anarchy. Indeed, this is considered an illegal measure not only in the view of the law of Allah and His legislation, but also in the view of any worldly law."[46] Thus, Abo Ala Al Mawdoodi makes the blood which had been shed in that war in the neck of Aaesha and those who were with her. Indeed, the simple logic of one of the wise women shows that all the blood which had been shed is in the neck of Aaesha. After the defeat of Aaesha, Om Af'a Al Abdeyya(ra) entered to Aaesha and asked her, "….'What do you say about a woman who killed a little son of her?' Aaesha said, 'fire is incumbent on her.'"[47] Om Af'a Al Abdeyya(ra) continued, intelligently, to induce Aaesha so that either she convicts herself with what she had convicted that woman who killed her small child or to go out of her sense and expose the content of her agitated psyche so that people can know her bloody nature. Om Af'a Al Abdeyya(ra) said to Aaesha, "What do you say about a woman who killed twenty thousand of her elder sons in a single field?"[48] This intelligent, tactful and strong gesture from Om Af'a Al Abdeyya(ra) was an objective and logical siege to Aaesha. Aaesha lost control over her nerves and shouted for those who were around her by saying, "Take out the cursed; enemy of Allah"![49] In this way, Om Af'a Al

Abdeyya(ra) spoke, intelligently, to Aaesha so as to condemn her and explain to her that she is dipped in the blood of her victims. We have to ask Aaesha here: Who is the enemy of Allah(swp)? Is he who killed thousands of people or that who exposed the killer? Did not Aaesha hear about the Quranic verse which says that the killer of a single self in an unjustly way as if he killed the whole mankind? Did not Aaesha kill, in that battle, believers like Hokaim Ibn Jabala Al Abdi(ra) who was one of the people of Thafanat (hardening some positions on legs due to worshipping)? Did not Aaesha hear about the Quranic verse which says that whoever, intentionally, kills a believer, the punishment for him will be Hell and Allah(swp) will become angry on him, curse him and prepare a terrible punishment for him? Was not the killing of Hokaim Ibn Jabala Al Abdi(ra), those who were with him, the guards of the house of treasury and other believers a deliberate act by Aaesha who was leading the army and even Talha and Al Zubair, before their annihilation, were under her commandership and directives?

All the above bloody deeds of Aaesha were due to her abhorrence towards Ameer Almo'mineen Imam Ali(as). It is worthy to mention here that due to the abhorrence of Aaesha towards Ameer Almo'mineen Imam Ali(as), she prostrated as a sign of thank when a man brought for her the news about the martyrdom of Ameer Almo'mineen Imam Ali(as). She resembled herself sense of comfort for news of the assassination of Ameer Almo'mineen Imam Ali(as) to sense of comfort a woman feels when she arrives home after a long journey and releases a sigh of relief. Aaesha said,

She dropped her stick as she reached the destination

As the traveler feels relaxed by his final return

This poetic line depicts the extend of Aaesha's hatred to Ameer Almo'mineen Imam Ali(as). She asked, "Who had killed him?" She was told, "A man from Morad." Aaesha rejoicingly said, "If there was a mourner, he has been mourned by a boy of which mouth doesn't have soil."[50] However, Zainab Bint Om Salama(ra) embarrassed her by saying, "Will you say this to Ali?"[51] Aaesha got confounded and in a foxy was claimed, "I forget. If I forget, remind me."[52] Rather, out of her happiness, she freed a servant of her and named him 'Abdulrahman' as a good omen of the most wretched of the latters and the cursed; Abdulrahman Ibn Moljim, and she distributed an amount of money among her supporters from Taym and Adei as a sign of celebration and rejoicing of the assassination of Ameer Almo'mineen Imam Ali(as). Look! O, owners of intellects! Is not all this an embodiment to the position and impression of Satan towards the martyrdom of Ameer Almo'mineen Imam Ali(as)? Does Allah(swt) accept what Aaesha had done and said? Here, the researcher in history remembers the saying of the prophet(swp) to Ibn Abee Qohafa about Aaesha when she, falsely, swore that there is no food at home and Ibn Abee Qohafa claimed that Aaesha swore and the 'believer' does not swear by Allah(swt) falsely. The prophet(swp) replied him by saying, "How do you know whether she is a believer or not?"[53] It means that the prophet(swp) refuted Ibn Abee Qohafa's claim that Aaesha was a believing woman. How does Aaesha become a believer while she fights truth, detests the people of truth and becomes happy by the assassination of the symbol of truth; Ameer Almo'mineen Imam Ali(as)? Here, the searcher for truth remembers the saying of the prophet(swp) when he pointed to the house of Aaesha and said, "The head of apostasy and discord comes out from here- he said it three times- from where the horn of the devil comes out." When Aaesha transcends the limits, the prophet(swp)

used to say to her, "O Aaesha, has your devil come to you?"[54] While her father; Ibn Abee Qohafa, himself was admitting that he has a devil which haunts him. In fact, the Qohafi family is a family that is haunted by Satan. Nevertheless, those who claim that they are Ahlul Sunna take their religion from such a family; Aaesha and her father, which is haunted by Satan! Thus, Satan continued to control over Aaesha throughout her life, consequently, she, practically, taught men the Ghusl Al Janaba; in front of the men, and produced indecent narratives like "Elder breastfeeding"[55] so as to disfigure the image of Islam. She produced also other shameful, disgraceful and offensive narratives against the prophet(swp), thus, she provided the enemies of the religion of Islam all the scenarios of the offensive films which come out from time to time against the prophet(swp) so as to disfigure his Godly image and distort the image of the religion of Islam. However, the priests of Saqeefa court do not possess anything except saying "Everything, but Allah's messenger" instead of indulging in purifying their dirty heritage from those dirties and renouncing their producers. Therefore, Aaesha was knowing that she had fabricated in the religion of Allah(swt) and His messenger(swp). She admitted that and therefore when she realized that she going to get annihilated, she demanded to be buried in Al Baqee' and not near the prophet(swp)! When she was getting annihilated, she said, "I have fabricated after him (the prophet), therefore, bury me with my sister. Thus, she was buried in Al Baqee'."[56]

Unfortunately, the priests of Saqeefa court fall in contradictions that expose them. If the priests of Saqeefa court consider that those who rejected Ibn Abee Qohafa's usurpation of succession as polytheists, does not the rebellion of the daughter of Ibn Abee Qohafa, Talha, Al Zubair and Muawiya a polytheism? Is it possible that those who rebelled against Ameer Almo'mineen

Imam Ali(as), fought him and even killed him are 'Mojtahideen' (legal reasoners) and just mistake committers while those who did not consider Ibn Abee Qohafa a legal successor and therefore they refused to pay Zakat for him are considered to be 'apostates'? What are these disordered and Nasibi standards? The terminology of 'Ijtihad' is marketed only in favor of the Nasibis, coup perpetrators, betrayers, oath-breakers, oppressors, lairs, committers of aggression and rebels while the weapon of apostasy is employed against those who reject Ibn Abee Qohafa and stand beside Ahlulbeit(as). Moreover, the priests of Saqeefa court, falsely, claim that half of religion is with Aaesha! Is it possible that who waged war against the gate of the city of knowledge and the undertaker of the task of certain and definitive interpretation; Ameer Almo'mineen Imam Ali(as) becomes a reference for religion? Who has given her half of the religion? Did not the priests of Saqeefa court hear the saying of the prophet(swp) as he was pointing to the house of Aaesha that the discord and the horn of the devil will come out of it? Is it possible that Aaesha becomes a representative of religion, in any way, after what has happened from her?! Did not the priests of Saqeefa court hear about the Quranic verse which compared Aaesha and Hafsa with the wives of Noah and Loot? Those Quranic verses confirm the condemnation of Allah(swt) to Aaesha and Hafsa and even Ibn Sohak admitted that those Quranic verses had been revealed against Aaesha and Hafsa. Did not the priests of Saqeefa court read the Quranic verse which says, ﴿Allah illustrates an example of those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, but they betrayed them. They availed them nothing against Allah, and it was said, "Enter the Fire with those who are entering."﴾?[57] Thus, the above Quranic verse compared Aaesha and Hafsa with the wives of Noah and Loot who were married to a righteous men,

but being married to prophets of Allah(swt) did not benefit them because they betrayed their husbands, therefore, their destiny was Hell! In the following Quranic verses, Allah(swt) warns Aaesha and Hafsa, informs them that their hearts plunged into deviation. Allah(swt) demands repentance from them and warns them with an army which they will never be able to confront. Allah(swt) says, ﴿If you repent to Allah, then your hearts have listened. But if you band together against him, then Allah is his Ally, as is Gabriel, and the righteous believers. In addition, the angels will assist him.﴾ Rather, Allah(swt) threatened them that if the prophet(swp) divorces them, He will give him in exchange wives who will be better than them. Allah(swt) says, ﴿Perhaps, if he divorces you, his Lord will give him in exchange wives better than you: submissive, believing, obedient, penitent, devout, fasting—previously married, or virgins﴾[58] We observe that Allah(swt) said, 'his Lord' and did not say, 'your Lord'! Thus, Allah(swt) threatened Aaesha and Hafsa that if the prophet(swt) divorced them, He would give him in exchange wives who will be ﴿submissive, believing, obedient, penitent, devout, fasting - previously married, or virgins﴾! What are the characteristics of Aaesha and Hafsa since the wives in exchange are ﴿submissive, believing, obedient, penitent, devout, fasting - previously married, or virgins﴾? Owners of intellect shall contemplate into this Quranic verse so that to discover eclipsed facts which will make them support the people of truth and renounce the people of false. It is very clear that Aaesha did not comply with the Godly conditions which Allah(swt) had imposed on the wives of the prophet(swp) so that they remain different from the rest of women. Did not Allah(swt) stipulate on them piety and not to speak softly even in Haj?! Did not Allah(swt) stipulate on them to speak in appropriate manner? Did not Allah(swt) stipulate on them to settle in their houses? Did not Allah(swt) stipulate

on them not to display themselves as in the days of first Jahilia? Did not Allah(swt) stipulate on them to perform prayer, give charity and obey Allah(swt) and His messenger(swp)? Did Aaesha read the Quranic verses which say, ﴿O wives of the Prophet! You are not like any other women, if you observe piety * So do not speak too softly, lest the sick at heart lusts after you, but speak in an appropriate manner * And settle in your homes; and do not display yourselves, as in the former days of ignorance. And perform the prayer, and give regular charity, and obey Allah and His Messenger﴾? Did Aaesha comply with the Godly conditions in the above Quranic verses? If the prophet(swp) had divorced one of his wives just because when he entered to her, she said, "I seek refuge in Allah from you", what would the prophet(swp) had done to Aaesha who, after the martyrdom of the prophet(swp), committed what the owner of proper intuition seeks refuge in Allah(swt) from it? If the prophet(swp) had divorced one of his wives just because she said that if he were a prophet(swp), his son Ibraheem(as) would not die, what would the prophet(swp) had done to Aaesha who, after the martyrdom of the prophet(swp) committed what the owner of proper intuition seeks refuge in Allah(swt) from it?

The Rebellion of Muawiya and the Battle of Siffeen

The Taleeq Muawiya, who crowned himself as a succession and thus paralleled the legal succession of Ameer Almo'mineen Imam Ali(as). In fact, Muawiya remained conspiring against truth and the people of truth as Abo Sofian had been so since the beginning of the Islamic Da'wa till he got annihilated and the poles of Saqeefa had been so. They are the people of grudge about whom the prophet(swp) had told Ameer Almo'mineen Imam Ali(as) by saying, "Grudges are in the chests of peoples, they do not demonstrate them for you until after I depart." The Taleeq

Muawiya was one of them. He tried to exploit the shirt of Ibn Affan; his uncle's son and bearer of sins, after he had betrayed him in spite of the nearness of his army from Al Madeena at then.

Here also Ameer Almo'mineen Imam Ali(as) exerted all efforts to avoid blood shedding, but the Taleeq Muawiya, in his Sofiani obstinacy against truth and the people of truth, insisted on war and demanded the blood of Ibn Affan from Ameer Almo'mineen Imam Ali(as). The last saying of the Taleeq Muawiya to the messengers of Ameer Almo'mineen Imam Ali(as) was, "Go away from me. I do not have except the sword."[59] This is a similar saying to what Ibn Sohak had said it to Ameer Almo'mineen Imam Ali(as) when the attacked his house and took him to Ibn Abee Qohafa. It is also similar to what Aaesha had said to the messenger of Ameer Almo'mineen Imam Ali(as). Thus, the hearts of Ibn Sohak, Aaesha and Muawiya were alike.

The war erupted between Ameer Almo'mineen Imam Ali(as) and the Taleeq Muawiya in Siffeen; near Furat river. Muawiya caused the killing of thousands of people, but when Ameer Almo'mineen Imam Ali(as) was about to win and Muawiya intended to flee, the trick of Amr Ibn Al Aas saved him; raising Quran on the tip of the spears and demanding to let Quran rule between them. It was a righteous call which was wrongly manipulated. This was the result of meeting of Muawiya and Amr Ibn Al Aas at one place. Their meeting at one place produces nothing except evil. Regarding the meeting of Muawiya and Amr Ibn Al Aas at one place, the prophet(swp) advised Muslims by saying, "If you see them (Muawiya and Amr Ibn Al Aas) meeting together, separate between them. They never come together for a good thing."[60] However, where are the poles of Saqeefa and Ibn Affan from this Nabawi directive? Ameer Almo'mineen Imam Ali(as) realized that the call for arbitrating Quran is an exploitation of a

righteous call for the sake of trick, therefore, he objected to it. But some of those who were with Ameer Almo'mineen Imam Ali(as), like Al Ash'ath ibn Qais, insisted on accepting the arbitration offer and they said to Ameer Almo'mineen Imam Ali(as), "Muawiya gave you the truth and called you to the Book of Allah. You shall accept it from him."[61] In fact, those who accepted the call for arbitration were not knowing the Godly position of Ameer Almo'mineen Imam Ali(as), nor did they realize his connection with the Godly inspiration which makes him always with truth and truth with him nor did they believe in the Nabawi Hadith which says that Ameer Almo'mineen Imam Ali(as) is with Quran and Quran is with him and that they never part from each other. Such that nation which abandoned the genuine religion becomes an easy victim of the tricks of the likes of Amr Ibn Al Aas and falls in his discord. Moreover, the presence of such those people around Ameer Almo'mineen Imam Ali(as) indicates that he was surrounded by hypocrites from the products of Saqeefa conspiracy which worked on all fronts to create a distortion that detaches people from Ahlulbeit(as).

Al Ash'ath ibn Qais caused the dividing of the army of Ameer Almo'mineen Imam Ali(as) into two groups. A group with Ameer Almo'mineen Imam Ali(as) in rejecting the arbitration and another group which accepts it. Ameer Almo'mineen Imam Ali(as) tried to convince those who accepted the arbitration and explain to them that Muawiya has resorted to arbitration so as to trick. People shall not be misled. But Al Ash'ath ibn Qais and his followers succeeded in imposing division in the army of Ameer Almo'mineen Imam Ali(as). Therefore, Ameer Almo'mineen Imam Ali(as) had had no option but to wait for the result of arbitration so that the crack in his army does not become wider. However, the reader of history senses the presence of a pre-meditated conspira-

cy which was being carried out if Ameer Almo'mineen Imam Ali(as) were about to win the battle. We observe this in Ash'ath ibn Qais' nomination of Abo Mosa Al Ash'ari, who had been ousted by Ameer Almo'mineen Imam Ali(as) from the state of Koofa, to be the representative of the camp of Ameer Almo'mineen Imam Ali(as) in arbitration negotiation. However, Ameer Almo'mineen Imam Ali(as) was knowing that Abo Mosa Al Ash'ari would be against him, therefore, he objected to his nomination as his representative and he said, "Mosa is weaker than Amr Ibn Al Aas who is the representative of the Omayyad camp and their conspiracies and he is not a trusted person because he departed me and discouraged people against me on the day of the Camel."[62] Ameer Almo'mineen Imam Ali(as) suggested either Abdullah Ibn Abbas or Malik Al Ashtar to represent his camp in the arbitration negotiation. As a result of the insistence of the rebellious groups in the army of Ameer Almo'mineen Imam Ali(as) on selecting Abo Mosa Al Ash'ari, Ameer Almo'mineen Imam Ali(as) said to them, "Do what you want."[63] The two sides signed the arrangements for arbitration. According to that document, they halted war till conducting arbitration and the appearance of its result.

Thus, it is very clear that there were power and influence centers around Ameer Almo'mineen Imam Ali(as). They were ready to transcend the rule of Ameer Almo'mineen Imam Ali(as) and even to oppose and fight him also as if they have not heard the saying of the prophet(swp) about them Ameer Almo'mineen Imam Ali(as) that he will not take them out of guidance and he would not enroll them in a misguidance. But far it is for the guidance to find its way to the hearts when astray and hypocrisy tightens its clutch on them. Such those hearts which reverted immediately after the martyrdom of the prophet(swp), got precipitated by their Samarian calf and got converted into Samarian army which

butt truth and the people of truth. The evidence for this is that even before the committee of arbitration finishes from its task, a group of fighters from among the army of Ameer Almo'mineen Imam Ali(as) appeared and pretended to be regretting their acceptance of arbitration. They considered it as an opposition to the Book of Allah(swt), rather, they considered accepting arbitration was a great sin, therefore, they wanted to fight Muawiya to erase that sin. They also considered that whoever does not repent from that sin as a polytheist! They went to Ameer Almo'mineen Imam Ali(as) demanding from him to repeal the arbitration document. However, Ameer Almo'mineen Imam Ali(as) said to them, "We have written among us a document, made conditions and given promises and charters"[64] Consequently, they defected from the army of Ameer Almo'mineen Imam Ali(as) and camped near the village of Al Harooreya; near Al Koofa, under the leadership of Abdullah Ibn Wahab Al Rasibi. Then, they shifted to a place which was called Al Nahrawan and camped at it. They were known as Khawarij. They decided to fight Ameer Almo'mineen Imam Ali(as) himself. The prophet(swp) had said about the appearance of Khawarij. The prophet(swp) called them the people of Black-foreheads due to the muchness of their prostration, nevertheless, the prophet(swp) described them by saying that they are, "a folk of people who go out of religion like the arrow which goes out of the bow…They read Quran, but it does not transcend their collar bones."[65]

In the meantime, the result of arbitration appeared. The two referees (Abo Mosa Al Ash'ari and Amr Ibn Al Aas), with their accompaniments after eight months, met in Domat Al Jandal. After negotiations which continued for many days, Amr Ibn Al Aas accepted the suggestion of Abo Mosa Al Ash'ari to oust both Ameer Almo'mineen Imam Ali(as) and Muawiya and appoint Ab-

dullah Ibn Omar. Here, every researcher who has a bit of intellect realizes that the conspiracy has been woven since a long time because Abdullah Ibn Omar is like his father; the enemy of Ameer Almo'mineen Imam Ali(as), did not give his pledge of allegiance to Ameer Almo'mineen Imam Ali(as) and at the same time he is very near to Muawiya and his agenda. Abo Mosa Al Ash'ari and Amr Ibn Al Aas stood up to declare the result of arbitration for people. Abo Mosa Al Ash'ari; an in-law of Abdullah Ibn Omar, said, "The discord has eaten up the Arabs. I and Amr agreed to oust Ali and Muawiya and make the matter to Abdullah Ibn Omar as he has not participated in war; neither by hand nor by tongue."[66] Then, Amr stood up and in a foxy way said, "O people, this is Abo Mosa; the Shaikh of Muslims, the arbitrator of the people of Iraq and who does not sell of his religion in exchange of his world. He ousted Ali and I fix Muawiya."[67] Amr and his followers returned to Al Sham and Abu Mosa retuned to Mecca. Some of those who were with him returned to Al Koofa. Ameer Almo'mineen Imam Ali(as) came to know about what had happened in Domat Al Jandal. As a result of that the trick, the outcomes of Domat Al Jandal arbitration have no binding upon Ameer Almo'mineen Imam Ali(as), therefore, he started preparing to fight Muawiya.

As Abo Ala Al Mawdoodi criticized Ibn Affan and Aaesha, he criticized Muawiya also. Abo Ala Al Mawdoodi admitted the righteousness of the succession of Ameer Almo'mineen Imam Ali(as). About the events of Siffeen, Abo Ala Al Mawdoodi says, "the act of our master Ali peace be upon him and the way he followed in this war shows the difference between a righteous successor and one of the kings."[68] In fact, the deviation of the poles of Saqeefa paved the way for Muawiya, but Abo Ala Al Mawdoodi did not possess sufficient courage to condemn the poles of

Saqeefa who are the roots of the deviations of those who followed their line; Ibn Affan, Aaesha, Muawiya, Yazeed, Abbasid, Ottoman, Wahhabism, Ikhwanism, etc.

The Rebellion of Khawarij and the Battle of Nahrawan

Ameer Almo'mineen Imam Ali(as) started preparing to march to Al Sham to fight Muawiya, therefore, he wanted to pursue that group (Khawarij) which rebelled against him. That group started wreaking havoc all around and exerting all efforts to thwart the plan of Ameer Almo'mineen Imam Ali(as) to confront the mutiny of Muawiya. Initially, Ameer Almo'mineen Imam Ali(as) wrote to them saying, "Having said that, these two men whom we had accepted as arbitrators have disobeyed the Book of Allah and followed their desires without guidance from Allah. If my letter reaches you, come to me as we are marching to our enemy and your enemy and we are on the first matter on which we have been."[69] Although the letter of Ameer Almo'mineen Imam Ali(as) contained what the Khawarij were claiming that they wanted it; that is fighting Muawiya, however, they insisted on their antagonism towards Ameer Almo'mineen Imam Ali(as). This indicates that they were also a wing of military intelligence which was working in favor of Muawiya. Ameer Almo'mineen Imam Ali(as) decided to leave them and march towards Al Sham. However, they started raiding roads, robbing and killing people and mutilating their bodies. Therefore, Ameer Almo'mineen Imam Ali(as) decided to confront them. As usual, Ameer Almo'mineen Imam Ali(as) was keen on avoiding blood shedding, therefore, he preached them so that they may return to their sense, but they insisted on their rebellion. Therebefore, Ameer Almo'mineen Imam Ali(as) fought and defeated them. It is narrated that only nine persons have been killed from the army of Ameer Almo'mineen

Imam Ali(as) on the day of Nahrawan, but no one from Khawarij escaped except ten after their number had been four thousand rebels. This indicates that they were coward Daeshi gangs similar to what we see now which wear religion so as to commit corruption in earth. After this grand victory against Khawarij, Ameer Almo'mineen Imam Ali(as) wanted to invest the high morals of his army by continuing marching towards Al Sham, but the majority of his army refused to continue marching towards Al Sham under the pretext of the necessity of re-arming the army. However, Ameer Almo'mineen Imam Ali(as) was keen on not going back to Al Koofa so as the morals of his army do not get affected or they fail to get mobilized again. But under the pressure of their insistence to go back to Al Koofa, he returned and camped out of Al Koofa and commanded them to stay in the camp and minimize visiting their houses so that their military morals remain high. But they started infiltrating into Al Koofa and no one remained with Ameer Almo'mineen Imam Ali(as) except a few sincere companions. When Ameer Almo'mineen Imam Ali(as) realized the retreating psyche of his army, he returned with his sincere companions to Al Koofa and from there he tried to remobilize them, but they disliked going out for the war.

In fact, the circumstances which have been faced by Ameer Almo'mineen Imam Ali(as) remind us of the situation which the prophet(swp) had faced. Right from the beginning of the Islamic Da'wa and until his martyrdom, the prophet(swp) had faced a situation which was full of hypocrites, cowards and escapees from battles. As we have seen earlier, just before the battle of Badr, Ibn Abee Qohafa and Ibn Sohak tried to discourage the prophet(swp). They expressed statements which make them the ambassadors of polytheist and Jahilia, exposed their potent love for the polytheist Quraish and became symbols of the meaning of the

Quranic verse which says, ﴿O you who believe! Do not take My enemies and your enemies for supporters, offering them affection, when they have disbelieved in what has come to you of the Truth. They have expelled the Messenger, and you, because you believed in Allah, your Lord. If you have mobilized to strive for My cause, seeking My approval, how can you secretly love them? I know what you conceal and what you reveal. Whoever among you does that has strayed from the right way.﴾[70] Contrary to Ibn Abee Qohafa and Ibn Sohak, Al Miqdad(ra) said a brave and encouraging saying which reflects his deep faith in Allah(swt) and His messenger(swp). Abdullah Ibn Mas'ood admits by saying, "I have witnessed from Al Miqdad a scene if I were its sayer, it would be better for me than all that is in the earth. He was a knight. When the prophet becomes angry, his cheeks become red. In that state of affairs Al Miqdad came to him and said to him: 'O messenger of Allah, rejoice, by Allah we do not say to you as Bani Israel said- 'Go ahead, you and your Lord, and fight. We are staying right here'- But By He Who sent you with Truth, we will be between your hands, behind you, at your right side and at your left side till Allah gives you victory.'"[71] In another narrative, Al Miqdad(ra) said, "Go ahead towards what Allah had shown you and we are with you. By Allah we will not say to you as Bani Israel said to Mosa- 'Go ahead, you and your Lord, and fight. We are staying right here'- By He Who sent you with Truth, if you take us to Bark Al Ghimad (a far location neighboring the coast of Yemen), we will struggle with you till you reach it."[72] The prophet(swp) became happy by the saying of Al Miqdad(ra) and at the same time he turned away from Ibn Abee Qohafa and Ibn Sohak. We have to remember that the prophet(swp) does not turn away except from hypocrites as he is commanded to turn away from them! In the battle of Al Khandaq, Ibn Abee Qohafa and Ibn Sohak got sacred

to go out to confront Amr Ibn Abd Wod, but Allah(swt) spared the believers from combating by Ameer Almo'mineen Imam Ali(as) when he killed Amr Ibn Abd Wod and a large number of Quraish knights; those who were big in the eyes of Ibn Abee Qohafa and Ibn Sohak! The prophet(swp) proved to Ibn Abee Qohafa and Ibn Sohak that they are not from people of courage, fighting and struggling. When the prophet(swp) commanded Ibn Sohak to go out for a duel against Dhirar Ibn Al Khattab, he unsheathed an arrow to release it on Dhirar Ibn Al Khattab from far away. Thus, the prophet(swp) proved for him again that he is not from people of courage, fighting and struggling. In Ohod battle, all of them fled away and left the prophet(swp) to the swords of polytheists. Only Ameer Almo'mineen Imam Ali(as) was defending him. Ibn Sohak described his feeling in Ohod battle and climbing on the mountain like the fleeing of Arwa (the mountainous female goat)! In Al Hodaybeya Ibn Sohak opposed the prophet(swp) and disobeyed him as we have seen earlier. Whereas in Khaibar, they fled away scared and scaring each other, but Allah(swt) opened the castles of Khaibar by the hand of Ameer Almo'mineen Imam Ali(as). We remember also the letter of Osama in which he revealed that Ibn Abee Qohafa and Ibn Sohak had infiltrated from his army, returned to Al Madeena and refused to march towards Al Sham. We can say that Ameer Almo'mineen Imam Ali(as) faced similar disobediences and oppositions from Ibn Abee Qohafa, Ibn Sohak, Ibn Affan, Aaesha, Talha, Al Zubair, Muawiya, Amr Ibn Al Aas, Al Ash'ath Ibn Qais, Abo Mosa Al Ash'ari, Abdullah Ibn Wahab Al Rasibi, the stayers behind from the people in Basra and Al Koofa who refused mobilization and became an extension of those who had not supported Fatima Al Zahraa(as) and Ameer Almo'mineen Imam Ali(as) in the wake of the coup of Saqeefa and the gruesome attack launched by the poles of Saqeefa against the Nabawi

house. All this represents the beginning of the spreading of the mushroom of oath-breaking and betraying around Ameer Al-mo'mineen Imam Ali(as). The conspiracy of getting rid of Ameer Almo'mineen Imam Ali(as) reached its final stages so as to establish the biting kingdom of the Omayyad which had been founded not by Muawiya, but by Ibn Abee Qohafa and Ibn Sohak. We are reaping now the repercussions of that evilly coup as we see the Shaikhs and kings of Quraish and their lads in the modern century ruling over the land of Hijaz, therefore, the world is still suffering from the disasters of that omen coup of Saqeefa.

Ameer Almo'mineen Imam Ali(as) faced accumulated conspiracies which produced a clear deviation from Islam. Therefore, he addressed people of Iraq who betrayed him by saying, "Having said that, Jihad is one of the doors of Paradise. Allah opened it for the chosen ones of His supporters. It is the dress of piety and the impenetrable shield of Allah and His secure Paradise. Whoever abandons it out of refraining from it, Allah would clothe him the dress of humiliation and disaster will contain him….Verily, day and night, secretly and publicly, I have invited you to fight those and I said to you raid them before they raid you. By Allah, no people have been attacked at their own seat except that they have been humiliated. However, you relied on each other and became spiritless till raids were launched against you and other countries encroached upon you ….What a wonder! How strange! How strange! My heart aches to see those people united in their false while you are dispersed from your truth…May ugliness and grief fall on you since you have become the target of shooting. You are being raided, but you do not raid. You are being conquered, but you do not conquer. Allah is disobeyed, but you accept it…! O quasi men and not men…! May Allah kill you. You have filled up my heart with pus and loaded my chest with indignation…. shat-

tered my plan by disobedience and betrayal till Quraish started saying that the Son of Abo Talib is brave, but he does not know the tactics of war… Is there any one among them who is stronger in the war and more experienced in it than me?! I undertook it against them though I had not reached the twenties, and here I am, about to reach sixty, but one who is not obeyed can have no opinion."[73] This ceremony projects the condition of a public base which has, completely, relapsed from religion and completely reverted against it. The society reached to the situation which Fatima Al Zahraa(as) had told about it when she said to Ibn Abee Qohafa and Ibn Sohak, "Did you then intentionally forsake the Book of Allah and leave it behind your backs?" In fact, people discarded Quran and Nabawi Sunna behind their backs and the rings of conspiracy which prevent Ahlulbeit(as) from undertaking the task of Muslims affairs have been completed. The ceremony of Ameer Almo'mineen Imam Ali(as) which says, "You have filled up my heart with pus and loaded my chest with indignation…. Shattered my plan by disobedience and betrayal" reminds us with the saying of the prophet Noah(as), as he was complaining to Allah(swt), ﴿My Lord, I have called my people night and day * But my call added only to their flight.﴾[74] People betrayed Ameer Almo'mineen Imam Ali(as), disobeyed him and caused the detaching of people of truth from spreading it. That reality which has been faced by Ameer Almo'mineen Imam Ali(as) had been a truth-rejecting reality. It resulted from the depth and strength of spreading the culture of hypocrisy. The poles of Saqeefa exerted all efforts to consolidate corners of hypocrisy by activating the energies of the detesters of Ameer Almo'mineen Imam Ali(as) at all levels right from the level of depending on them in ruling the majority of regions to the level of spreading the fabricated narratives and monopolizing the pulpit for hypocrites and the priests of other reli-

gions who pretended to be Muslims to penetrate religion from within and eliminate it from the society. All this made the situation which had been inherited by Ameer Almo'mineen Imam Ali(as) a situation that is completely reverted from genuine Islam. The eras of Ibn Abee Qohafa, Ibn Sohak and Ibn Affan had badly affected genuine Islam, consequently, people relapsed into a distorted Saqeefa Islam of which concern was the world, its goat sneezing and its composite Quraishi Jahilia.

As we have said earlier, the majority of those who gathered around Ameer Almo'mineen Imam Ali(as) were from those whose worldly interests have been damaged due to the eras of the three usurpers. Moreover, the wars which had been ignited by Ibn Abee Qohafa and his followers, Aaesha and her followers, Muawiya and his followers and the Khawarij and their followers have reduced the numbers of believers around Ameer Almo'mineen Imam Ali(as) and surrounded him with hypocrites, therefore, Muawiya exploited this state of affairs and started expanding his territory by occupying what was under the rule of Ameer Almo'mineen Imam Ali(as).

Muawiya's Raids on Muslims

Muawiya started expanding his biting kingdom. He sent his proxy and fox; Amr Ibn Al Aas, to control over Egypt. Therefore, Ameer Almo'mineen Imam Ali(as) sent Malik Al Ashtar(ra) with an army to Egypt so as to aid Mohammed Ibn Abee Bakr(ra). But Muawiya ordered one of his men at al Areesh to kill Malik Al Ashtar(ra) before he reaches Egypt. When Malik Al Ashtar(ra) passed through Al Areesh, the proxy of Muawiya invited him, pretended to honor him and killed him with poison. Amr Ibn Al Aas reached Egypt, controlled it, caught Mohammed Ibn Abee Bakr(ra); the governor of Ameer Almo'mineen Imam Ali(as) on

Egypt, mutilated his body and then put him into a vacuumed belly of a donkey and burnt him while he was still alive. When Ramla; the daughter of Abo Sofian, heard about the way Mohammed Ibn Abee Bakr(ra) was killed, she annoyed Aaesha; the daughter of Ibn Abee Qohafa, by bringing to her roasted meat. When Aaesha heard about the way Mohammed Ibn Abee Bakr(ra), she ceased eating roasted meat till she got annihilated although she was having a negative attitude towards her brother Mohammed Ibn Abee Bakr(ra) who was one of the soldiers of Ameer Almo'mineen Imam Ali(as) during the battle of the Camel. Strangely, Ramla; the daughter of Abo Sofian, did so although Aaesha fought Ameer Almo'mineen Imam Ali(as)! This exposes the Jahilia, tribal and clannish crack which forgot even the tribal and Saqeefa alliances.

Muawiya continued to raid areas under the control of Ameer Almo'mineen Imam Ali(as). He moved a group under the leadership of Al No'man ibn Basheer to Ain Al Tamr; a village near Al Anbar, to the west of Al Koofa. He moved also another group under the leadership of Al Dhahhak ibn Qais Al Fahri to control over the way between Mecca and Al Koofa. Moreover, he moved Sofian ibn Awf Al Ghamidi to Al Anbar; west of Al Iraq, where he killed the worker of Ameer Almo'mineen Imam Ali(as) to that area; Ashras ibn Hassan Al Bakri. They also robbed and killed people. However, Ameer Almo'mineen Imam Ali(as) send to them Hijr Ibn Odai(ra) with an army which defeated the proxies of Muawiya. Moreover, Muawiya targeted Hijaz, Al Yaman, Mecca and Najran through one of the most criminal creatures; Bosr ibn Arta' who raided those areas by a barbaric army and committed brutal massacres like those which had been committed by Ibn Abee Qohafa in the wake of his usurpation of succession. Bosr ibn Arta' robbed people and destroyed their houses. However, in Yemen, he committed unspeakable atrocities which we do not see

the likes of it except in the cruelties which are committed by Aal Sa'ood now in Yemen; the folks are the sons of the folks! Bosr ibn Arta' killed large numbers of people. He did not spare even children. Among the children were the two small children of Obaidillah ibn Al Abbas; the worker of Ameer Almo'mineen Imam Ali(as) in Yemen. Due to the brutal way in which Bosr ibn Arta' had killed the two innocent children, their mother, who saw their killing in that brutal way in front of her eyes, became mad, roamed in mountains and valleys and produced a poem which bleeds the heart of whoever reads it throughout history. Their mother says:

Who feels more than me towards my two sons?
Like two pearls shattered out of the shell
Who feels more than me towards my two sons?
My ears and heart, but my heart today is sensitive
Who feels more than me towards my two sons?
The bone marrow, but my marrow today is kidnapped
I told Bosr and did not believe what they allegedly said
And the fabrication which they have committed
They bent upon the two delicate jugulars of my sons
Edged and so the fabrication commits
Now I curse Bosr a true cursing
Indeed, Bosr is the crosser of limits
Whoever guides the eager lover whose sons died small
Towards two lovers who strayed if the ancestors come[75]

When Bosr ibn Arta' reached Al Madeena which was under the rule of Abo Ayyoob Al Ansari, he forced its people to give their pledge of allegiance to Muawiya. Then he appointed Abo Horaira who was known for his fabricated narratives which are antagonistic towards Ahlulbeit(as). Moreover, Bosr ibn Arta' raided Hamadan area, captured their women and sold them in the market

as Deash; the supporters of the poles of Saqeefa, has done in Syria and Iraq. He was forcing them to expose their legs so that they get priced according to the thickness of their bones and this was part of the culture of the fabricated Saqeefa copy of Islam which exploits white-skinned nations and captures their women. Therefore, the racial followers of the poles of Saqeefa did not look at Africa although it was a rich land for Islam as we have seen the good spirit of Al Najashi (Negus). The concern of the follower of Saqeefa line was not to spread Islam. They cared only for the white-skinned maids from Al Sham, Persia, Amazigh and Andalusia as the followers of cursed Ibn Taymeyya, Ibn Abdel Wahhab and Ikhwan are doing now although Muslims are exterminated in Central Africa, Nigeria and other African countries. However, the priests Saqeefa court do not care about that and they do not know from religion except- two, three and four- from white-skinned women. So was the method of the poles of Saqeefa and their followers since the era of Ibn Abee Qohafa till now. They do not care except for the biological satisfactions which are based on the racial vision that has been founded by Ibn Abee Qohafa, Ibn Sohak and Ibn Affan. These were the effects of Al Saqeefa which expanded and distributed injustice, killing, robbing and capturing among people. The Saqeefa heritage distorted the genuine religion and imposed the devilish and bloody method of Saqeefa on people. The first coup had founded to this nation the method of religious, moral, cultural and social deviation which was loaded with blood shedding, capturing, violating the sanctities and destroying the coexisting societies. Consequently, Daesh and Ikhwan inherited the same method from them.

When Ameer Almo'mineen Imam Ali(as) came to know about the brutal massacres which Bosr ibn Arta' had committed, he commanded to prepare an army to confront him. But people

clang heavily to earth and did not desire to confront criminals like Bosr ibn Arta'. However, Jaria Ibn Qodama Al Sa'di expressed his readiness to fight Bosr ibn Arta'. Ameer Almo'mineen Imam Ali(as) sent him with a brigade of two thousand men. He tracked the gang of Bosr ibn Arta' and expelled them.

Meanwhile, conspiracy was being woven to assassinate Ameer Almo'mineen Imam Ali(as). The priests of Saqeefa court try to produce the conspiracy as if it were an independent and personal arrangement between three individuals; namely, Abdulrahman ibn Maljam, Al Hajjaj Ibn Abdullah Al Siraimi and Amr Ibn Bakr. While the final result indicates that Muawiya and his supporters were behind it. The books of the priests of Saqeefa court claim, "People from Khawarij performed Haj….When the Haj season was over, a group of Khawarij stayed in the neighboring of Mecca. They said: 'The house was esteemed during Jahilia and dignified in Islam. Those (Ali and Muawiya) violated its sanctity. If a folk of us sacrifice themselves for Allah and kill these two men; Ali and Muawiya, who committed corruption on earth and violated the sanctity of the house, the nation would rest and people would choose an Imam for themselves.' Abdulrahman ibn Maljam, may Allah curse him, said, 'I will undertake for you the task of killing Ali.'"[76] Al Hajjaj Ibn Abdullah Al Siraimi said, "I will kill Muawiya" while Amr Ibn Bakr said, "By Allah, Amr Ibn Al Aas shall not be spared. I will kill him." They agreed upon that and fixed a specific date on which all shall be killed.

The Martyrdom of Ameer Almo'mineen Imam Ali *pbuh*

On the fixed date, ibn Maljam waited for Ameer Almo'mineen Imam Ali(as) in Al Koofa Masjid till he came out for morning prayer. He hit him with a poisoned sword on his honored head during his prostration, consequently, Ameer Almo'mineen

Imam Ali(as) was seriously wounded and he martyred after two days from the incident. The cursed killer, who was called by the prophet(swp) as the most wretched of the latter, was retributed. Al Hajjaj Ibn Abdullah Al Siraimi went to Al Sham. When the day agreed upon came, he waited for Muawiya till he went out for morning prayer. He tried to strike him, but Muawiya avoided the fatal strike, got a hit on his genitals and consequently he became impotent. Muawiya ordered to kill Al Hajjaj Ibn Abdullah Al Siraimi. It is said that Muawiya did not kill him, rather, he cut his hand and leg. Al Hajjaj Ibn Abdullah Al Siraimi went to live in Al Basra, but Ibn Zeyad, the governor of Muawiya on Al Basra, killed him. The third, Amr Ibn Bakr, went to Amr Ibn Al Aas in Egypt. When the fixed day came, Amr Ibn Al Aas did not go out for morning prayer due to stomach pain. Ibn Hothafa Al Adawi led people in prayer. Amr Ibn Bakr killed him thinking that he is Amr Ibn Al Aas. When he was caught, he has been taken to Amr Ibn Al Aas. The latter killed him.

Thus, the priests of Saqeefa court narrate the plan of killing Ameer Almo'mineen Imam Ali(as), Muawiya and Amr Ibn Al Aas. While only the plan of assassinating Ameer Almo'mineen Imam Ali(as) succeeds, Muawiya and Amr Ibn Al Aas remain. The analyzer of history feels that the whole matter was a conspiracy which was similar to the arbitration of Domat Al Jandal. Thus, humanity lost Ameer Almo'mineen Imam Ali(as); the best creature after the prophet(swp).

The examiner of the shadow of events since Al Saqeefa and until Siffeen and after, sees a clear conspiracy against religion. We have seen the Saqeefa coup wages a systematic war against religion, Ahlulbeit(as) and the sincere followers of religion. Violations against religion during the eras of Ibn Abee Qohafa, Ibn Sohak and Ibn Affan were very clear. Therefore, it can be said

that the committers of aggression are not only Aaesha and Muawiya, but also the poles of Saqeefa. In fact, it is the poles of Saqeefa; Ibn Abee Qohafa and Ibn Sohak are who killed Ameer Almo'mineen Imam Ali(as), Fatima(as), Imam Al Hasan(as), Imam Al Hosain(as) and the rest of Imams(as). It is Ibn Abee Qohafa and Ibn Sohak who killed Malik Ibn Nowaira(ra), Ammar(ra) and Abo Thar(ra) and all sincere Muslims. Since the poles of Saqeefa have discarded Quran behind their backs, it is natural they discard the equal to Quran; Ahlulbeit(as). Thus, the poles of Saqeefa were from hypocrites because all their conducts were embodiment of their detest and malevolence to Ahlulbeit(as). We can say that the poles of Saqeefa have blasphemed against the commandments of Allah(swt) and His prophet(swp) with regard to the Nabawi succession.

Strangely, Ibn Abee Qohafa and Ibn Sohak have croaked by saying 'The Book of Allah is sufficient for us', but they were the first violators of the teachings of Quran. Ibn Affan completed the process of turning the teachings of Quran upside down. Aaesha violated the teachings and commandments of Quran and even tried to distort Quran by adding "Asr prayer"[77] into the Quranic verse, ﴿Guard your prayers, and the middle prayer, and stand before Allah in devotion.﴾[78] As far as Muawiya, he was just like his father, never believed in Quran or in the prophet(swp).

The priests of Saqeefa court call only those who defected from the army of Ameer Almo'mineen Imam Ali(as) Khawarij, but in fact, not only those were Khawarij, rather, they are extension of the Khawarij of Saqeefa who turned to their heels, broke the oath and betrayed the prophet(swp) and Ahlulbeit(as). Which Khawarij are more dangerous to religion than the poles of Saqeefa? Rather, it can be said that the poles of Saqeefa were an earlier faction of Khawarij and they had manifested all characteristics of the subse-

quent Khawarij. If those Qohafi and Sohaki violations of religion were not a departure from religion, then, what is the meaning of the departure from religion? In fact, the first Khawarij were the poles of Saqeefa themselves. It is the poles of Saqeefa who made the genuine Islamic religion reach this level which we see today. It is their Samarian coup which deprived the whole humanity from a pure Godly, Nabawi and Alawi source which would have made the Islamic world and the world as a whole live the manifestations of the Godly mercy, blessing and boon which Allah(swt) had promised to the people of societies, not only in property, but also in security, glory and sovereignty.

* Homaira' means the woman who experiences too much menses to such an extent that her legs become red due to abundance of the menses on them.

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16. Ibn Al Atheer fi Al Kamil fi Al Tareekh
17. Ibn Al Atheer fi Al Kamil fi Al Tareekh, Tareekh Al Tabari, Ibn Qotaiba fi Al Imama wal Seyasa, Al Al Hanafi fi Fulk Al Naja fi Al Imama wal Naja, Al Dhabbi fi Al Fitnah wa Waqi'at Al Jamal

18. Mosnad Ahmed, Ibn Hajar Al Asqalani fi Fat'h Al Bari bi Sharh Al Bukhari, Ibn Katheer fi Al Bedaya wal Nehaya, Al Hakim fi Al Mostadrak, Al San'ani fi Al Mosannaf, Al Haithami fi Mojamma' wa Manba' Al Fawa'id, Al Haithami fi Mawarid Al Dham'an Ila Zawa'd Ibn Hibban, Ibn Shaiba fi Al Mosannaf fi Al Ahadeeth wal Aathar, Ibn Rahawaihi fi Mosnadihi, Abo Ya'la Al Mawsili fi Mosnadihi, Ibn Hibban fi Saheehihi, Al Tabarani fi AlMi'jam Al Awsat, AlMottaqi Al Hindi fi Kanz Al Ommal, Al Tabari fi Tareekh ASl Tabari, Ibn Odai fi Al Kamil fi Dho'afa' Al Rijal, Ibn Khaldoon fi Tareekh Ibn Khaldoon, Al Balathri fi Ansab Al Ashraf, Al Sam'ani fi Al Ansab, Al Hamawi fi Mojam Al Buldan, Ibn Qotaiba fi Al Imama wal Seyasa, Saeed Ayyoob fi Zawjat Al Nabi, Hasan Farhan Al Maliki fi Nahw Inqaz Al Tareekh Al Islami
19. Ibn Katheer fi Al Bedaya wal Nehaya, Al Haithami fi Mojamma' Al Zawa'id wa Manba' Al Fawa'id, Al Hamawi fi Mojam Al Buldan, Ibn Khaldoon fi Tareekh Ibn Khaldoon, Al Tabari fi Traeekh Al Tabari
20. Al Seera Al Halabeyya, Al Aqd Al Fareed, Treekh Ibn Katheer, Al Kamil li Ibn Al Atheer, Mosannaf Abdel Raziq, Fotooh Ibn A'tham, Sharh Al Nahj, Mostadrak Al Hakim, Tarjamat Al Imam fi Ansab Al Ashraf tahqeeq Al Mahoodi
21. Al Bukhari, Muslim, Mosnad Ahmed, Ibn Abee Shaiba Al Koofi fi Mosannafihi
22. Ali Salman fi Mawsoo'at A'lam Al Kholafa' Al Ya'qoobi, Ibn A'tham
23. Ibn Sa'ad fi Al tabaqat Al Kobra
24. Surat Al Tahreem: 4
25. Al Fotooh li Ibn A'tham, Sharh Al Nahj, Al Mi'yar wal Mowazana

26. Mosnad Ahmad, Ibn Katheer fi Al Bedaya wal Nehaya, Al hakim fi Al Mostadrak, Al Thahabi fi Seya A'lam Al Nobala', Al San'ani fi Al Mosannaf, Al Haithami fi Mojamma' Al Zawa'id wa Manba' Al fawa'id, Al Haithmi fi Mawarid Al Dham'an fi Zawa'id Ibn Hibban, Ibn Shaiba fi Al Mosannaf fi Al Ahadeeth wal Aathar, Mo'ammar Ibn Rashi fi Jami'ihi, Ibn Rahawehi fi Misnadihi, Abo Ya'la Al Mawsili fi Mosnadihi, Al Mottaqi Al Hindi fi Kanz Al Ommal, Ibn Hibban fi Saheehihi, Al tabari fi Traeekhihi, Ibn Khadoon fi Tareekhihi, Ibn Odai fi Al Kamil fi Dho'afa Al Rijal, Ibn Qotaiba fi Al Imama wal Seyasa, Al-Sam'ani fi AlAnsab, Al balathiri fi Ansab Al Ashraf, Saeed Ayyoob fi Zawjat Al Nabi, Hasan Farhan Al Maliki fi Nahw Inqaz Al Tareekh Al Islami
27. Tareekh Al Tabari
28. Ibn Qotaiba fi Al Imama wal Seyasa
29. Sharh Nahj Al Balaqa, Al kamil fi Al tareekh, Tareekh Al Tabari
30. Sharh Naj Al balaqa li Ibn Al hadeed
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33. Ibid
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35. Al Bukhari, Mosnad Ahmed, Ibn Hajar fi Fat'h Al Bari, Ibn Khaeer fi Al Bedaya wal Nehaya, Al Baihaqi fi Al Sonan Al Kobra
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38. Surat Al Ma'ida: 13
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41. Ansab Al Ashraf lil Balatheri

42. Ahmed Shawqi fi Dowal Al Arab wa Odhma' Al Islam
43. Al Baihaqi fi Al Mahasin wal Masawi', Ibn Sa'ad fi Al Tabaqat
44. Surat Al Ma'ida: 33
45. Abo Ala Al Mawdoodi fi Al Khilafa wal Molk
46. Ibid
47. Ibn Abdo Rabbo fi Al Iqd Al Fareed
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50. Al Tabari fi Treekh Al Tabari, Ibn Al Atheer fi Traeekh Ibn Al Atheer, Omar Ridha Kahhala fi A'lam Al Nisa', Al Shaibni fi Al Kamil fi Al Tareekh
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54. Miraqat Al Mafateeh Sharh Mishkat Al Masabeeh, Muslim, Ibn Al Jawzi fi Talbees Iblees
55. Muslim, Mowatta' Malik, Mosnad Ahmed, Sonan Abee Dawood
56. Al Ma'arif li Ibn Qotaiba, Al Iqd Al Fareed li Ibn Abdo Rabbo
57. Surat Al Tahreem: 10
58. Surat Al Tahreem: 5
59. Ibn Al Sabbagh Al Maliki fi Al Fosool Al Mohimma
60. Al Iqd Al Fareed li Ibn Abdo Rabbo
61. Al Mas'oodi fi Morooj Al Thahab
62. Ibn Al Jawzi fi Tathkirat Al Khawas
63. Al Tabari fi Tareekh Al Rosol wal Molook
64. Al Tabari Fi Tareekhihi

65. Al Bukhari, Muslim, Ibn Maja, Abo Dawood, Al Haithami fi Mojamma' Al Zawa'id, Al Bosairi fi Ithaf Al Khayera Al Mahara, Ibn Hibban fi Sahihi, Hiliat Al Awleya', Al Bedaya wal Nehaya li Ibn Katheer, Ibn Hajar fi Al Matalib Al Aaleya, Al Albani fi Takhreej Kitab Al Sonnah, Al Tabarani fi Al Mojam Al Awsat, Ibn Odai fi Al Kamil fi Al Dho'afa, Mosnad Ahmed, Al Nisa'e
66. Ibn Qotaiba fi Al Imama wal Seyasa,
67. Ibid
68. Abo Ala Al Mawdoodi fi Al Khilafa wal Molk
69. Al has ani fi Seerat Al Rasool wa Khlafa'ihi
70. Surat Al Momtahana: 1
71. Al Tabari fi Tareekh Al Omam wal Molook
72. Al Bahqi fi Dala'il Al Nobowwa, Ibn Hisham fi Al Seera Al Nabaweyya
73. Nahj Al Balaqa
74. Surat Nooh: 5-6
75. Zainab Fawwaz fi Al Durr Al Manthoor
76. Al Balatheri fi Ansab Al Ashraf, Al Nazal Ibn Aamir fi Al Akhbar Al Tiwal, Morooj Al Thahab
77. Mowata' Malik, Muslim, Al Durr Al Manthoor
78. Surat Al Baqara: 238

Succession of Imam Al Hasan Ibn Ali(as)

Before his martyrdom, Ameer Almo'mineen Imam Ali(as) assigned succession to his son Imam Al Hasan(as) who is the second successor and Imam after Ameer Almo'mineen Imam Ali(as) in the line of Imama and succession according to the structure of Imama and succession which Allah(swt) and His prophet(swp) had accepted to people. People gave their pledge of Imam Al Hasan(as). However, Muawiya continued in injustice and moved with his army to annex Iraq and compel Imam Al Hasan(as) to surrender. The condition of those who called themselves the followers of Ameer Almo'mineen Imam Ali(as) was the same even in the era of Imam Al Hasan(as); as the condition now of those who claim to be loyal to Ahlulbeit(as), but they appease their enemies! Those who called themselves followers of Ameer Almo'mineen Imam Ali(as) were oath-breakers, laggards, mercenaries and under the influence of the Omayyad stick and carrot policy.

Muawiya was knowing that the people of Hijaz and Yemen may turn against him due to the atrocities of his followers which had been committed against people while Ameer Almo'mineen Imam Ali(as) was busy fighting Muawiya. Therefore, although Muawiya led and army to annex Iraq, but he preferred plotting over confrontation and tended to sign a reconciliation with Imam Ali(as) so as to neutralize the followers of Ahlulbeit(as) everywhere. Moreover, Imam Al Hasan(as) was knowing the historical inaction of people towards supporting truth since the era of the prophet(swp), Fatima Al Zahraa(as) and Ameer Almo'mineen Imam Ali(as). Therefore, Imam Al Hasan(as) considered that reconciling, according to his own conditions, with Muawiya is better so

as to avoid blood shedding. This is a genuine Nabawi and Alawi method which the prophet(swp) and Ameer Almo'mineen Imam Ali(as) used to do and strive sincerely. Imam Al Hasan(as) left the government to Muawiya as the prophet(swp) had left Ka'ba under the hands of polytheists on the basis of Al Hodaybeya agreement till Allah(swt) brings victory. But Imam Al Hasan(as) continued to be the legal Imam who undertakes the task of religion because Muawiya himself, as we will see later on, has detached himself from any connection or relation with religion. The terms of the agreement were that Muawiya shall follow the Book and Sunna and the matter after him shall be to Imam Al Hasan(as) and if Imam Al Hasan(as) dies, it shall go to Imam Al Hosain(as) and Muawiya shall stop cursing and abusing Ameer Almo'mineen Imam Ali(as) and that Muawiya shall not transgress against those who are loyal to Ahlulbeit(as) and that he shall leave the Muslims' House of Treasury in Al Koofa at the disposal of Imam Al Hasan(as). Muawiya agreed to all these conditions. When people gathered in Al Koofa Masjid, Muawiya hurried and climbed the pulpit to declare, with an anti-religion frankness, the emergence of the first secular state in Islam. Muawiya, with a vapid impertinence, said, "I have not fought you to make you pray nor to fast, rather, I fought you to command over you and Allah gave me that though you are unwilling." Thus, the concern of Muawiya was not the religion of Allah(swt). But his concern was to bark, oppress people, become a commander over them and conspire against religion and the people of religion. Indeed, Muawiya was an embodiment and consolidation of the meaning of his name which means 'barking'. Because nothing barks except the dog. He was named after it and evil was he who named him! In addition to that, Muawiya turned truth into false and false into truth when he, in a vapid impertinence, said, "Having said that, no nation had

ever disagreed after its prophet unless its false defeated its truth except in the case of this nation which its truth defeated its false."[1] In this way, Muawiya presented the matter to the people in an overturned way. With all impudence, Muawiya calls his line as the line of truth and the counter line as the line of false. This is the same Sohaki vision which considered that Quraish disliked to combine, for Ahlulbeit(as), prophethood and succession. Thus, according to the overturned vision of Ibn Sohak, Quraish had sought to itself, therefore, "it became right and successful" according to the allegation of Ibn Sohak. Thus, what the prophet(swp) was warning against it, started manifesting; the woe to the nation if Muawiya ascends on the pulpit. Can a nation which allowed Muawiya and his line to climb the pulpit of the prophet(swp) taste the welfare in life or Hereafter?

Thus, Muawiya violated the treaty which was between him and Imam Al Hasan(as) when he said, "Verily, whatever promise which I gave to Al Hasan, it is under these two feet of mine. I will not fulfil it."[2] In fact, Muawiya would have not done all that if the distance of people from religion and Ahlulbeit(as) had not aggravated. The anti-religion forces have controlled over all joints of life as a result of the coup of Saqeefa. In fact, Muawiya had signed the agreement with Imam Al Hasan(as) so as to avoid the confrontation as he was knowing the negative impression of people towards Bani Omayyad. Therefore, he depended on plotting so as to neutralize the followers of Ahlulbeit(as) and distance people from supporting Ahlulbeit(as) against Bani Omayyad. This is what Muawiya admitted when the daughter of Ibn Affan wept in front of him so as to instigate him to revenge the killers of her father as we will see later on.

When Imam Al Hasan(as) came to know that Muawiya violated the terms of the agreement and that people are reluctant to

support him, he addressed people by saying, "O people, Allah had guided you by our former and spared your blood by our latter. This matter has a period and the world is ups and downs…Muawiya alleged for you that I have found him qualified for succession and I have not seen myself qualified for it, but Muawiya lied. In the Book of Allah through the tongue of His prophet, we are the worthiest people to undertake the affairs of people and we- Ahlulbeit- are still aggrieved since Allah had taken His prophet. Allah is between us and who oppressed us, jumped on our necks, mobilized people against us, deprived us from our share from boon, deprived our mother from what the messenger gave her. I swear by Allah, if people gave the pledge of allegiance to my father, when the prophet departed them, the sky would have given them its rain, and the earth its blessing and you would have not become greedy for it O Muawiya…When succession came out of its counterpart, Quraish conflicted for it among themselves, therefore, the Tolaqa' and the sons of Tolaqa'; you (Muawiya) and your companions, became greedy for it although the messenger of Allah said, 'No nation assigned its affairs to a man while there is he who is more knowledgeable than him except that their affairs continue to fall down until they return to what they had abandoned.'"[3] Then, Imam Al Hasan(as) turned his face towards the barking Muawiya and said, "O who mentions Ali, I am Al Hasan and Ali is my father while you are Muawiya and your father is Sakhar. My other is Fatima while your mother is Hind. My grandfather is the messenger of Allah while your grandfather is Otba Ibn Rabee'a. My grandmother is Khadeeja while your grandmother is Fateela. May Allah curse whose name is more dormant and whose kinship is more miscreant and whose past and present are more evilly and whoever of us is more age-old in polytheism and hypocrisy."[4]

After that with few days, Imam Al Hasan(as) departed Al Koofa to Al Madeena after a succession that lasted for six months only. Consequently, Allah(swt) afflicted Al Koofa with a plague which took its heavy toll on them. Therefore, Al Mogheera Ibn Sho'ba; the governor of Muawiya on Al Koofa' fled from Al Koofa. Then, he came back after that thinking that the disease has disappeared, but he got infected by it and consequently he died.

Muawiya did not leave Imam Al Hasan(as), rather, he continued to conspire against him. He arranged a plot through Ja'da; the wife of Imam Al Hasan(as), and the daughter of the famous hypocrite Al Ash'ath ibn Qais, so that she puts poison in his food. Muawiya promised to give her one hundred thousand Dinar and marry her to his son Yazeed. Ja'da put poison in the food of Imam Al Hasan(as). When Imam Al Hasan(as) went for toilet and came back, he said, "poison had been hidden in my drink many times, but I have never undergone such this one. I have discharged a part of my tissues."[5] This was the gruesome act of the supporter of Saqeefa against the Sibt of its pure and purged prophet(swp)! Will a nation wait for a good after it waters the pure and purged son of its prophet(swp) a poison? It is a something that breaks the liver of the believer. When, Ja'da had accomplished the dirty task and Imam Al Hasan(as) martyred, Muawiya gave her the amount agreed upon, but he betrayed her with regard to marrying her to his son Yazeed. He said to her, "We love the life of Yazeed otherwise we would have fulfilled our promise of marrying you to him….I am worried you would do with him as you have done with the son of the messenger of Allah."[6] Muawiya was arranging to bequest succession to his son Yazeed. It is narrated that when the news of the martyrdom of Imam Al Hasan(as) came to Muawiya, he rejoiced and prostrated and whoever was with his also prostrated! Let the nation contemplate in the impressions of Muawiya

towards Ahlulbeit(as) which embody the impressions of Al Saqeefa line which had been betraying Ahlulbeit(as) since the martyrdom of the prophet(swp). Each one who followed the line of Al Saqeefa expressed his detest towards the prophet(swp) and Ahlulbeit(as) in his own way. Ibn Abee Qohafa and Ibn Sohak staged a coup against the prophet(swp), deprived Ahlulbeit(as) from their material, moral and religious rights, violated Quran, fought whoever supports Sunna and consolidated the pillar of turning against religion. Ibn Affan continued on the deviant method of Saqeefa until people revolted against him, killed him and left his decomposed body on the garbage for three days. The daughter of Ibn Abee Qohafa waged war against Ameer Almo'mineen Imam Ali(as) and she prostrated out of rejoice for his assassination. Abo Sofian also prostrated out of happiness for the assassination of Imam Al Hasan(as). All this happened in spite of the presence of Quranic verses and Nabawi Hadiths which do not only command people to love Ahlulbeit(as), but also command them to be loyal to them, support them and renounce their enemies. Does he who oppress Ahlulbeit(as) love them truly? Does he who have affection towards Ahlulbeit(as) prostrate, rejoicingly, at the news of their assassination? Does the claim of love to Ahlulbeit(as) become true from a person who seeks the pleasing of Allah(swt) for their enemies? Where are the people, after the prophet(swp), from Ahlulbeit(as) by way of love, affection, support for them and renouncing of their enemies?

The scenes of the Saqeefa coup against religion which had been initiated by the poles of Quraish even before the martyrdom of the prophet(swp) continued to our present day. The Quraishi conspiracy continued not only to distance Ahlulbeit(as) from undertaking the affairs of the people, rather, it exerted all efforts to distance Ahlulbeit(as) from being buried near their grandfather; the

prophet(swp) though they consider it unpermitted. Aaesha thought that Imam Al Hosain(as) wants to bury Imam Al Hasan(as) at the side of his grandfather(as) therefore she came to prevent it. When Imam Al Hosain(as) brought the pure body of Imam Al Hasan(as) to renew loyalty with his grandfather; the prophet(swp), Aaesha rode a mule, came and with all grudge, said, "The house is my house and I do not give permission for anybody to get buried in it."![7] She even mobilized an army from the Omayyad to prevent the burial of Imam Al Hasan(as) near the tomb of his grandfather Al Mostafa(swp)! Does not that saying of Aaesha indicate that as she was detesting Ameer Almo'mineen Imam Ali(as), she was detesting also his pure offspring(as)? Why does Aaesha detest Imam Al Hasan(as)? Did not the prophet(as) say, 'O Allah this is my son, love whoever loves him.'?[8] If we were believing in Allah(swt) and His messenger(swp) and make the Islamic text and intellect as a ruler over our judgment, how can we classify Aaesha if we do not consider her a Nasibi and detested by Allah(swt)? Who had made Aaesha possess the heritage of the prophet(swp) after Ibn Abee Qohafa and Ibn Sohak had deprived Fatima Al Zahraa(as) from her right in the heritage of the prophet(swp)? How much was the share of Aaesha from the heritage of the prophet(swp) so that she prevents the son of the prophet(swp) to be buried in his land near his grandfather; the prophet(swp)? How much was the share of Aaesha from the heritage of the prophet(swp) so that she allows the stinky cadavers of her father Ibn Abee Qohafa and Ibn Sohak to be buried near the pure Nabawi body? Is it Sunna that the person gets buried in the land of his in-law? Imam Al Hosain(as) was knowing that from Islamic point of view it is not permitted to bury anybody beside the holy tomb of his grandfather(swp), and it was not his aim to do so. Imam Al Hasan(as) and Imam Al Hosain(as) were knowing what Aaesha will do in this regard. Therefore, Imam Al Hasan(as) ad-

vised Imam Al Hosain(as) that an amount of blood of just a scratch shall not be shed with regard to the place of his burial. Imam Al Hosain(as) buried the pure body of Imam Al Hasan(as) in Al Baqee'. The burial of the pure body of Imam Al Hasan(as) in Al Baqee' does not decrease his status while the burial of the cadavers of who broke the oath, betrayed the prophet(swp) and oppressed Ahlulbeit(as) does not elevate their status in any way. Ibn Abbas, sarcastically, said to Aaesha:

O daughter of Abo Bakr, neither he nor you
You rode a camel, a mule, if you live you will ride an elephant
You have one-ninth of the one-eighth, but you controlled all[9]

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4. Abo Al Faraj Al Asbahani fi Maqatil Al Talibeyeen, Ibn Abee Al Hadeed fi Sharh Al Nahj
5. Al Zamakhshari fi Rabee' Al Abrar
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The Taleeq Muawiya is an Extension of Saqeefa Agenda

The era of the Taleeq Muawiya is the stage of the emergence of the secular state and the Jahilia and biting kingdom which had been arranged by the poles of Saqeefa. Muawiya is one of the malicious products of Ibn Abee Qohafa and Ibn Sohak. The poles of Saqeefa were keen on making Muawiya a ruler over Muslims even if he were a deviant. As we have seen earlier, Ibn Sohak was saying to those who were complaining to him about the injustice which is committed by Muawiya against people, that Muawiya is "Kesra of Arabs" and that he is the "son of the master of Quraish" although Ibn Sohak was knowing that the prophet(swp) had cursed Abo Sofian and his two sons; Yazeed and Muawiya, and although Ibn Sohak was knowing that the prophet(swp) said, "I am the master of the son of Adam and Ali Ibn Abee Talib is the master of Arabs." The glorification of Ibn Sohak to Muawiya was a kind of teasing to the prophet(swp). Through such these glorifications, Ibn Sohak wanted to nullify the rulings of the prophet(swp) on Muawiya. So did Ibn Affan. He nullified the rulings of the prophet(swp) against Al Hakam Ibn Al Aas; the lizard, his son Marwan; the lizard, and Abdullah Ibn Abee Al Sarah; the dog. Moreover, the prophet(swp) said that Ammar Ibn Yasir(ra) will be killed by the group which commits injustice and which invites for the Fire. Thus, Muawiya becomes an inviter for Fire. Moreover, the prophet(swp) said, "If you see Muawiya on my pulpit, you shall kill him."[1] But, Ibn Abee Qohafa and Ibn Sohak did contrary to the directives of the prophet(swp) and paved the way for the cursed and the lizard to climb the pulpits of Islam so as to complete the Saqeefa project which distorts religion and targets the people of

religion. Consequently, Muawiya could complete the Saqeefa project by distancing Ahlulbeit(as) from the affairs of Muslims and establishing his Jahili, secular and biting kingdom which has no relation with the Islamic religion. The evidence for that is the declaration of Muawiya by saying, "I have not fought you to make you pray nor to fast, rather, I fought you to command over you and Allah gave me that though you are unwilling." Thus, it can be said that Muawiya completed the Saqeefa agenda by establishing a Jahili and secular kingdom through which he fought religion, its values and its people. He completed the consolidation of the second Jahilia deviations which had been initiated by the poles of Saqeefa.

Muawiya continued the process of enforcing the agenda and method of the poles of Saqeefa and Ibn Affan; their war against Quran, Nabawi Sunna and the true people of religion. The Taleeq Muawiya says, "O people, minimize narrating from the messenger of Allah and if you narrate, you shall narrate what was used to be narrated in the era of Omar."[2] Thus, Muawiya repeats the decrees of Ibn Affan which were against Nabawi Sunna. As part of the marching to blockade Nabawi Sunna and distort religion and Judaize it, Muawiya moved on several pivots to enforce his agenda. He activated the work of the deviant cadres such as Abo Horaira, Anas Ibn Malik, Abdullah Ibn Omar, Abdullah Ibn Amr Ibn Al Aas, Abdullah Ibn Abbas and Aaesha who had been qualified by the Saqeefa poles and the priests of other religion for the process of distorting the Islamic religion. They prepared a large amount of fabricated narratives which were released in the society at the arrival of the cursed and the son of the cursed Muawiya to power.

The Taleeq Muawiya Curses Ameer Almo'mineen Imam Ali(as)

The Taleeq Muawiya started fighting the virtues of Ameer Almo'mineen Imam Ali(as) which the Nabawi Sunna is teeming with. Muawiya was, like the poles of Saqeefa, under the pressure of the glory of Ameer Almo'mineen Imam Ali(as) which soared to the sky. Therefore, Muawiya considered that if he does not become hostile and curse Ameer Almo'mineen Imam Ali(as), it will be the imperative fall of the Omayyad kingdom. Because in front of the Godly glory of Ameer Almo'mineen Imam Ali(as), Muawiya did not possess except barking and thus embodying the meaning of his own name. In spite of the virtues of Ameer Almo'mineen Imam Ali(as) which had been mentioned by the prophet(swp), however, the poles of Saqeefa and Muawiya were trying to demolish that Nabawi edifice embodied in Ameer Almo'mineen Imam Ali(as). The barking Muawiya continued to curse Ameer Almo'mineen Imam Ali(as). He, insolently, says, "O Allah! Abo Torab (meaning Muawiya) has blasphemed in your religion, repelled from your path, therefore, curse him calamitous cursing and torture him a painful totrturing."[3] Muawiya ordered governors and people to say the same also so that the virtues of Ameer Almo'mineen Imam Ali(as) get eclipsed. He also ordered people not to narrate the virtues of Ameer Almo'mineen Imam Ali(as). In this regard, Muawiya says, "I absolve myself from whoever narrates anything about the virtue of Abo Torab and the members of his house…."[4] Consequently, his priests and those who support him started cursing Ameer Almo'mineen Imam Ali(as), renouncing him and the members of his purged family(as). Muawiya waged a war against the supporters of Ameer Almo'mineen Imam Ali(as) and prevented people from accepting their testimony.

Moreover, Muawiya ordered to fabricate virtues to the poles of Saqeefa and whoever was loyal to them. It is narrated that Muawiya wrote to his workers, "Look for supporters of Othman, his lovers, members of his family and who narrates his virtues and characteristics. Make their assembly near, bring them around and honor them. Write to me whatever each man of them narrates, his name, the name of his father and clan."[5] Consequently, people produced a lot of fabricated virtues about the bearer of sin; Ibn Affan, while Muawiya was raining them with money and gifts. When Muawiya felt that the fabricated characteristics and virtues of the bearer of sins; Ibn Affan, have become abundant and spread, he wrote to his workers saying, "Narratives about Othman have become abundant and disseminated in all Egypt and everywhere. If this letter of mine reaches you, you shall call people to narrate about the virtues of Sahaba and the first successors. Do not leave a narrative about Abo Torab without giving me a parallel of it in Sahaba. I like this and it comforts my heart and it refutes the argument of Abo Torab and his supporters and it is harder on them than the characteristics of Othman and his virtues."[6] Again people indulged in fabricating virtues about Ibn Abee Qohafa, Ibn Sohak and others who are antagonistic towards Ahlulbeit(as). They spread those fabricated virtues everywhere and they taught them to their young generations as the courses of religion do in our societies which apotheosized the so-called Sahaba and marginalized the prophet(swp) and Ahlulbeit(as). Moreover, Muawiya wrote to his workers also, "Search for whoever there is evidence against him that he loves Ali and his family members and erase him from the Divan and drop off his offer and salary."[7] Moreover, he ordered his workers in another message by saying, "Whoever you suspect to be loyal to those folk (meaning Ahlulbeit(as)) torture him and demolish his house."[8]

Muawiya was committing all these crimes although he heard the Hadiths of the prophet(swp) which proclaim the virtues of Ameer Almo'mineen Imam Ali(as). Muawiya was knowing that the prophet(swp) said that whoever detests Ameer Almo'mineen Imam Ali(as), he is a hypocrite. However, the barking Muawiya did not heed to the Nabawi directives because he was not a Muslim at all, rather, he was from a nation that is other than the nation of the prophet(swp). Some people tried to stop Muawiya from continuing in his antagonism towards Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as). They said to Muawiya, "You have reached what you wanted, therefore, halt from this man."[9] But the malevolence and antagonism made Muawiya insist on continuing to target the sanctity of prophethood through targeting Ameer Almo'mineen Imam Ali(as). The cursed Muawiya said, "By Allah, no, till the child grows on it (cursing Ameer Almo'mineen Imam Ali(as)), the elder becomes old on it and no mentioner mentions a virtue about him."[10] By these sentences, Muawiya indicates that he was implementing agenda which is bigger than his ability to understand. It seems that he derived it from the backrooms of the Jews which were putting across-generations agenda to the poles of Saqeefa. By this devilish strategy, Muawiya tried to confront the Nabawi strategy to consolidate Islam across generations through the Imama of Ahlulbeit(as) over people. Muawiya was knowing that the prophet(swp) had said, "The affairs of people would continue to move ahead so long as they are guarded by twelve men…." He also said, "The affair of religion would remain established till the Hour and twelve successors would be on people." He also said, "This matter does not get accomplished till twelve successors pass." He also said, "Religion would continue to be mighty and immune till twelve successors." He also said, "There will be twelve successors; caretaker, for this nation. Whoever betrays

them will not harm them." Muawiya was knowing that such these Nabawi texts aim to consolidate Islamic religion across generations and establish it as a culture, sentiment, conscience, behavior and a method of ruling that rule over people, organize their life and make them civilized by the distinct and genuine Islamic civilization. Muawiya wanted to confront those Nabawi texts and launch an organized cultural war against genuine Islam and its true symbols so as to foil the Godly and Nabawi plan to consolidate Islamic religion across generations. Muawiya; the barking, wanted to convert the Islamic and humanitarian society into a Jahilia society which suffers from shackles of the second Jahilia which had been initiated by the two poles of Saqeefa and consolidated by their deviant line. This Omayyad war, badly, affected successive generations and contributed to the dimming of consciousness and misleading people throughout centuries. Unfortunately, the stupid and donkeyed people sanctified the outcomes of the Omayyad era as if they had come from Allah(swt).

Thus, the researcher in history deduces that Muawiya had launched a war against the Godly and Nabawi strategy which wanted to establish religion in the hearts of successive generations. Consequently, the Omayyad method worsened the bad effects of the line of the poles of Saqeefa which laid down the foundations for the confrontation of the line of the Islamic rooting of which task had been assigned to Ahlulbeit(as). Muawiya exerted all efforts to fight the Nabawi teachings so that they do not reach the stage of practical implementations. He employed the pulpit as one of the tools through which he fights religion and the people of religion. Unfortunately, it is narrated that, "During the days of Bani Omayyad, there were more than seventy thousand pulpits on which Ameer Almo'mineen Imam Ali(as) had been cursed by what Muawiya had decreed for them."[11] Although the prophet(swp) had

commanded that Muawiya shall be killed if he ascends his pulpit, but unfortunately, the nation has disobeyed the commandment of its prophet(swp) and has not implemented it. Therefore, the tongues of Tolaqa' and the hypocrites like Muawiya; the barking, had extended to reach Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as) with bad words, nevertheless, there were who had been sitting under the pulpit listening to them and the reader may imagine the quality of those who were calling themselves Muslims during those eras! Will a nation wait for a boon from the Heaven while it is seeing the oppressors curse Allah(swt), the prophet(swp) and Ahlulbeit(as)? This devilish behavior of Muawiya made every believer angry. It was narrated that when Muawiya ordered to his workers to curse Ameer Almo'mineen Imam Ali(as) on pulpits and they started doing so, Om Al Mo'mineen Om Salama wrote to Muawiya saying, "You are cursing Allah and His messenger on your pulpits because you are cursing Ali Ibn Abee Talib and whoever loves him. I call witness that Allah and His messenger love him."[12] However, Muawiya did not heed to her words and continued in his astray and barking. Even Muawiya was extracting loyalty through forcing people to curse Ameer Almo'mineen Imam Ali(as). He was also trying to employ senior people to serve his campaign which was antagonistic towards Ahlulbeit(as). Some of them were not agreeing with him although they were not loyal to Ahlulbeit(as), but due to something within themselves they were disagreeing with Muawiya about his antagonistic campaign towards Ahlulbeit(as). It is narrated that the Nasibi Muawiya said to the Nasibi Sa'ad Ibn Abee Waqqas, "'What prevented you from cursing Abo Torab?' Sa'ad said, 'Don't you remember that three things which the messenger of Allah said to him? Therefore, I will not curse him. If I have one of them, it is better for me than the all golds of the world. I heard the messenger as he left him during

some of his battles. Ali said to him: 'O messenger of Allah, you left me with women and lads?' The messenger of Allah said to him: 'Don't you accept to be to me like the position of Haroon to Mosa, but there is no prophet after me?'"[13] I heard him on the day of Khaibar saying, "I would give the flag to a man who loves Allah and His messenger and Allah and His messenger love him, an attacker and not an escaper…then he said: 'Call Ali for me.' He was brought sore-eyed. He spit in his eye, gave him the flag and Allah gave victory by his hands. When the verse - Come, let us call our children- He called Ali, Fatima, Hasan and Hosain and said, Oh Allah, these are the members of my family.'"[14] Thus, the Nasibi Sa'ad Ibn Abee Waqqas disagreed with the Nasibi Muawiya although Sa'ad refused to give pledge of allegiance to Ameer Almo'mineen Imam Ali(as)! Nawasib like Sa'ad Ibn Abee Waqqas, Abo Horaira and Aaesha, sometimes, used to speak about the virtues of Ahlulbeit(as) so as to tease another Nasibi like Muawiya and exploit the differences among themselves so as to achieve personal gains. Muawiya did not like the reply to Sa'ad Ibn Abee Waqqas, therefore, he conspired against him, put the poison for him in his food and killed him. Moreover, Muawiya employed Marwan Ibn Al Hakam as a governor of Al Madeena. Marwan Ibn Al Hakam called Sahl Ibn Sa'ad and ordered to insult Ameer Almo'mineen Imam Ali(as), but Sahl refused. Marwan Ibn Al Hakam said, "Since you refused, just say, ''May Allah curse Abo Torab. He was feeling happy to be called by it.'"[15] Marwan Ibn Al Hakam, as against the Nabawi Sunna, used to deliver the two Eids ceremonies before prayer because the attendees used to disperse after prayer because they disliked to hear insulting and abusing which Marwan; the Lizard and the son of the Lizard, used to direct against Ameer Almo'mineen Imam Ali(as). It is narrated by Ibn Abbas who said, "I witnessed Eid with the messenger of Al-

lah, Abo Bakr, Omar and Othman and all were praying before Khotba (the ceremony).”[16] Abo Saeed Al Khodri said, “People continued to bring prayer before Khotba till I accompanied Marwan while he was the governor of Al Madeena on the occasion of Odh’ha (sacrifice) or Fitr Eid and when we came for prayer there was a pulpit which was built by Katheer Ibn Al Salt. Marwan wanted to ascend it before praying. I pulled him from his cloth, he also pulled me. He ascended and delivered Khotba before prayer. I said to him: ‘You have changed, by Allah.’ Marwan said: ‘What you know is no longer…. People would not sit for us after prayer, therefore, I made Khotba before the prayer.’”[17]

Mogheera Ibn Sho’ba was cursing Ameer Almo’mineen Imam Ali(as) on the pulpit of Al Koofa. At the time of Ibn Sohak, he heard that Ameer Almo’mineen Imam Ali(as) said that if he sees Mogheera Ibn Sho’ba, he will punish him for the incident of fornication which he had committed. Therefore, Mogheera Ibn Sho’ba was detesting Ameer Almo’mineen Imam Ali(as). In fact, Mogheera Ibn Sho’ba and Muawiya were not sparing even the companions of Ameer Almo’mineen Imam Ali(as) from humiliation and killing if they do not implement their devilish agenda. When Mogheera Ibn Sho’ba was the governor of Muawiya on Al Koofa, he ordered Hijr Ibn Odai(ra) to curse Ameer Almo’mineen Imam Ali(as). But Hijr Ibn Odai(ra) refused. Consequently, Mogheera Ibn Sho’ba threatened him. Hijr Ibn Odai(ra); the believer, stood up and said, “‘O people, your governor ordered me to curse Ali. Curse him.’ The people of Koofa said, ‘Allah curses him.’ They referred the pronoun back to Mogheera by intention.”[18]

The policy of Muawiya was to punish whoever refuses to insult and abuse Ameer Almo’mineen Imam Ali(as). The methods of punishment varied and the gangs of Muawiya in regions implemented them. For example, Bosr Ibn Arta’ was insulting Ameer

Almo'mineen Imam Ali(as) on the pulpit of Al Basra and he said, I plead to you by Allah to tell me if I am a trustful, let him label me so or if I am a liar, let him label me so. Abo Bakr said: By Allah, we do not know you, but a liar. Ibn Arta' ordered to catch him and he was about to be killed, but people saved him.[19] When he delivers Khotba on Friday, the governor of Muawiya over Iraq; Zeyad used to praise Ibn Affan and undermine the status of Ameer Almo'mineen Imam Ali(as). Hijr Ibn Odai(ra) became angry. On a Friday, Zeyad had prolonged the Khotba, consequently, prayer had been delayed. Hijr said to him: Prayer. But Zeyad continued his Khotba. Hijr(ra) worried that prayer time would elapse, therefore, he stood up to pray, but people reached him. Zeyad saw that and he descended from the pulpit and led people in prayer. Then, he wrote to Muawiya about Hijr(ra) and his companions. Muawiya wrote to Zeyad to chain them and send them to him in Al Sham. When they reached to Marj Athra', near Damascus, the delegate of Muawiya came to them and said: We have been ordered to present before you renouncing Ali and cursing him. If you do, we will leave you and if you refuse, we will kill you. They said: We will never do that. They stood up and prayed. Hijr(ra) said: If you kill me in Marj Athra', I was the first among Muslims who exclaimed Allah in it and the first knight among Muslims who died in it. It is worth mentioning here that it was Hijr Ibn Odai(ra) who conquered the district of Marj Athra' during the era of Ibn Sohak. When Hijr(ra) and his companions refused to renounce Ameer Almo'mineen Imam Ali(as) or curse him, the gang of Muawiya killed them. Two of them said: Send us to Muawiya. We will say what he says. Muawiya permitted them to come to him. The first one renounced Ameer Almo'mineen Imam Ali(as), therefore, Muawiya forgave him and banished him to Al Mawsil. The second one; Abdelrahman Al Anzi said to Muawiya: I witness that Ali was from

the those who remember Allah frequently and from those who command by truth, uphold justice and forgive people. When Muawiya heard this, he sent him back to Zeyad and ordered to kill him in the most gruesome manner. Zeyad buried him alive.[20] Thus, Muawiya killed the holy Sahabi Hijr ibn Odai(ra) and his companions because they refused to insult Ameer Almo'mineen Imam Ali(as) or renounce him and rather they stood in the face of whoever did that. Muawiya committed all those crimes although he was knowing the saying of the prophet(swp) which had been narrated by Aaesha when she said, "I heard the messenger of Allah say: 'After me, seven men would be killed in Athra' in Al Sham for whom Allah and the folk of the sky would be angry.'"[21] Moreover, Ameer Almo'mineen Imam Ali(as) warned the people of Koofa by saying, "O people of Koofa, seven persons who are the best of you will be killed in Athra' their likeness is that of the people of trench."[22] Muawiya was indulgent in all types of deviations and he dragged people to his deviations. It is narrated from Abdullah ibn Boraida that he said, "I and my father entered to Muawiya. He seated us on mats and then brought food for us. We ate then he brought wine. Muawiya drank then he handed it to my father, but he replied him by saying, 'I have not drunk it since the messenger of Allah prohibited it'"![23]

It is clear that the era of Muawiya was the era of organized war against genuine Islamic religion and its people while the society got filled up with fabricated virtues of Ibn Abee Qohafa, Ibn Sohak and Ibn Affan. The books became crowded with fabricated narratives in favor of the poles of Saqeefa and their supporters. In this regard, Ibn Arafa, who is known as Ibn Naftaweyhi, says, "Most of the narratives which are about the virtues of Sahaba were fabricated during the days of Bani Omayyad so as to appease them by what they think that they tarnish the noses of Bani

Hashim."[24] The matter reached to an extent that the Nasibi Abdullah ibn Al Zubair remained for forty Fridays, when he imposed himself on power in Mecca, delivering Khotba to people without calling for blessing for the prophet(swp)! When people asked him about the reason behind that, he said, "He (the prophet) has family of evil who raise their noses when I mention him"![25] Look! O, owners of intellect and proper intuition! Look to the level of malevolence which filled the supporters of Saqeefa towards Ahlulbeit(as) till the likes of the Nasibi Abdullah ibn Al Zubair called them 'family of evil'!! Whom had been called the guiding stars have been considered by the Nasibi Abdullah ibn Al Zubair and who supports him as 'family of evil'! Is it possible for the likes of the Nasibi Abdullah ibn Al Zubair, and whoever paved the way for them to reach to power, to take care of Islam and Muslims?

In fact, Muawiya was the outcome of the Saqeefa Quotas and the turning on the heels. Therefore, it is natural that Muawiya becomes unjust and targets religion and the people of religion. Muawiya killed large numbers of the people of religion because he inherited his father who was detesting the prophet(swp) and killed large numbers of Muslims. As Muawiya was not capable of insulting the prophet(swp), openly, he decreed insulting Ameer Almo'mineen Imam Ali(as). He was knowing that insulting Ameer Almo'mineen Imam Ali(as) means insulting the prophet(swp). As we have earlier seen, the prophet(swp) had said, "Whosoever curses Ali, he cursed me." This hypocrite and rather polytheist behavior from Muawiya are natural because the prophet(swp) had classified him and his father and cursed them. The prophet(swp) had seen Abo Sofian coming on a donkey, Muawiya was leading it and Yazeed, his brother, driving it. The prophet(swp) said, "O Allah, curse the rider, the leading and the driving."[26] Ameer Almo'mineen Imam Ali(as) clarified the astray personality of Muawiya in his reply to

Muawiya by saying, "Having said that, a redundant preaching and a inked message which you have decorated by your astray and poured out with your bad opinion has come to me from you. It is a letter of a person who doesn't have sight that guides him nor a leader that advises him. Desire invited him and he replied it and astray guided him and he followed it, consequently, he clattered out of hallucination and banged out of misleading."[27] Indeed, Muawiya misled the people of Al Sham to such an extent that they can't differentiate between Wednesday and Friday or between the she-camel and He-camel! Ameer Almo'mineen Imam Ali(as), in another letter to Muawiya, says, "O Muawiya! When have you been from the leaders of the subjects or the legal guardians of the nation? Without any precedent step nor precedent honor? We seek Allah's protection against adhering to past wretchedness. I warn you against having excessive sense of self-security and your openness becomes different from your inner self. You have called me for war. Better to leave people aside on one side, come out to me and spare both the parties from fighting so that you may know whose heart of us is rusted heart and eyes are covered. I am Abo Al Hasan; the killer of your grandfather, your brother and your uncle by cutting them to pieces on the day of Badr. That same sword is with me and with same heart I meet my adversary. I have never altered the religion nor have I put up any new prophet. I am still on the same method which you had forsaken willingly (in the beginning) and then joined by compulsion."[28] Thus, the prophet(swp), Ameer Almo'mineen Imam Ali(as) and even the books of history, which had been written by the priests of Saqeefa themselves, have revealed the personality of Muawiya which is hypocrite and against truth. For example, Al Hasan Al Basri; the Nasibi, when he was asked about Muawiya, he said, "Muawiya had four qualities. If he had only one of them,

it would have been a grave sin: He bounced on this nation by using the foolish people till he usurped its affair (the succession) without any advice from it (the nation), while among it were the rest of Sahaba (companions) and virtuous ones. He appointed his son to the succession after him although he was boozer, silk-clothes dresser and player on the lutes. He claimed Ziyad as his brother although the messenger of Allah said: 'The baby is to bed and the prostitute is expelled by stoned.' He killed Hijr. Woe unto him (Muawiya) from Hijr and his companions."[29]

The prophet(swp) said about what Muawiya will do in future. It is narrated by Khalid Al Arni that he said, "I and Abo Saeed Al Khodri entered to Hothaifa and said: 'O Abo Abdullah, tell us what you heard from the messenger of Allah about the Fitnah (discord).' Hothaifa said: 'The messenger of Allah said: -You shall turn with the Book of Allah wherever it turns- We said: 'If people disagree, with whom shall we be?' He said: 'See the group in which the son of Somayya (Meaning Ammar Ibn Yasir) is in, you shall remain in it because it is turning with the Book of Allah.'"[30] Hothaifa also said: "I heard the messenger of Allah says to Ammar, 'O Abo Al Yaqadhan, you will not die till the committers of aggression who deviate from the path kill you."[31] The prophet(swp) said also, "My Allah bless Ammar, the committers of aggression will kill him. Ammar calls them to Allah and they call him to the Fire." Indeed, what the prophet(swp) had said, came true. Ammar Ibn Yasir martyred in the battle of Siffeen while he was fighting against Muawiya and his followers. This is an evidence that Muawiya was a committer of aggression and was a leader of the committers of aggression. Thus, Muawiya was a caller for Fire while Ammar Ibn Yasir was calling him for Allah(swt). Moreover, Muawiya was an opposer of the Imam of his time who was appointed by Allah(swt) and His prophet(swp). Rather, Muawiya did

what Ibn Abee Qohafa had done. Ibn Abee Qohafa usurped succession in the presence of Ameer Almo'mineen Imam Ali(as) who had been appointed by the prophet(swp) as a guardian over people and a successor after him. Muawiya also imposed himself as a successor in the presence of the succession of Ameer Almo'mineen Imam Ali(as). It is worth mentioning here that Muawiya was a disobedient to religion and the people of religion since the Nabawi era. It is narrated that the prophet(swp) sent Ibn Abbas to call Muawiya for him. Ibn Abbas found him eating. The prophet(swp) repeated sending Ibn Abbas to call him, but he found him still eating- to three time-The prophet(swp) said: May Allah never fills his belly.[32] It is Muawiya about whom the prophet(swp) said, "A man from my nation appears from this way who will be herded into other than my religion; Muawiya appeared." Moreover, the prophet(swp) said about Muawiya and his partner Amr Ibn Al Aas, "O Allah, plunge them into discord and call them to Fire." The saying of the prophet(swp), "Whoever is killed under a blind flag while he was calling for fanaticism, his death is a Jahilia death"[33] is applicable on Muawiya. Muawiya gathered people around himself on tribal and clannish basis, mobilized them to fight truth and its people and exerted all efforts to distort religion and eclipse it. All this indicates that the Saqeefa and whoever walked on its path represent the blind flag which calls for fanaticism and tribalism.

Muawiya is an Embodiment of Saqeefa Antagonism towards Nabawi Sunna and Ahlulbeit(as)

What makes a bereaved mother, of a dead child, laugh is that the priests of Saqeefa court claim that they are the people of Sunna! Which Sunna do they follow after what we have seen in this historical narration which showed the war of the poles of Saqeefa and whoever was loyal to them against Nabawi Sunna?

Do the supporters of the poles of Saqeefa follow the Sunna of the prophet(swp) or the line of conducts of the poles of Saqeefa and whoever walked on their path? The priests of Saqeefa court claim that there is narrative which says, "I have left among you two things if you adhere to them, you will never go astray: The Books of Allah and My Sunna."[34] If we accept, on argumentative and waiving bases, the authenticity of this narrative, although it is a fabricated through an unconnected narration in the Mowatta' of Malik and falsely attributed to the prophet(swp), let's see the extent of the complying of the poles of Saqeefa to the directives of this narrative! Where are the teachings of Quran and the Sunna of the prophet(swp) during the eras of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya? Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya ordered people not to handle Nabawi Sunna although it is a Godly extension of the heavenly revelation that explains Quran. Did not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya hear that the saying of the prophet(swp), "O Allah, be mercy to my successors who come after me and narrate my Hadiths and teach them to people"? Did Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya narrate the Hadiths of the prophet(swp) or launched a war against them, burnt them and harassed whoever handled them? Who was adhering to Nabawi Sunna: Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya or Ahlulbeit(as)? Who is worthier to be called Sunna: Ahlulbeit(as) and whoever followed them or Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya and whoever followed them?

In fact, targeting Nabawi Sunna and the virtues of Ahlulbeit(as) were ingrained in the essence of the Saqeefa, Quraishi and Omayyad agenda so as to fight Islam and establish the second Jahilia. Therefore, Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya issued orders to people not to handle Nabawi Sunna so

as to accomplish a complete concealing of the Godly truth. Thus, did not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya know the saying of Allah(swt), ﴿Those who suppress the proofs and the guidance We have revealed, after We have clarified them to humanity in the Scripture – those - Allah curses them, and the cursers curse them﴾? Did not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya realize that the Nabawi Sunna is a Tibyan (explanation) of Quran in a certain and definitive way? Did not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya realize that preventing Nabawi Sunna brings about disagreement which they claimed that they are avoiding? What are these fragile claims which do not give except turned over concepts and they can't be believed except by moron Arabs? Therefore, the objective and scientific researcher in history realizes that the line of Saqeefa did contrary to what it was declaring and wanted to do contrary to what Quran and Nabawi Sunna want as the Nasibi Ikhwan, Wahhabi and Taymi propaganda is doing now by indulging in lie and misleading and thinking that the world can be donkeyed as it is donkeying and muling the nomad Arabs, Ikhwan, Taymi and Wahhabi people. Fighting Nabawi Sunna means fighting the good example which is represented by the prophet(swp) and Ahlulbeit(as) and fighting the Godly meaning of revelation and the Godly intention behind it. Thus, from where will Muslims bring the good example, the Godly meaning of revelation and the Godly intention behind it after the disappearance of Nabawi Sunna? Did not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya hear about the saying of Allah(swt), ﴿You have an excellent example in the Messenger of Allah; for anyone who seeks Allah and the Last Day, and remembers Allah frequently﴾?[35] Did not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya hear the saying of the prophet(swp), "Whoever turns away from my Sunna, he is not of me."?[36] Where

is the position of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya from the genuine Islam after they have banned Nabawi Sunna? By banning Nabawi Sunna, Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya have put the foundation for permanent disagreement from which we are suffering now. Their abandoning of Nabawi Sunna and fighting against its bearers were in fact a fighting against Allah(swt) and his prophet(swp). By banning Nabawi Sunna, Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya have divided truth, disfigured it, made it on scrolls, displayed some and concealed much of it. Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya were knowing that Ahlulbeit(as) are the true bearers of the Nabawi Sunna and it is by Ahlulbeit(as) that the conveying of Godly truth gets integrated. The wars of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya against Nabawi Sunna and Ahlulbeit(as) affected even the religious rituals of the people. Saeed Ibn Jobair said, "I was with Ibn Abbas in Arafat. He said: 'Why don't I hear people saying Telbeya?' I said: 'They are afraid of Muawiya.' Ibn Abbas came out from his tent and said: 'I respond to Your call, O Allah. They have forsaken Sunna out of their detest towards Ali.'"[37] In fact, banning Nabawi Sunna by Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya was not due to their detest only towards Ameer Almo'mineen Imam Ali(as), but also towards Allah(swt) and the prophet(swp). This is not done except by a hypocrite, rather, from the titans of hypocrites. As far as hypocrisy is concerned, the authentic Nabawi texts explain that no one except the hypocrite detests Ameer Almo'mineen Imam Ali(as). In fact, the hypocrite does not love Allah(swt) because whoever loves Allah(swt), follows the prophet(swp), consequently, Allah(swt) loves him and puts the love for the prophet(swp) in his heart and whoever truly loves the prophet(swp), he will love Ameer Almo'mineen Imam Ali(as) and follow him. However, this has not

been enjoyed by Ibn Abee Qohafa, Aaesha, Ibn Sohak, Hafsa, Ibn Affan and Muawiya. Since cursing means renouncing, whoever, targeted Nabawi Sunna by banning deserves to be renounced and cursed. This is not the researcher's saying, rather, it is the saying of the prophet(swp). It was narrated by Aaesha that the prophet(swp) said, "Six people I have cursed and Allah has cursed and every prophet prayer is responded favorably: The increaser in the Book of Allah, the unbeliever in the predestination of Allah, the authoritative on my nation by oppression so as to humiliate who Allah had dignified and dignify whom Allah had humiliated, the legalizer of what Allah had prohibited, the legalizer of injustice against my Itra and the abandoner of Sunna."[38] Where are Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya from the above text which curses the abandoner of the Nabawi Sunna? If Allah(swt) and the prophet(swp) curse whoever abandoned Nabawi Sunna, do not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya deserve cursing according to the above text due to their abandoning of Nabawi Sunna and fighting it? Where are those who claim that they are 'people of Sunna' from the authenticated history in their books which confirms the Saqeefa/Omayyad conspiracy against Nabawi Sunna in particular and religion in general? Thus, how do the followers of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya call themselves 'people of Sunna' while their poles exerted all efforts to exterminate Nabawi Sunna completely? In fact, those who call themselves the 'people of Sunna' now and follow those who waged wars against Nabawi Sunna are in fact the people of fabricated creeds which he who has intellect does not accept to worship Allah(swt) through them.

Allah(swt) commanded people to follow the Nabawi Sunna. Allah(swt) says, ﴿Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain from it.﴾ Allah(swt) also said,

﴿Say, "If you love Allah, then follow me, and Allah will love you, and will forgive you your sins." Allah is Forgiving and Merciful.﴾ Moreover, Allah(swt) said, ﴿Nor does he speak out of desire * It is but a revelation revealed.﴾ Thus, the commandment to follow Nabawi Sunna is in Quran and it is ingrained in Quran itself and springs from it because it is the Godly explanation of Quran in particular and Islam in general. Allah(swt) commanded His prophet(swp) to explain Quran to people and He sent to him its explanation, too. Allah(swt) said, ﴿And We revealed to you the Reminder, that you may clarify to the people what was revealed to them, and that they may reflect.﴾ Allah(swt) said also, ﴿Then upon Us is its explanation.﴾ Thus, Allah(swt) undertook the task of explaining Quran as the Quranic verse ﴿Then upon Us is its explanation﴾ indicates. This indicates that the Nabawi Sunna and Quran are 'the Reminder' or 'the Book' as a whole and both are Godly revelation. Quran is a direct Godly revelation while Nabawi Sunna is a Godly revelation through the tongue of the prophet(swp), his deed and his implied approval and all this is the reminder which Allah(swt) had revealed and promised to preserve. Thus, it is not possible that the Nabawi Tibyan which is part of the Reminder to be out of the Godly promise to preserve religion which He had completed. Allah(swt) says, ﴿Surely, We revealed the Message, and We will surely preserve it.﴾ This indicates that it is not possible that the Nabawi Tibyan to get lost. If Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya banned Nabawi Sunna, however, Allah(swt) had established the evidence against them, but Nabawi Sunna will remain preserved by the preservation of Allah(swt) to Ahlulbeit(as). This will materialize through His Hojja (Holy Evidence) Al Mahadi(as). The Nabawi Sunna will come against to people, pure and clean, as the prophet(swp) had given it to people in general and Ahlulbeit(as) in particular. We have to remember that the proph-

et(swp) had tied Quran and Itra(as) together. They are the true bearer of the Nabawi Sunna and the sources of the certain and definitive interpretation. Moreover, Allah(swt) said that this Book is in a preserved Tablet and this confirms that Quran and Tibyan by which the prophet(swp) had proclaimed are part of the content of the preserved Tablet. This Book or Reminder is a light with whatever it comprised of Quranic text and Nabawi Tibyan. Allah(swt) said that He will complete His light even though the disbelievers dislike it. Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya disliked religion and they amputated it, but Allah(swt) would darn what they have amputated and reexplain it to people. It is not possible that part of the light which came from Allah(swt) gets lost at all! The Truth as a whole; Quran and Nabawi Sunna, which are represented by Ahlulbeit(as), are remaining and preserved no doubt, whereas the False, which is represented by Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya, is crushed not doubt. In the midst of the targeting faced by Itra(as), Allah(swt) had completed through them the certain and definitive interpretation of, both, Quran and Nabawi Sunna and both are tied with each other till the Judgment Day till they come to the prophet(swp) at the pond.

Muawiya is an Extension of the Discords of Saqeefa

The contemplating reading in history indicates that the discords (Fitnas) of the eras of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya were not less in their danger than the discord of the Samarian of the Bani Israel although the prophet(swp) had warned against that by saying, “Verily, you would follow the norms of who had been before you; a hand’s span by a hand’s span and an arm’s span by an arm’s span and even if they enter into a hole of a lizard you will follow them into that.” Is not the Samarian a Jewish deviation? Did not the Samarian change the

creed of people within a short time after their crossing of the sea? Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya did the same. What do we find in the books of the priests of Saqeefa court except incarnating and comparing the Divine entity with His creatures, distorting the text and toying with it? Moreover, the prophet(swp) said, "I know you will relapse after me into disbelievers; cutting the necks of each other" and people do not cut the necks of each other unless they become astray and disagree and indeed they went astray, disagreed and launched wars against the people of truth and the real Imams of people and religion, therefore, people cut the necks of each other in discords that had been founded by Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya. Did not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya fabricate discords so as to fight the Imama of Ahlulbeit(as) over people and made people cut the necks of each other? Even the priests of Saqeefa courts admit by saying, "No sword was unsheathed in Islam on religious basis like it was unsheathed against Imama."[39] If Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya and their astray priests were denying Imama, therefore, Imama had been the most targeted Islamic value by them? What is Welaya if it is not the Imama? The Welaya and Imama which are confirmed in Quran and Nabawi Sunna made Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya camouflage, distort, suppress and conceal facts through banning the handling, dissemination and writing of Nabawi Sunna and toying with the meanings of the Quranic verses which confirm the Imama and Welaya of Ahlulbeit(as). This created an ideological, legislative and interpretative vacuum, therefore, they started filling it through receiving the priests of other religions who disseminated the teachings of their distorted books into the stupid brains of the stupid Sahaba who sat before them to receive their misleading. Consequently, the corrupt creeds pierced

into Islamic religion so as to disfigure the status of the Divine entity and the status of the prophethood. Thus, Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya inserted Muslims into the hole of the other religions, consequently, anarchy in understanding religion spread and the nation indulged in the mud of second Jahilia, exchanged the blessing of Allah(swt) with blasphemy, therefore, Allah(swt) landed majority of who call themselves Muslims into the house of perdition. Today, even the idolater looks at the so-called Muslim with the eye of belittling, insignificance and abasing because the countries of the so-called Muslims are scientifically, technologically and behaviorally backward, burn each other, slaughter each other and destroy each other and all this does not have relation with the genuine Islam which is a mercy to the world and teaches people wisdom, knowledge, brotherhood and good morality. Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya divided Muslims into many creeds, sects, tribe, races and classes that quarrel and fight among themselves, consequently, the countries of Muslims turned into a social, ethnic, tribal and racial forest which is uncivilizable at all, rather, it practices patterns of life which is worse than the patterns of life which Dahis and Ghabra' and their Jahilia had been practicing. Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya removed the Godly commandment and the Nabawi authority from the house of the prophethood, therefore, the coup perpetrators and whoever walked on their path could alter the provisions of Islam and conceal the features of genuine religion. Thus, each pole; right from Ibn Abee Qohafa, Ibn Sohak, Ibn Affan to Muawiya a great injustice which he committed, texts which he violated and a distortion which he fabricated so as to contribute to the establishment of the structure of injustice after he had, intentionally, participated in demolishing the pillars of truth. Therefore, people indulged into

tribal conflict and fabricated narratives to uplift the status of their Jahilia tribes. The Muhajir Quraishi wing fabricates a clannish narrative in the tongue of one of the fabricators and, falsely, attributes to the prophet(swp). The narrative claims, "People are affiliated to Quraish. This matter (succession) is their right even if only two persons of them remain."[40] The tragedy is that there is another fabricated narrative which mixes up the matters clannishly by saying, "People are affiliated to Quraish in good and evil."[41] Abo Horaira; the fabricator, says, "People are affiliated to Quraish in this regard. Their Muslim is to their Muslim and their polytheist to their polytheist."[42] As a kind of tribal status war, the Ansar also brought their fabrications forward and falsely attributed it to the prophet(swp). Their fabrications say, "The Ansar; no one except the believer loves them and no one except the hypocrite dislikes them. Whoever loves them, Allah loves him and whoever dislikes them, Allah dislikes him."[43] Thus, Muslims entered into the era of clannish and tribal Islam due to the organized war which had been launched by Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya against genuine Islam, consequently, people drowned into the second Jahilia and the nation went astray because of the people of injustice; the poles of Saqeefa, Ibn Affan and Muawiya.

In order to protect their first human idols, some priests of Saqeefa court interpret that only Muawiya is the one who represents the baghei (committing aggression) faction. This is a recent admission because they are, now, collapsing in front of the free and modern readings of history which expose their human idols. In fact, Ibn Abee Qohafa, Ibn Sohak, Ibn Affan are also bagheen (committers of aggression). Committing aggression, here, shall not be confined to resorting to weapon only, but also it shall include all the outcomes of oath-breaking, treachery, coup, exclusion, blockading and other types of soft-wars which had been suf-

fered by Ahlulbeit(as). Is not attacking the house of Itra(as) a type of baghei? If that was not a baghei, then what is baghei exactly? There are different types of wars which Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya have launched against Ameer Almo'mineen Imam Ali(as) in particular and Ahlulbeit(as) in general. All what have happened, subsequently, are from the fronts which had been opened by Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya after they had usurped the Godly right which had been allocated to Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as). The poles of Saqeefa are masked baghei (committing of aggression) who have bequeathed the open baghei (committing of aggression) to Muawiya, Yazeed and other Omayyad, Abbasid rulers and the current Islamic world rulers. Therefore, we shall renounce not only Muawiya, but also the poles of Saqeefa. Muawiya was not more than one of the cadres of Saqeefa and if there had not been Ibn Abee Qohafa, Ibn Sohak and Ibn Affan, there would not been Muawiya. Thus, Saqeefa is the mother of all types of baghei (committing of aggression).

Confession of Muawiya that the Saqeefa was a Usurpation

As Ibn Sohak had admitted that Saqeefa was a Falta and usurpation of the rights of people without consulting them, similarly, Muawiya also admitted that Saqeefa was a usurpation of the right of Ameer Almo'mineen Imam Ali(as). These facts we can make them clear from the exchanged letters between Muawiya and Mohammed Ibn Abee Bakr(ra). In a letter to Muawiya, Mohammed Ibn Abee Bakr(ra) attacked Muawiya and glorified Ameer Almo'mineen Imam Ali(as). Mohammed Ibn Abee Bakr(ra) says to the son of the livers eater, "In the name of Allah; the most Gracious, the most Merciful. From Mohammed Ibn Abee Bakr to the seducer Muawiya Ibn Sakhr. Peace to the people who

obey Allah from he who submits to the people of Allah's guardian. Having said that: In His Omnipotence, Greatness, Power and Might, Allah did not create the creation in vain, nor due to a weakness in Him, nor to a need to what He creates- till he said: The first to respond positively to the messenger, to bring in, to believe in him, to be a Muslim and surrender to Islam was his brother and cousin Ali Ibn Abee Talib. He believed him with regard to the knowledge of the unknown. He preferred him over everyone else he loved. He protected him against every calamity and defended him by his own life during every fright. He fought his war and sought peace with those to whom he was peaceful. He never fled away, rather, he was giving himself during the hours of hard constrains and the situations of dread till he emerged unmatched forerunner in his struggle and there was no similar to him in his deed. However, I saw how you try to reach his lofty status, though you are what you are! While he is the distinguished and the forerunner in all good things. He is the first to embrace Islam and the most trustful in intention among people. His offspring are the best among people and his wife is the best of all women. His cousin is the very best. Whereas you are the accursed and the son of the accursed. You and your father have never ceased conspiring to undermine the religion of Allah, exerting efforts to put out the light of Allah, mobilizing masses, spending wealth and allying tribes for that. Your father died in this state of affairs and you have inherited from him the same. The witness against you are the very ones who take refuge with you from the remnants of Ahzab (parties); the leaders of hypocrisy and disobedience against the Messenger of Allah. Whereas the witness for Ali, along with his clear virtue and his past forerunning, are his supporters who had been mentioned in Quran from Muhajireen and Ansar. They are around him in the form of

leagues and brigades, arguing with their swords and spilling their blood to protect him, seeing virtue in accompanying him and wretchedness in opposing him. Woe to you! How dare you set yourself as an equal to Ali while he is the heir of the Messenger of Allah, his curator, the father of his offspring, the first among people to follow him, the last closest to him at his last moments, He shares with him his secrets, he makes him partner in the affairs before him, whereas you are his enemy and the son of his enemy? So, enjoy your falsehood to your best and let the son of Ibn Al Aas support your seduction. It seems that your end has come close, your conspiring seems to be waning and very soon it will be clear to whom will be the lofty rewards. You shall know that you are conspiring against your own Lord Whose scheme you do not fear and Whose mercy you have despaired while He is watching you, but you are in the deluge of your conceit. By Allah and the family of His messenger we suffice and peace be upon whoever follows the right guidance."[43] Thus, the letter of Mohammed Ibn Abee Bakr(ra) gave an additional diagnose to the character of Muawiya which is anti-religion. Muawiya replied him, admitted the succession of Ameer Almo'mineen Imam Ali(as) and revealed the conspiracy of Ibn Abee Qohafa and Ibn Sohak against Ameer Almo'mineen Imam Ali(as) and their usurpation of succession. In his reply to Mohammed Ibn Abee Bakr(ra) Muawiya says, "From Muawiya Ibn Sakhr to Mohammed Ibn Abee Bakr who blemishes his own father…..You have mentioned in it Ibn Abee Talib, his past forerunning, his kinship to the prophet, his solace for him during every precarious and perilous situation, but your argument against me and your blemishing me was by the demonstrating the virtue of someone else and not by demonstrating your virtue. You shall praise the Lord Who diverted this virtue from you and made it to someone other than you. I and

your father, when he was among us, used to recognize the virtue of Ibn Abee Talib and his right is recognized by us and justified for us. When Allah chose for His Prophet that which He has, fulfilled His promise to him, manifested His mission, shined His argument and then Allah caused him to die, your father and his Farooq were the first to snatch his right away and dispute with him on what belonged to him. This is something which they both agreed upon and for which they coordinated with each other. Then they called him to give pledge of allegiance to them, but he decelerated and slackened from them, consequently, they harbored evil intentions towards him and conspired to kill him….Then, they did not implicate him in their matters nor did they let him know their secret and till Allah caused them to die…. If what we are in it is correct, your father took control over it first and we are his partners. Had it not been for what your father had done, we would have not opposed Ibn Abee Talib and we would have yielded to him. However, we have seen your father had done that before we do it and therefore we followed his suit. Blame your father as you like or refrain, and peace be with whoever returns to his senses."[44] Thus, the reply of Muawiya to Mohammed Ibn Abee Bakr(ra) illustrates that Ibn Abee Qohafa and Ibn Sohak had usurped succession from Ameer Almo'mineen Imam Ali(as). Moreover, the letter reveals also that all the Nabawi Hadiths which contain the meaning of the succession of Ameer Almo'mineen Imam Ali(as) over Muslims after the prophet(swp) are authentic. Is not in the saying of Muawiya to Mohammed Ibn Abee Bakr(ra), 'your father and his Farooq were the first to snatch his right away and dispute with him on what belonged to him' a declaration from Muawiya that they were Ibn Abee Qohafa and Ibn Sohak who robbed the Nabawi succession? Does not this agree with the saying of Ameer Almo'mineen Imam Ali(as), '….I

see my heritage being robbed till the first one went his way, but he handed over the succession to so and so after him….'? Is not in the saying of Muawiya to Mohammed Ibn Abee Bakr(ra), 'your father took control over it' an open recognition that Ibn Abee Qohafa and Ibn Sohak usurped succession from Ameer Almo'mineen Imam Ali(as) and they dressed themselves with it and that the remote and the near were knowing that? Does not the expression of Muawiya 'they both agreed upon and for which they coordinated with each other' mean that Ibn Abee Qohafa and Ibn Sohak have agreed and coordinated with each other the process of conspiring against Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as), usurped their right and dressed themselves up with their legal rights? Does not the expression of Muawiya 'they harbored evil intentions towards him and conspired to kill him' mean that Ibn Abee Qohafa and Ibn Sohak did not only usurp succession from Ameer Almo'mineen Imam Ali(as), but also planned to kill him? Does not the expression of Muawiya 'they did not implicate him in their matters nor did they let him know their secret and till Allah caused them to die' mean that Ibn Abee Qohafa and Ibn Sohak took over all the details of power and administration and completely distanced Ameer Almo'mineen Imam Ali(as) from the affairs of Muslims? Therefore, we observe that the poles of Saqeefa did not polish the name of Ameer Almo'mineen Imam Ali(as) except in matters which they wanted to insert the name of Ameer Almo'mineen Imam Ali(as) into it so as to show him as if he had approved and justified a Talmudic fabrication, lie or legislation such as the so-called pelting (stoning) and the like of what they had inserted into religion so as to deviate and distort it. Because the priests of Saqeefa court were knowing that it is the followers of Ahlulbeit(as) and not the nomad Arabs; the followers of Saqeefa, who will stand in the face of

their nonsense. Therefore, they inserted the name of Ameer Almo'mineen Imam Ali(as) in such misleading subjects so as to make him a legitimizer of their nonsenses so that to mislead those who are loyal to Ameer Almo'mineen Imam Ali(as) in particular and the followers of Saqeefa in general. Does not the expression of Muawiya 'Had it not been for what your father had done, we would have not opposed Ibn Abee Talib and we would have yielded to him. However, we have seen your father had done that before we do it and therefore we followed his suit' mean that it was Ibn Abee Qohafa who was the main culprit in the movement of usurping succession from its real owners? Is not the saying of Muawiya to Mohammed Ibn Abee Bakr(ra), 'Blame your father as you like' a clear evidence that every realizer of truth and defender of it shall blame and condemn Ibn Abee Qohafa for all the deviation from religion and from people of religion? Since we have seen Ibn Abee Qohafa admits, during the pangs of death, the crimes which he had committed, Ibn Sohak admitted the Falta nature of Saqeefa and Muawiya admitted that Saqeefa was a usurpation and robbing of the rights of Ahlulbeit(as), can't we say that the outputs of Al Saqeefa were devilish acts? Do not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya deserve to be renounced by everyone who believes in Allah(swt) and His messenger(swp)?

Muawiya Paves the Way for a Hereditary Monarchy

Muawiya wanted to make the matter a monarchy in the hand of Bani Omayyad by way of bequeathing ruling to his debauchee son; Yazeed. He had been arranging for this for many years through taming people and compelling them to give the pledge of allegiance to his deviant son. Muawiya adopted many methods such as bribery and killing to achieve the project of bit-

ing kingdom. In fact, Muawiya was worrying that people my gathering again around Ahlulbeit(as). Therefore, he turned the wife of Imam Al Hasan(as) into a fifth column in the house of Imam Al Hasan(as) to get rid of him through poison. Moreover, Muawiya was worried also from Sa'ad Ibn Abee Waqqas although he was knowing that he is a Nasibi who does not have any loyalty to Ahlulbeit(as), but he was considering Sa'ad as one of the remnants of those who were loyal to Ibn Sohak and he was one of those who were having avidities in power, particularly, he was the only one who remained alive from the six men who had been nominated by Ibn Sohak for power after him. Therefore, Muawiya killed Sa'ad by using poison. The Saqeefa history admits that Muawiya wanted to take pledge of allegiance to his debauchee son; Yazeed, but nothing was "more challenging to him than the issue of Al Hasan Ibn Ali and Sa'ad Ibn Abee Waqqas, therefore, he poisoned both of them, consequently, they died."[46]

Yazeed was a debauchee, profligate and addict of wine. Nevertheless, Muawiya wanted to snatch pledge of allegiance for him during his life time. Therefore, Muawiya started bringing delegations from regions so as to give pledge of allegiance to Yazeed; the debauchee. Moreover, he started taking administrative steps to guarantee the support of people to his debauchee son. He appointed Saeed Ibn Al Aas as a governor of Al Madeena after ousting Marwan as he decelerated from taking pledge of allegiance to the debauchee Yazeed. It seems that Marwan himself was aspiring to be the head of the power and actually he became so later on as we will see. Muawiya appointed also Saeed Ibn Othman Ibn Affan as a governor of Khorasan so as to ensure the loyalty of the people of Khorasan. Muawiya fixed Al Mogheera Ibn Sho'ba as a governor of Al Koofa so as to ensure the loyalty of its people to Yazeed; the debauchee. Moreover, Muawiya ex-

tracted the loyalty and pledge of allegiance of the people of Al Basra through Ziad Ibn Obeidallah; the governor of al Basra. Muawiya explored the opinion of the people of Al Sham about who shall succeed him. They said to him, "We accepted Abdulrahman Ibn Khalid ibn Al Waleed."[47] Therefore, Muawiya conspired against the Nasibi Abdulrahman ibn Khalid Ibn Al Waleed to get rid of him. He accomplished his dirty conspiring against the Nasibi Abdulrahman ibn Khalid Ibn Al Waleed when the latter fell ill. Muawiya sent to him his special physician who was a Jew and it is said that he was the son of the Rathal; the Christian. He gave the Nasibi Abdulrahman ibn Khalid Ibn Al Waleed a poisoned medicine that killed him. Finally, Muawiya travelled by himself to Al Hijaz along with one thousand of his gang so as to snatch pledge of allegiance from the people of Mecca and Al Madeena who were not supporting the crowning of the debauchee Yazeed as a ruler on them. Imam Al Hosain(as), Abdullah Ibn Al Zubair, Abdullah Ibn Omar and Abdulrahman Ibn Abee Bakr were from those who rejected to give pledge of allegiance to the debauchee Yazeed. They gathered in Al Haram. The opposition said its argument, but Muawiya made two men to stand with their swords near the heads of those four men and he ordered his soldiers to kill whoever of them opposes what he says to people with regard to giving the pledge of allegiance to the debauchee Yazeed. Then, Muawiya said, "Those the group are the master of Muslims and their best and that they have accepted and gave pledge of allegiance to Yazeed, therefore, stand up and give your pledge of allegiance in the name of Allah."[48] Consequently, people gave pledge of allegiance under the threat of weapon.

Thus, by snatching pledge of allegiance from people and crowning Yazeed as a ruler over people, Muawiya continued the agenda of Saqeefa which was antagonistic to genuine Islam.

Yazeed also continued to implement the same agenda which was antagonistic to Ahlulbeit(as) in particular and genuine Islam in general.

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1. Ibn Adee fi Al Kamil
2. Al Muttaqi Al Hindi fi Kanz Al Ommal, Al Tabarani fi Al Mo-jam Al Kabeer
3. Ibn Abee Al Hadeed fi Sharh Al Nahj, Al Sayed Mohammed Ibn Aqeel fi Al Nasa'ih Al Kafeya
4. Ibn Abee Al Hadeed fi Sharh Al Nahj
5. Ibid
6. Ibid
7. Ibid
8. Ibid
9. Ibid
10. Ibid
11. Al Zamakhshari fi Rabee' Al Abrar
12. Ibn Abd Rabbo fi Al Iqd Al Fareed, Mosnad Ahmed
13. Al Dawraqi fi Mosnad Sa'ad, Ibn Hajar fi Fat'h Al Bari, Al Tirmizi
14. Muslim
15. Ibid
16. Muslim, Al Shawkani fi Nael Al Awtar, Al Tirmizi, Al Bukhari
17. Al Bukhari
18. Ibn Abee Al Hadeed fi Sharh Al Nahj
19. Al Tabari fi Tareekhihi, Ibn Al Atheer
20. Al Tabari fi Tareekhihi
21. Tareekh Madeenat Damascus, Al Baihaqi fi Dala'il Al Nobowwa, Ibn Asakir
22. Ibn Hajar fi Al Isaba fi Tamyeez Al; Sahaba

23. Mosnad Ahmed, Tareekh Ibn Asakir
24. Sharh Naj Al Balaqa
25. Hashim Ma'roof Al Hasani fi Al Mawdhoo'at wal Akhbar
26. Al Haythami fi Mojama' Al Zawa'id, Mosand Al Bazzar, Tareekh Abee Al Fida', Tareekh Al tabari, Ibn Mozahim Al Manqari fi Waq'at Siffeen
27. Nahj Al Balaqa
28. Ibid
29. Al Tabari, Ibn Katheer, Ibn Adel Bir fi Al Istee'aab
30. Al Hakim fi Al Mostadrak
31. Ibid
32. Muslim
33. Muslim, Al Nisa'ee
34. Malik fi Al Mowatta'
35. Surat Al Ahzab: 21
36. Al Bukhari, Muslim
37. Ibn Khozaihma fi Saeehihi, Ibn Maja, Sonan Al Nisa'ee Al Soqra
38. Al Haeythami fi Mojamma' Al Zawa'id, Al Hakim, Al Baihaqi, Ibn Hibban
39. Al Sharistani fi Al Milal wal Nihal
40. Al Bukhari, Muslim
41. Muslim
42. Ibid
43. Al Bukhari, Muslim
44. Al Mas'oodi fi Morooj Al Thahab
45. Ibid
46. Abo Al Faraj Al Asfahani fi Maqatil Al Talibeyyeen
47. Ibn Abdel Bir fi Al Istee'aab
48. Al Kamil fi Al Tareekh li Ibn Al Atheer

The Era of Yazeed is a Crowning of Saqeefa Agenda

The debauchee Yazeed sat on the chair of power after the annihilation of his father Muawiya who, forcibly, snatched pledge of allegiance for him from people. After the people of Al Sham had given their pledge of allegiance to the debauchee; Yazeed, he started compelling people in different regions to give their pledge of allegiance to him. The debauchee; Yazeed wrote to his worker in Al Madeena; Al Waleed Ibn Otba ibn Abee Sofian saying to him, "Having said that, deal with Hosain, Abdullah Ibn Omar and Abdullah Ibn Al Zubair harshly and unforgivingly till they give their pledge of allegiance, and peace for you."[1] When Al Waleed ibn Otba moved to compel Imam Al Hosain(as) to give the pledge of allegiance to the debauchee Yazeed, the reply of Imam Al Hosain(as) was, "We are the house of prophethood and the essence of message….Yazeed is a debauchee, boozer, killer of sanctified soul and an open declarer of debauching and the likes of me does not give pledge of allegiance to the likes of him."[2] Then, Imam Al Hosain(as) left, with his family, to Mecca.

Moreover, the Nasibi Abdullah ibn Al Zubair refused to give pledge of allegiance to Yazeed. But this was not due to his allegiance to Imam Al Hosain(as), rather, it was for the sake of his personal avidities and worldly interests. The Nasibi Abdullah ibn Al Zubair was adversary to Ameer Almo'mineen Imam Ali(as). It was he who changed the position of his father; the oath-breaker, Al Zubair towards Ameer Almo'mineen Imam Ali(as) and rather he instigated him against Ameer Almo'mineen Imam Ali(as).

As far as the Nasibi Abdullah ibn Omar is concerned, he was out of Al Madeena when the news of the annihilation of

Muawiya came and it seems that he was a supporter of the debauchee; Yazeed, and according to his thinking, he considers that giving the pledge of allegiance to the debauchee; Yazeed, is in the interest of the unity of Muslims! He was having a position similar to this with regard to Ibn Affan when the revolutionists demanded ousting Ibn Affan. Therefore, the Nasibi Abdullah ibn Omar offered the tokens of loyalty and pledging to debauchee Yazeed and he said to Imam Al Hosain(as) and the Nasibi Abdullah ibn Al Zubair, "Fear Allah and don't divide the Muslims."[3] This was the method of the Nasibi Abdullah Ibn Omar because he is the son of his father; the Nasibi, who prevented Ahlulbeit(as) from leading Muslims and rather watered his son from the sea of his detest towards Ahlulbeit(as). As we have seen, the Nasibi Abdulla ibn Omar had refused to give his pledge of Allegiance to Ameer Almo'mineen Imam Ali(as), but he gave his pledge of allegiance to the debauchee; Yazeed, and thus embodied the malevolence which he had inherited from his father; Ibn Sohak, towards Ahlulbeit(as). Here, facts and questions arise in the intellect of every researcher in history: Abdullah Ibn Omar had refused to give pledge of allegiance to Ameer Almo'mineen Imam Ali(as) and to Imam Al Hosain(as), but he gave his pledge of allegiance to the debauchee; Yazeed, because he drank up to the brim from his father's stinking bond which floods with detest towards Ahlulbeit(as). Moreover, Abdullah Ibn Omar refused to stand by the side of Ameer Almo'mineen Imam Ali(as) in Siffeen because, as the priests of Saqeefa court claim, he wanted to avoid falling discord. Indeed, Abdullah Ibn Omar and the likes of him fell in the discord! How does he avoid discord by refusing to stand beside Ameer Almo'mineen Imam Ali(as) about whom the prophet(swp) said, "Ali is with truth and truth is with Ali"? Why does Abdullah Ibn Omar refuse to give pledge of allegiance to Ameer Almo'mineen Imam

Ali(as), but he gives his pledge of allegiance to the debauchee; Yazeed, while the prophet(swp) had commanded Muslims to follow the Book and the pure Itra(as)? Did not Abdullah Ibn Omar hear the saying of the prophet(swp), "I am leaving with you the two Thaqalain: The Book of Allah and my Itra my Ahlulbeit, so long as you stick to both of them, you will never go astray after me"? Rather, Abdullah Ibn Omar gave pledge of allegiance to Al Hajjaj; the butcher, although he refused to give pledge of allegiance to Ameer Almo'mineen Imam Ali(as) and Imam Al Hosain(as)! How does Abdullah Ibn Omar justify his pledge of allegiance to Al Hajjaj and claims that it is a pledge of allegiance to the Imam of his time while Ameer Almo'mineen Imam Ali(as) and Imam Al Hosain(as) were the legal Imams of their times? Why does Abdullah Ibn Omar demand from Imam Hosain(as), when the latter decided to go to Mecca, not to divide what he called 'the unity of Muslims', as Nasibi Abdulla ibn Omar puts it? Did, at that time, anything remain from Islam except its name? Was Abdulla Ibn Omar waiting from Yazeed to accomplish unity, dignity and straightforwardness for Muslims or discord, humiliation and deviation for Muslims? Actually, Allah(swt) humiliated him by Al Hajjaj who stretched his leg and not hand for him to give his pledge of allegiance and claimed that his hand is busy! When Abdulla Ibn Omar expressed his resentment from that ridiculing, Al Hajjaj replied him by asking him whether Ameer Almo'mineen Imam Ali(as) was not the Imam of his time when Abdullah Ibn Omar refused to give his pledge of allegiance to him or he feared the fate of Abdullah Ibn Al Zubair whom Al Hajjaj crucified him on the tree?

The Yazeedi Saqeefi Conspiracy against Imam Al Hosain(as)

Imam Al Hosain(as) was also a victim of the Saqeefa coup against the prophet(swp) and Ahlulbeit(as). All the indications show that the people of Koofa and Basra had been converted into an extension to the conspiracy of the Saqeefa and Omayyad against Ahlulbeit(as). In fact, the people of Koofa and Basra have exploited Ahlulbeit(as) to extort the Omayyad and they have shown, through that dirty policy, the fluctuation of their attitude and loyalty in a lethal manner. The people of Koofa and Basra were initially showing their support to the Imams of Ahlulbeit(as), but, later on, they were betraying them. This indicates that the people of Iraq have traded by Ahlulbeit(as) by showing a commercial loyalty towards them so as to squeeze the Omayyad and bring money from them. Later on, when the process of bargaining and catching are completed, they were betraying Ahlulbeit(as). In spite of their betrayal to Ameer Almo'mineen Imam Ali(as) and Imam Al Hasan(as), but again they started inveigling Imam Al Hosain(as) so as to extract money from the Omayyad and then they leave him for an unequal confrontation against his enemy. It seems that the worldly interests of the people of Iraq made them a toy in the hands of the Omayyad intelligence which employed them the worst employment and reached through them to its dirty motives and this we see it now also. It can be said that the method of Ahlulbeit(as) will never get harmed from any other place more than the harm which affects it from the people who claim to be Shia in every time and then. The assassination of the resistant Qasim Sulaimani in the capital of Iraq is the best evidence that loyalty to Ahlulbeit(as) will not get harmed except from the land of Iraq because it is, politically, ruled by corrupt people and, religiously, controlled by Turban dressers who are not better than Koofa grocers.

The people of Koofa started sending messages to show support, allegiance and readiness to receive Imam Al Hosain(as) in Iraq. Imam Al Hosain(as) sent to them his uncle's son Muslim Ibn Aqeel, so as to survey the extent of the trustfulness of their intentions. When Muslim Ibn Aqeel reached Al Koofa, the people of Koofa showed him their support and pledge of allegiance to Imam Al Hosain(as). Muslim Ibn Aqeel informed Imam Al Hosain(as) about the matter by saying, "More than 20 thousand from the people of Koofa gave their pledge of allegiance to you. When my letter reaches you, hurry up and come."[4] However, when we compare the number '20 thousand' with the number of those who withstood with Imam Hosain(as), we realize the conspiring nature of the people of that land. The whole matter was nothing more than a trap. How would the people of Koofa, who betrayed Ameer Almo'mineen Imam Ali(as) and deserted Imam Al Hasan(as), support Imam Al Hosain(as)? Imam Al Hosain(as) set off, with a large congregation, towards Iraq.

Those who were loyal to the Omayyads in Koofa wrote to Yazeed informing him that Al No'man ibn Basheer who took over Al Koofa after the annihilation of Ziyad can't face the public manifestations which support Imam Hosain(as). It is said that Sarjoon; the Christian, who works as a clerk advised Yazeed to oust Al No'man ibn Basheer and replace him by Obeidallah Ibn Ziad. The first words of Ibn Ziad to the people of Iraq, at the beginning of the campaign of suppression and terrifying, were, "If I hear that any one of you tends to oppose, I will kill him, kill his acquaintances, kill his guardian and I will kill the child along with the elder till you obey and no opposer remains among you."[5] Ibn Ziad threatened whoever hosts Muslim Ibn Aqeel at his home. He said, "Whoever a relative of Ali is found with him and he had not informed us, he will be crucified at the gate of his house."[6] When

Ibn Ziad came to know that Muslim Ibn Aqeel stays in the house of Hani Ibn Orwa, he summoned Hani, detained him and tortured him for his refusal to handover Muslim Ibn Aqeel to him or telling the place of his residing. When Muslim Ibn Aqeel came to know about what had happened to Hani, he mobilized four thousand of his followers and headed towards the palace of Ibn Ziad. But, on the way, they started decreasing and only three hundred remained when they reached the palace of Ibn Ziad. This reminds us of the decreasing of the army of the prophet(swp) in Ohod due to the breakaway of the hypocrites and the same thing happened with Ameer Almo'mineen Imam Ali(as) after he had defeated Khawarij and wanted to set off to Muawiya and it happened also with Imam Al Hasan(as). The ignoble history is also a norm with its own scenarios. This indicates that the prophet(swp) and Ahlulbeit(as) were surrounded by a large number of hypocrites who operate to realize the Jahilia agenda. The people of Iraq used to enlarge the army of Ahlulbeit(as) at the beginning and then breakaway from it and leave Ahlulbeit(as) an easy bite for the enemy.

Therefore, Ibn Ziad arrested Muslim Ibn Aqeel and Hani Ibn Orwa, killed them and mutilated their bodies. On his way to Iraq, Imam Al Hosain(as) heard about the killing of Muslim Ibn Aqeel. He realized that what Al Frozdoq said to him was true. While Imam Al Hosain(as) was on his way to Iraq, he met Al Frozdoq who was on his way from Iraq to Mecca. He said to Imam Al Hosain(as), "The hearts of the people are with you, but their swords are against you."[7] Therefore, Imam Al Hosain(as) addressed his companions by saying, "O people! People betrayed us. Whoever of you wants to depart, he can depart."[8] Unfortunately, those who were with him dispersed in the right and left directions and no one remained with him except his family and a few companions who accompanied him from Mecca and Al Madeena. It

became very clear that the matter is similar to the first stages of the Nabawi Da'wa among Quraish in Mecca. The second Jahilia which had been founded by Ibn Abee Qohafa and Ibn Sohak had become strong once again and therefore it is inevitable to proclaim truth whatever the cost may be. Therefore, Imam Al Hosain(as) continued his journey towards Al Koofa. The gangs and mercenaries of Ibn Ziad came out and forced Imam Al Hosain(as) and those who were with him to halt at a place near Euphrates river called Karbala'. They prevented Imam Al Hosain(as), his family and companions from taking water from Euphrates river. They refused also all negotiation offers forwarded by Imam Al Hosain(as) which remained argument against them so that they bear the injustice as they were determinant to accomplish their gruesome crime against Ahlulbeit(as) and the few believers who were with them. The commander of the army of Ibn Ziad such as Omar Ibn Sa'ad Ibn Abee Waqqs demanded from Imam Al Hosain(as) to surrender and give the pledge of allegiance to Yazeed. In order to strengthen the motive of Omar Ibn Sa'ad Ibn Abee Waqqs to kill Imam Al Hosain(as), Ibn Ziad had promised to appoint him as a governor of the Al Ray Emirate in Khorasan. However, the last position of Imam Al Hosain(as) was based on, "I consider death as nothing, but prosperity and life with unjust as weary."[9] The situation was critical and shakes the intuition of every believer. Therefore, twenty fighters from the army of Ziad defected and joined Imam Al Hosain(as). One of those who joined Imam Al Hosain(as) was Al Hor ibn Yazeed Al Reyahi(ra) who was a leader of the first brigades which came out to confront Imam Al Hosain(ra) before his arrival to Karbala'. The army of Ibn Ziad was four thousand or more. The people of Koofa betrayed the son of the prophet(swp) and did not fulfil their promise to support him. An army of the world-seeker, criminals and murderers under the lead-

ership of Omar Ibn Sa'ad advanced towards the camp of Imam Al Hosain(as). Omar Ibn Sa'ad shot an arrow towards the camp of Imam Al Hosain(as) and, ignobly and despicably, said, "Testify for me in front of the governor that I was the first to shoot an arrow." His gang also shot the camp of Imam Al Hosain(as), consequently, every one of the companions of Imam Al Hosain(as) has been hurt by their arrows. Imam Al Hosain(as) said to his companions, "Stand up, may Allah be merciful to you, to death which is inevitable. These arrows are the messengers of the people for you."[10] The companions of Imam Al Hosain(as), bravely, attacked the army of Ziad and many companions of Imam Al Hosain(as) martyred. Al Hor Ibn Yazeed Al Reyahi(ra) was one of the first martyrs. Imam Al Hosain(as) and his companions, heroically fought, Consequently, many of the followers of Ibn Ziad got annihilated. Therefore, Amr Ibn Al Hajjaj, who got panicked due the great number of the casualties among the followers of Ziad, cried by saying, "You are fighting the brave of the Arabs and death-defying people. Whoever comes out to them, they kill him."[11] The army of Ibn Ziad moved all its brute force towards Imam Al Hosain(as) and his companions. They, one by one, martyred including the breast-feeding infant of Imam Al Hosain(as) by whom Imam Al Hosain(as) appealed the army of Ziad to give him water. But they refused to give him a mouthful of water, rather, they pointed an arrow to his neck and killed him, killed Imam Al Hosain(as), mutilated his body and the bodies of his companions, cut the heads, put them on the top of their spears, took the women of Ahlulbeit(as) as captives and headed to Ibn Ziad in Koofa to get the rewards! Then, they took the head of Imam Al Hosain(as) and the women of Ahlulbeit(as) as captives to the debauchee; Yazeed, in Al Sham. When the head of Imam Al Hosain(as) reached along with the captive women of Ahlulbeit(as), the ragtag and infidels of the

debauchee; Yazeed, received the head of Imam Al Hosain(as) and the captives of Ahlulbeit(as) by drums and songs. The debauchee; Yazeed, expressed his happiness for revenging from the prophet(swp) and Ahlulbeit(as). The debauchee; Yazeed, considered himself as a revenger for the causalities of his grandfathers; the polytheists of Mecca, in Badr battle and a redeemer of a debt from the prophet(swp). When the debauchee; Yazeed, saw the heads on the tips of the spears and also the captives, the cursed debauchee; Yazeed, stroke the head of Imam Al Hosain(as) by a bamboo stick and said,

I Wish if my ancestors in Badr had witnessed
The dread of Khazraj from swords' beats
They would have cheered and hailed
Then said, O Yazeed! Your hand may not paralyze
We have killed the boldest of their masters
Equivalized it with Badr and it counterbalanced
Hashim toyed with the monarchy, but
Neither angel arrived nor inspiration came down
I do not belong to Khondof if I do not revenge
Against the sons of Ahmed for what he had done[12]

In other poetic lines which the cursed; Yazeed, chanted as he was sitting at a surveillance outpost, overlooking Jerun Mountain in Al Sham, and looking at the captives and the severed head, the debauchee; Yazeed, said:

When those caravans came into sight and those
Heads beamed at the edge of Jerun
The crow croaked: I said to it: Don't say anything
I have taken back my debts from the messenger[13]

It is a matter that breaks the heart! Contemplate O, people in the poetic lines of the grandson of the Taleeq, the son of Taleeq; the grandson of the cursed, the son of the cursed! It is clear that the debts which the debauchee; Yazeed, means in these poetic lines is the annihilation of many of his polytheist ancestors and grandfathers in the battle of Badr by the swords of Ameer Al-mo'mineen Imam Ali(as) and Hamza Ibn Abdelmottalib(ra). The poetic lines which had been said by the debauchee; Yazeed, shocked even some of the priests of Saqeefa court, therefore, Sibt ibn Al Jawzi, Al Qadhi Abo Ya'la, Al Taftazani and Jalal Al Sey-yooti, all are scholars of those who call themselves Sunna people, have made Fatwa (judgment) that Yazeed is a polytheist and they permitted to curse him on the basis of these poetic lines and their contents which included blatant exposition of what Abo Sofian and his descendants; the cursed, had been nursing towards the prophet(swp) and Ahlulbeit(as). Here, questions arise in the intellect of the contemplator in history: Why did Sibt ibn Al Jawzi, Al Qadhi Abo Ya'la, Al Taftazani, Jalal Al Seyyooti and the likes of them issue Fatwa to curse Yazeed, but they did not issue Fatwa to curse Muawiya who had cursed and insulted Ameer Almo'mineen Imam Ali(as)? Why did not they issue Fatwa to curse Ibn Abee Qohafa and Ibn Sohak who had oppressed Fatima Al Zahraa(as), angered her, broke her rib and caused the death of her unborn child; Mohassin(as), consequently, Fatima(as) continued to curse them in her prayer till she martyred? Is not Fatima Al Zahraa(as), about whom the prophet(swp) said that he becomes angry for her anger, a legal argument on Sibt Ibn Al Jawzi, Al Qadhi Abo Ya'la, Al Taftazani, Jalal Al Seyyooti and the likes of them from the past and contemporary priests of Saqeefa court? Thus, is not Allah(swt) angry on Ibn Abee Qohafa and Ibn Sohak? Does not Allah(swt)

curse whoever He got angry on them? Did not Allah(swt) say, ﴿and Allah is angry with them, and has cursed them, and has prepared for them Hell - a miserable destination﴾?[14] Why did not Sibt Ibn Al Jawzi, Al Qadhi Abo Ya'la, Al Taftazani, Jalal Al Seyyooti and the likes of them issue Fatwa to curse who did not believe in the succession of Ameer Almo'mineen Imam Ali(as) after the prophet(swp)? Why did not Sibt Ibn Al Jawzi, Al Qadhi Abo Ya'la, Al Taftazani, Jalal Al Seyyooti and the likes of them issue Fatwa to curse who robbed the heritage of Ameer Almo'mineen Imam Ali(as)? Why did not Sibt Ibn Al Jawzi, Al Qadhi Abo Ya'la, Al Taftazani, Jalal Al Seyyooti and the likes of them issue Fatwa to curse Ibn Abee Qohafa and Ibn Sohak who violated Quran and fought against Nabawi Sunna and thus they put the foundations of Judaizing, Christianizing and Zoroastrianizing Islamic religion? Did not Sibt Ibn Al Jawzi, Al Qadhi Abo Ya'la, Al Taftazani, Jalal Al Seyyooti know or pretend not to be knowing about the Saqeefa distortions of Islamic religion and did not heed except to the poetic lines of Yazeed? Why did not Sibt Ibn Al Jawzi, Al Qadhi Abo Ya'la, Al Taftazani, Jalal Al Seyyooti issue Fatwa to curse Ibn Affan who made a great corruption, harmed senior Sahaba and killed them? However, we know that the priests of Saqeefa court do not issue Fatwa against their major idols, but they gather some boldness and confine blaming or cursing to the likes of the debauchee; Yazeed, only while the debauchee; Yazeed, is nothing more than a yellow leave in the cursed tree of Saqeefa. Ibn Al Jawzi says, "If there had not been Jahilia malevolence and Badri grudges in the heart of Yazeed, he would have respected the head when it reached him, coffined it, buried it and done a favor to the progeny of the prophet."[15] Look! O, owner of intellect to this floating language of Ibn Al Jawzi which simplifies and flows the matter as a whole and confines the duty of the debauchee; Yazeed, to only

respecting the head, coffining it and doing a favor to the progeny of the prophet(swp)! Does he confine the favor to the prophet(swp) only in burying the severed head by way of injustice and reaming while it had not been cut except by Ibn Abee Qohafa and Ibn Sohak? Indeed, we have been trialed by the concealers of truth, the enemies of the people of truth, the supporters of the false and the people of false since the Saqeefa to our present day. Why did not Ibn Al Jawzi and the likes of him say, 'If there had not been Jahilia malevolence and Badri grudges in the hearts of the poles of Saqeefa, they would have done justice to Ahlulbeit(as)'?!! Whoever dared to kill Imam Al Hosain(as), will obstinately let the deviant method against which Imam Al Hosain(as) revolted remain. That deviant method has its Saqeefa roots and those who had founded it are Ibn Abee Qohafa and Ibn Sohak. Thus, the Saqeefa deviation is embodied not only in killing the opposer to that deviation, but also in letting that deviant Saqeefa method remain. In this way, the followers of Saqeefa worked to consolidate the false in the wake of claiming the soul of those who represent truth. The tragedy of Imam Al Hosain(as) is an extension of the tragedies of Ahlulbeit(as) who had not found, since the martyrdom of the prophet(swp), except injustice, betrayal, blood shedding and sanctity violation. No one, since then, supported them except persons in the number of the neglected livestock. When Imam Al Hosain(as) started his campaign against the debauchee; Yazeed, he did not find a support even from the people of Mecca and Al Madeena. The prevalent situation in Mecca and Al Madeena has been the same as that which had been prevalent in Al Koofa before the martyrdom of Ameer Almo'mineen Imam Ali(as) and the martyrdom of Imam Al Hasan(as) and that had been extension to what the prophet(swp) had faced in his last days; the complete coup against the Godly and Nabawi choice in succession. The majority of Mu-

hajireen and Ansar did not consider Nabawi succession more than forming only a political state which any ignorant person who is haunted by Satan can climb to the chair of its administration. Religion for them was not more than rituals which have no relation with the inclusiveness of religion, its certain and definitive interpretation, its civilizational dimensions, preservation of guidance and avoiding astray till religion gets established in the life of people in all its civilizational aspects. In other words, Muhajireen and Ansar considered that they can depend on any ignorant, unjust, betrayer, oath-breaker and hypocrite person in managing the Nabawi heritage. We have seen the statements of their hypocrite poles which do not give to religion a value nor do they establish to the people of religion a weight. When the bearer of sin Ibn Affan usurped succession, the hypocrite Abo Sofian said, "O Bani Omayyad! Snatch it the way the ball is snatched. By what Abo Sofian swears, I was always wanting it for you. It shall come to your lads by inheritance…There is neither paradise nor hell." In Al Koofa, the hypocrite Muawiya said, "By Allah, I have not fought you to make you pray nor to fast, rather, I fought you to command over you and Allah gave me that though you are unwilling." The hypocrite Muawiya added by saying, "Having said that, no nation had ever disagreed after its prophet, unless its false defeated its truth except in the case of this nation which its truth defeated its false." In the context of his opposition to the Godly and Nabawi guidance, Ibn Sohak had said, "…No, I swear by the Lord of this structure (Al Ka'ba), Quraish would not come under his leadership (meaning Ameer Almo'mineen Imam Ali(as)). If he (Ameer Almo'mineen Imam Ali(as)) took that post (succession), the whole Arabs would have revolted against him…" All this shows that the coup against religion had taken all its shape and content since the coup of Saqeefa and every pole of Saqeefa and

who walked on their path had played his deviant role so as to accomplish those tragic ends of religion and Ahlulbeit(as) and whoever was loyal to them. Thus, who had killed Al Hosain(as) are the two oppressors, betrayers, liars and oath-breakers; Ibn Abee Qohafa and Ibn Sohak and not the debauchee; Yazeed. Had it not been Ibn Abee Qohafa, Ibn Sohak and their ominous Saqeefa, Ahlulbeit(as) would have not faced the tragedies which they have faced. In other words, Ibn Abee Qohafa and Ibn Sohak had started all that Samarian coup and put the agenda and foundations for that deviation. It got completed during the eras of Omayyad and Abbasids, Ahlulbeit(as) got killed and religion got distorted and the repercussions of the Saqeefa coup continue to our present day.

The tragedy is heart-rending although the priests of Saqeefa court tried to suppress facts of history and conceal its bloody details. What the history says about the details of the tragedies of Ahlulbeit(as) is not complete, rather, it is characterized by vagueness so as to hide the crimes of criminals, marginalize the suffering of Ahlulbeit(as), suppress the agony of the hearts of believers, neutralize their anger against coup perpetrators, oppressors, oath-breakers and betrayers and eclipse the truth from the ignorant and common people.

The Roots of Karbala Tragedy

What had happened to Imam Al Hosain(as) in Karbala has its roots in non-complete believing of the majority of those who were around the prophet(swp). The majority of people at then were either Muslims, hypocrites or Tolaqa' with a minority of believers in the number of the neglected livestock. This is proved by Quran and authentic history which narrated a lot of incidents about those who were surrounding the prophet(swp). They tried to discourage the prophet(swp) in Badr battle and fled from

battles while the true believer does not flee from around the prophet(swp) during the battle of Ohod and Honain. In Khaibar, they got scared and scared others. They also refused to join the army of Osama, prevented the prophet(swp) from immunizing the nation against astray and infiltrated to Saqeefa to rob the heritage of the prophethood. What will remain after that except astray? The image which the cursed priests of Saqeefa court, their moron educational system and their media which is managed by the educational waste who put faked stars without possessing intellect have injected into our intellects about the Ansar and Muhajireen is a faked and unreal image. Some of the Muhajireen migrated for a trade to gain, a woman to marry or a post to usurp and dress it! The Ansar promised the prophet(swp) to support him, therefore, he migrated to them, but where were the Ansar in the battle of Al Khandaq when Amr Ibn Abd Wod came out threatening Muslims and demanding a duel? Where were the Ansar and Muhajireen when all people fled from around the prophet(swp) during the battles of Ohod and Honain and nobody remained with him except Ameer Almo'mineen Imam Ali(as)? Where were the Ansar and Muhajireen when they fled, got scared and scared others in Khaibar? In fact, the prophet(swp) was surrounded by a large number of hypocrites and oath-breaker and they are mixture of Muhajireen and Ansar. The rosy picture which we were told about them is a false image that transcends the limit of what the mature intellect accepts. Therefore, again the prophet(swp) faced betrayal from them. They refused to join the army of Osama and prevented the prophet(swp) from writing his will which protects the nation against astray. All the above disobediences were manifestations of a complete rejection of Ghadeer Khum and the Godly and Nabawi choice of who succeeds the prophet(swp) in running the religion of Allah(swp) and ruling people according to it. It was a rejection of

the genuine Islam as a whole. The majority of the so-called Sahaba had reverted from religion even before the departure of the prophet(swp). The majority of Muhajireen and Ansar bought astray for the nation to mislead it. The majority of those who showed their Islam were against genuine Islam which is represented by Ahlulbeit(as). Ahlulbeit(as) are mercy and blessing within the constitution of Quran as humanity is mercy and blessing within the secular constitutions and laws. Quran is of no use without Ahlulbeit(as) as the secular constitutions and laws have no use without humanity. However, rejection of the Godly and Nabawi choice was general. That rejection was clear in Muhajireen and nursed within Ansar. Therefore, all participated in one way or another in the coup against religion. The result of that was the ominous Saqeefa which was the outcome of an old coup-mentality of the majority of Muhajireen and Ansar. All of them disliked the command of Allah(swt), and the command of the prophet(swp) and started working to enforce their own coup agenda which is opposing and disobeying Allah(swt) and His prophet(swp) even before the martyrdom of the prophet(swp).

Thus, the process of enforcing the agenda of the coup against religion had continued since the Saqeefa and until the assassination of eleven Imams of Ahlulbeit(as). The reason behind this was that the poles of Saqeefa and whoever followed their method did not add to themselves except detachment from truth. Therefore, the public who were the products of Saqeefa method did march with Imam Al Hosain(as) nor did they support him.

Rebellion of the People of Madeena against the Saqeefi Yazeed

When the people of Madeena tasted the sourness of the injustice of the Saqeefa method, they revolted against Othman

Ibn Mohammed Ibn Abee Sofian and withdrew their pledge of allegiance from him. This has been the condition of the people of Madeena since the martyrdom of the prophet(swp). After their betrayal of the prophet(swp) and Ahlulbeit(as), the people of Madeena continued entering into an injustice and coming out from another one. The Nabawi and Alawi justice which they had refused and betrayed was the one which was capable of gathering all people under one Islamic flag. But when people betrayed Ahlulbeit(as), the Saqeefa injustice accumulated till it reached a peak in the era of the debauchee; Yazeed. The extension of the Omayyad injustice and its consolidation led to the revolution of the people of Madeena against the Omayyad after they themselves had felt the sourness of the injustice from which Ahlulbeit(as) had been suffering since the coup of Saqeefa.

The debauchee, Yazeed, came to know about the revolution of the people of Madeena against his governor. Muawiya had been expecting their revolution. Therefore, he advised his son to send Muslim Ibn Oqba to them so as to discipline them if they revolt against him. It seems that Muawiya had loaded Muslim Ibn Oqba with what he shall do there in Al Madeena so as Muawiya, while he is in his grave, revenges not only against those who withdrew their pledge of allegiance from Yazeed, but also to settle his Jahilia accounts with those who supported the prophet(swp). Yazeed started implementing the advice of his father. He dispatched for them a big army under the leadership of Muslim Ibn Oqba. Muslim Ibn Oqba invaded Al Madeena and allowed his soldier to commit whatever they want for three days. During those days, they committed the most gruesome crimes from which human brow perspires. They killed five thousand people, burnt houses, robbed wealth and raped more than one thousand virgin girls. In another narrative, after these crimes, one thousand wom-

en from the people of Madeena gave birth without having husband. Even some of the remaining Sahaba such as Jabir Ibn Abdillah(ra) and Abo Saeed Al Khodri escaped to the caves of the mountains during those days. Then, Muslim Ibn Oqba forced the people of Madeena to give their pledge of allegiance to Yazeed as his slaves! Some people objected to that. Among them were two men who said, "We give pledge of allegiance on the basis of the Book of Allah and the Sunna of his messenger"[16] Consequently, Muslim Ibn Oqba cut their necks. Thus, it becomes clear that the Book of Allah(swt) and the Sunna of His prophet(swp) were out of the interest of the heirs and followers of the poles of Saqeefa who repealed the Book of Allah(swt) and the Sunna of His prophet(swp). After the Yazeedi army had committed brutal crimes in Al Madeena, it headed towards Mecca. On the way to Mecca was the Godly revenge. Muslim Ibn Oqba died. The commander of the army after him was Al Hosein Ibn Nomair who surrounded Al Ka'ba in which the Nasibi Abdullah ibn Al Zubair took refuge. the Nasibi Abdullah ibn Al Zubair; the enemy of Ahlulbeit(as), appointed himself as a successor in Mecca after the assassination of Imam Al Hosain(as) and named himself as the seeker of refuge in the sanctuary. Al Hosein Ibn Nomair shelled Al Ka'ba with ballista and demolished most of its parts. When the Yazeedi army failed to take Nasibi Abdullah ibn Al Zubair out of Ka'ba, they put fire on the tip of a spear and throw it into the Ka'ba, consequently, it burnt. The Omayyad army remined surrounding Al Ka'ba for many months till it heard about the annihilation of the debauchee; Yazeed. Therefore, it withdrew to return to Al Sham. The people of Mecca chased it and captured four hundred of them and took them to Al Harra in Al Madeena. Mos'ab ibn Al Zubair ordered to kill all of them. Then, the people of Madeena gave

their pledge of allegiance to his Nasibi brother; Abdullah Ibn Al Zubair, as a successor.

After the annihilation of the debauchee; Yazeed, his son Muawiya, who was eighteen or twenty-two years old, climbed to the chair of ruling. It was said about him that he was a man who was, contrary to his father and grandfather, having some measures of righteousness and piety. However, he abdicated the ruling for an unknown reason after ruling for two or three months. Some historians say, "he was ill." Others say, "He was compelled to give up." After abdicating ruling with few days, he was stabbed. It is also said he was poisoned. The Nasibi Abdulla ibn Al Zubair invested the anarchy and competition for ruling in Al Sham. He appointed his brother Mos'ab as a general commander of his army and started expanding his influence. The people of Basra, Koofa, Egypt and some parts of Al Sham gave their pledge of allegiance to him. The lizard and the son of the lizard; Marwan Ibn Al Hakam, also invested the vacuum resulting from the annihilation of the debauchee; Yazeed, and the abdicating ruling by his son Muawiya. He bounced on the chair of the ruling, sat on it and forced the people of Al Sham to give their pledge of allegiance to him. But the ruling of the lizard, the son of the lizard; Marwan Ibn Al Hakam, did not last for a long time. It is said that the mother of Khalid Ibn Yazeed stabbed him after his bouncing on the chair of ruling by nine months because Marwan Ibn Al Hakam insulted her son; Khalid, by an obscene word which touched her, too. Before his annihilation, the lizard and the son of the lizard; Marwan Ibn Al Hakam, assigned ruling to his lascivious son Abdel Melik ibn Marwan. It is narrated that when he was given the pledge of allegiance for succession, there was Quran on his lap. He closed it and said, "This is parting between me and you"! This is something natural from the lineage of the lizard; the son of the lizard,

who had been cursed by the prophet(swp). The Book of Allah(swt) was not more than a scroll in the houses of the Omayyad and Aal Al Hakam by which they justify their ruling over people as the Book of Allah(swt) was a scroll with the poles of Saqeefa and they have abandoned it behind their backs as Fatima Al Zahraa(as) had said. This is the definite result of a nation that did not obey the command of prophet(swp) to abandon the family of Abo Sofian and Al Hakam.

The so-called Al Tawwabeen Movement in a Confrontation with the Nasibi Abdullah ibn Al Zubair

During those time, revolutions against the Omayyad erupted in Iraq under the leadership of Al Mokhtar Al Thaqafi and Solaiman Ibn Sard. They named themselves 'The Movement of Tawwabeen' because they claim that they regretted for not supporting Imam Al Hosain(as). Here, we see the funny matter about the people of Iraq whose all movements are unbalanced reactions towards the incidents which are fabricated by the enemies of religion. They fell as victims of the propaganda of raising the Quran on the tips of spears which had been done by Muawiya and they compelled Ameer Almo'mineen Imam Ali(as) to accept Muawiya's offer, but later on they regretted for that, revolted against Ameer Almo'mineen Imam Ali(as) and became Khawarij of that time. They betrayed Ameer Almo'mineen Imam Ali(as) in many situations under the effect of the Omayyad's money, influence and penetration till Ameer Almo'mineen Imam Ali(as) addressed them in the harshest language and said in them his famous ceremony as we have seen earlier. They also betrayed Imam Al Hasan(as) under the effect of the same factors which made them betray Ameer Almo'mineen Imam Ali(as). They also promised to support Imam Al Hosain(as), but they betrayed him under the ef-

fect of the same factors which made the betray Ameer Al-mo'mineen Imam Ali(as) and Imam Al Hasan(as). Later on, they fabricator the so-called Tawwabeen Movement as a sign of regret of their betrayal for Imam Al Hosain(as)! This indicates that the land of Iraq was an extension of the movement of betraying prophets, curators and successor of Allah(swt) on earth, otherwise, Ibraheem(as) would have not migrated from that green land which has abundant blesses and put his offspring in an arid desert in Mecca where he expected a good which he had not found in the land of between two rivers. In this regard Ibraheem(as) said, ﴿Our Lord, I have settled some of my offspring in a valley of no vegetation, by Your Sacred House, our Lord, so that they may perform the prayers. So make the hearts of some people incline towards them, and provide them with fruits, that they may be thankful.﴾[17] The expression, ﴿so that they may perform the prayers﴾ shows that the people of the land between the two rivers were, historically, not people of worshipping and religion, rather, they were people of the nominal manifestations of religion only. In other words, it seems that the people of the land between the two rivers, throughout ages, were never having predisposition to establish the essence of religion or accept it as a method of life. The appearance of the Tawwabeen Movement indicates the emotional structure of the people of those area who have superficial sentimental connection with the line of Ahlulbeit(as), but, under the material temptation, they incline towards those who commit injustice and this we see it from them today also in the sitting of their hypocrite turbaned; the grocers of Al Koofa, with the bloody lads of Aal Sa'ood and receiving of frankincense from them after they had coordinated with the American occupier and stole the oil of Iraq. We are worried that the people of Iraq, again, will betray the people of genuine Islam around them. We have seen the signs of that

when they were in the army of the annihilated Saddam which was fighting against the group of the prophet(swp) in Khorasan and now, Qasim Solaimani who saved their life and honor from Aal Sa'ood' Daesh, is killed in their capital!

The task of Al Tawwabeen Movement was to track the killers of Imam Al Hosain and his companions and to take revenge on them. They killed many of those killers including Omar Ibn Sa'ad and Obaidullah Ibn Ziad. However, Solaiman Ibn Sard has been killed and his head was taken to the lineage of the lizard, the son of the lizard in Al Sham. The Tawwabeen movement had been eradicated by the killing of Al Mokhtar Al Thaqafi and thousands of his followers in a war which had erupted between them and Mos'ab Ibn Al Zubair in Iraq. Mos'ab Ibn Al Zubair sent the head of Al Mokhtar Al Thaqafi to his Nasibi brother; Abdullah Ibn Al Zubair.

Nawasib in a Confrontation against Each Other

The grandson of the Lizard; Abdel Melik Ibn Marwan, started arranging the affairs of the Omayyad house in Al Sham and preparing for putting an end to the power of the Nasibi; Abdullah Ibn Al Zubair. The results of the war which broke out between Al Mokhtar Al Thaqafi and Mos'ab ibn Al Zubair and led to the killing of thousands of the followers of Al Mokhtar and Shia of Iraq have served him. Moreover, the people of Iraq withdrew their pledge of allegiance from Abdullah Ibn Al Zubair and declared their support to Abdel Melik ibn Marwan! Therefore, Abdel Melik Ibn Marwan led an army, moved to Iraq and confronted the army of Mos'ab ibn Al Zubair. The battle quickly ended with the killing of Mos'ab ibn Al Zubair after large numbers of his army defected and joined the army of Abdel Melik Ibn Mar-

wan. Consequently, Abdel Melik Ibn Marwan entered Al Koofa and the people of Iraq gave their pledge of allegiance to him.

Then, Abdel Melik Ibn Marwan sent an army to Al Hijaz under the leadership of Al Hajjaj Ibn Yosof Al Thaqafi so as to put an end to the rule of the Nasibi; Abdullah Ibn Al Zubair. The Omayyad army reached Mecca, blockaded it and cut off the food supply from it. The followers of Abdullah Ibn Al Zubair started defecting from him and joining the Omayyad army of Al Hajjaj. Ten thousand blockaded people came out of Mecca. Among them were the two sons of Abdullah Ibn Al Zubair; Hamza and Habeeb, who surrendered to Al Hajjaj. Consequently, Al Hajjaj entered Mecca, got the pledge of allegiance from its people, killed the Nasibi; Abdullah Ibn Al Zubair, crucified their bodies in the Sanctified House and sent the heads of the victims to Abdel Melik ibn Marwan In Al Sham. Al Hajjaj remined a governor of Al Hijaz for three years till Abdel Melik ibn Marwan ordered him to march to the Iraqis to kill them as he heard from them what he dislikes!

Thus, the repercussions of the darkness of the astray of Saqeefa Falta accumulated releasing injustice, evil, betrayal and oath-breaking to reflect the grim picture of what has been falsely called by the priests of Saqeefa court as rightly guided succession and Islamic conquering. It was a coup against genuine religion and dissemination of a distorted version of Islam which has been established by Ibn Abee Qohafa and continued during the eras of Ibn Sohak, Ibn Affan, Muawiya, Yazeed and the rest of the Omayyad, Abbasids and Ottomans. Unfortunately, the eras of the Western colonialism resurrected new Saqeefa bodies such as the followers of the Ibn Taymeyya, Wahhabeya, Salafism, Ikhwanism and Sufism so that they continue disseminating the distorted Islam, suppressing the Islam of Ahlulbeit(as) and distancing people from the ship of salvation. But far it is. The contemplating intel-

lects can know how to come out of the darkness of the Saqeefa's astray and reach the Guidance light of the ship.

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This is How I Came out of the Darkness of Saqeefa's Astray to the Guidance Light of the Ship

In fact, we have been subjected to a process of cheating which had been cooked by the priests of Saqeefa court since Al Saqeefa to our present day. We have been fed with a distorted history which fabricated virtues to those who had no virtues and at the same time they hid from us the owners of the Godly virtues. Moreover, the priests of Saqeefa court hid from us a lot of religious facts which condemn many so-called Sahaba and the wives of the prophet(swp) who disobeyed Allah(swt) and His prophet(swp) and rebelled against the teachings of Islam. All this had taken place because the Saqeefa had established a second Jahilia with all the details of the first Jahilia and rather worse than it. Since the era of the coup perpetrator; Ibn Abee Qohafa, the Saqeefa line had indulged in fighting genuine Islam. The Saqeefa was aiming to erase genuine Islam from the life of the people so as to make the reality a fertile land to plant atheism, Judaism and Christianity. The contemplating handling of Quran, Nabawi Sunna and authentic history enabled me, by the grace of Allah(swt), to distinguish between truth and false. After making a deep scientific study of the history of Islam, I have realized that the astray, corrupt and backward religious, educational and political systems have misled me and deprived me from the truth and fact. After I had come to know about truth and fact, I renounced the poles of Saqeefa and became loyal to Ahlulbeit(as) and on the basis of this loyalty to Ahlulbeit(as) and renouncing their enemies, I will live and die. I came to know a lot of the facts which had been eclipsed from me. Some of those facts may be put in subtitles and handle

them briefly.

Saqeefa was not a Shura, rather, it was an Evilly Coup

I have realized that Saqeefa was a Samarian coup against Islamic religion and it was not Shura at all. We have seen the incidents in the meeting of Saqeefa and read about the confession of Ibn Sohak that it was a Falta and a usurpation of the affairs of the people without consulting them. Thus, what kind of a Shura was that which brought Ibn Abee Qohafa while Ibn Sohak described it as a Falta and usurpation? What kind of a Shura was that which brought Ibn Abee Qohafa while Ameer Almo'mineen Imam Ali(as) described him as the dresser of succession and a robber of the heritage of prophethood? What kind of a Shura was that which brought Ibn Abee Qohafa while Muawiya described it to Mohammed Ibn Abee Bakr Qohafa(ra) as an extortion committed by Ibn Abee Qohafa and Ibn Sohak. Thus, did Ibn Abee Qohafa come to power by Shura or by a Falta which is loaded with evil, dressing up, usurpation and extortion? Does he who come by Shura brings an armed nomad tribe which Ibn Sohak feels happy when he sees them and becomes certain of victory? Over whom does Ibn Sohak prevail? Does he who is haunted by Satan become the successor of the prophet(swp)? Does the devil haunt except its supporters; over whom he has control? Does he who kill people by burning and resemble Fatima Al Zahraa(as) to a prostitute suitable to be the successor of the prophet(swp)? Does he who wage war against Nabawi Sunna, burn it, prevent people from handling it suitable to be a successor of the prophet(swp)?

Did Ibn Sohak come to power through Shura or through the appointment by Ibn Abee Qohafa in spite of the protests of Sahaba? Did not Talha describe Ibn Sohak as rude and

hardhearted and thus not suitable for power? Did not Al Habbab Ibn Al Monthir describe Ibn Sohak as an ignorant? Did not Ameer Almo'mineen Imam Ali(as) say that Ibn Sohak had supported Ibn Abee Qohafa so as to inherit power from him later on? Does Ibn Sohak become a suitable successor of the prophet(swp) while he does not know Kalala (the property of the dead who does not have children and his/her parents are dead) nor does he know the meaning of Abb (grass) and says that all people are more knowledgeable than him? Does he who attack the house of the prophethood and threaten to burn it suitable to be the successor of the prophet(swp)? Does he who wage war against Nabawi Sunna, burn it, prevent people from handling it suitable to be a successor of the prophet(swp)?

What kind of Shura that which brought Ibn Affan to power? Does not it indicate that it was a conspiring by Ibn Sohak and the Omayyad centers of influence so as to distance Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as) from the affairs of Muslims? Does he who wage war against Nabawi Sunna, prevent people from handling it and burn Quran suitable to be the successor of the prophet(swp)? Does he who put the foundation of the tribal and Jahili biting-kingdom, consolidate tribal feudalism which turned Muslims into two classes; one of them possesses everything and the other possesses nothing suitable to be the successor of the prophet(swp)? Does he who harm senior Sahaba by killing banishing, kicking and breaking ribs suitable to be the successor of the prophet(swp)?

Did he who commit injustice against Ameer Almo'mineen Imam Ali(as), complete the building of the structure of the tribal and Jahili biting-kingdom and say to the people that their prayer or fasting does not concern him, rather, what concerns him is exercising his authority over them, a Muslim at all?

The Coup, Relapsing and Deviation

The Saqeefa rejected the Godly and Nabawi choice with regard to succession, opposed and acted on the basis of ﴿between us and you, is a barrier. So do what you want, and so will we.﴾[1] The Samarian, Falta and ominous Saqeefa refused the straight path, staged a coup against the Godly and Nabawi religion and wanted the matter to be distorted. The hypocrites, oath-breakers, liars, rebels, committers of injustice, betrayers, oppressors and Tolaqa' refused the matter to move as Allah(swt) had commanded and His prophet(swp) had conveyed. Therefore, people are suffering from its disastrous repercussions till our present day. If we take the meaning of the Nabawi Hadith, "This matter does not get accomplished till twelve successors pass…."; the matter of completing the conscientious, cultural and civilizational molding of the society, generation after generation, till Islam becomes a culture, behavior and a pattern of life and the people's affairs flow according to the teachings of Islam, was the matter like that after the martyrdom of the prophet(swp)? Take for example the so-called apostasy wars in which large numbers of Muslims were killed and measure the rest of the incidents according to that. Did not the majority of whom the prophet(swp) exerted efforts to convey the message to them relapse to the culture of Jahilia after the martyrdom of the prophet(swp)? Was not the main motive behind the so-called apostasy wars to take over the usurped chair and not spreading Islam and its teachings? Is not in this a clear indication that the matter of people did not go as the prophet(swp) had explained? Is not the killing of thousands in the wars of consolidating the pillars of Saqeefa and the domination of the rudeness, hardheartedness, tribalism and racialism a clear evidence that the matter of people did not go as the prophet(swp) wanted? Whereas the prophet(swp) said, "'Islam had started unique and it will come

back unique as it had started. Good news for the unique people.' He was asked: 'Who are the unique people?' He said: 'Who resurrect my Sunna and teach it to people'"[2] Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya ignited wars against the Nabawi Sunna and all that is a clear evidence that the matter of people did not go as the prophet(swp) wanted. In order to hide the fact that the prophet(swp) had made Ahlulbeit(as) his legal successors and legalize the hypocrite stagers of the coup, the priests of Saqeefa court fabricated a narrative which is falsely attributed to the prophet(swp). The narrative claims, "I have left among you two things if you adhere to them, you will never go astray: The Books of Allah and My Sunna." This narrative is a big lie which had been fabricated by the priests of Saqeefa court so as to confront the authentic Nabawi texts such as, "I am leaving with you the two Thaqalain: The Book of Allah and my Itra my Ahlulbeit, so long as you stick to both of them, you will never go astray after me" in which the prophet(swp) tied Ahlulbeit(as) with Quran, commanded people to follow and support them and he emphasized that Quran and Ahlulbeit(as) will never part from each other till they come to the pond of the prophet(swp). According to this Nabawi text, who are the true bearers of the Nabawi Sunna? The motive of the priests of Saqeefa court behind fabricating such those narratives which are falsely attributed to the prophet(swp) was to dim the consciousness of people, mislead them and taking them out of the line which the prophet(swp) had drawn to Muslims.

Every true Muslim knows that the prophet(swp) said that Ameer Almo'mineen Imam Ali(as) is with truth and truth is with him; they never part from each other. Thus, Saqeefa and its outcomes are false and do not have relation with Quran or the authentic Nabawi Sunna because Ameer Almo'mineen Imam Ali(as) himself rejected the Saqeefa and later on rejected following the

line of conduct of Ibn Abee Qohafa and Ibn Sohak because he considered them representing the false, rather, he considered them liars, treacherous, oath-breakers, betrayers and oppressors. Then, are Ibn Abee Qohafa and Ibn Sohak followers of Sunna or violators of it? In fact, Al Saqeefa was a Faltawi, usurping, extorting, disobeying and obstinate club. It fought Allah(swt) and His messenger(swp), demolished the foundations of guidance which had been founded by the prophet(swp), founded its structure on the collapsing shore of tribal fanaticism, racial trends, worldly avidities and Talmudic distortions and paved the way for astray to dominate in the society. The outcomes of Saqeefa were barbaric, inhuman, Jahili, relapsing and reverting against the genuine religion; Quran, Nabawi Sunna and the guidance of Ahlulbeit(as) who had been purged and qualified by Allah(swt) to lead the nation.

The Prophet(swp) is a Conveyer and the Itra Succession is a Civilizational Goal

Allah(swt) and His prophet(swp) did not leave the post-Nabawi stage without appointing who will continue the Nabawi stage with all its teachings. The matter of religion was not only revelation, but also definitive interpretation, Islamic molding and a conscientious, moral, behavioral and societal transformation that formulate the Islamic culture and its civilization and complete it in the society till it turns into a society which is truly guided. This shows the conveying, warning and bearer of good new nature of prophethood and the inevitability of the continuation of Islamic message through the people of knowledge till the correct process of Islamic indoctrination and integrated Islamic rooting get completed in the society. The task of the prophet(swp) was not to indoctrinate the society, rather, his task was to give good news, warn and convey what guides people to the right path. Quran

says, ﴿It is only incumbent on the Messenger to deliver the Clarifying Message.﴾[3] Quran says also, ﴿but if they turn away, then your duty is to convey.﴾[4] Quran says also, ﴿If you turn away - know that the duty of Our Messenger is clear communication.﴾[5] Moreover, Quran says, ﴿We sent you with the truth; a bearer of good news.﴾[6] The messengers(as) were also saying, ﴿And our only duty is clear communication.﴾[7] The prophet(swp) is not different from the messengers(as) in this regard. This becomes clear in the saying of Allah(swp), ﴿ But if they turn away—We did not send you as a guardian over them﴾ and in the saying of Allah(swp), ﴿O prophet! We have sent you as a witness, and a bearer of good news, and a warner﴾[8] and in the saying of Allah(swp), ﴿You are only a warner, and to every community is a guide.﴾ The last Quranic verse indicates that the communities do not need persons who are haunted by Satan like Ibn Abee Qohafa, but they need Godly and knowledgeable persons to lead them and accomplish the complete process of Islamic indoctrination, guide them to the right path and protect them against astray. This does not get accomplished except by a Godly person. Quran says, ﴿Is He who guides to the truth more worthy of being followed, or he who does not guide, unless he himself is guided?﴾ This Quranic verse shows the characteristics of the person whom people shall obey, follow and take as a guardian. The prophet(swp) clarified to people that they will find Ameer Almo'mineen Imam Ali(as) a guide who will take them to the straight path. The prophet(swp) said to Ammar Ibn Yasir(ra), "O, Ammar, if you see Ali goes along a valley and people go along another valley, go along with Ali and leave people as he will not direct you to annihilation nor will he take you out of guidance." This text shows that the prophet(swp) had commanded believers to follow the path of Ameer Almo'mineen Imam Ali(as) even if all people follow a path other than the path of Ameer Al-

mo'mineen Imam Ali(as) because the path of Ameer Almo'mineen Imam Ali(as) and Ahlulbeit(as) is the only path that leads to Allah(swt).

The Priests of Saqeefa Justify the Deviations of Its Poles and Supporters

The priests of Saqeefa court kept silent on all the crimes which have been committed by the poles of Saqeefa and their supporters, rather, they justified them and turned them into Ijtihad (a legal reasoning)! What makes you know about Ijtihad! That loose word which has been invested by the poles of Saqeefa and their priests in the worst possible way and they diluted its meaning in the worst diluting way! The priests of Saqeefa court justified the crimes of Ibn Abee Qohafa and Ibn Qohafa justified the crimes of the Daeshi Khalid ibn Al Waleed. All those crimes were considered as just 'mistakes'! Thus, the priests of Saqeefa court floated the great sins of the criminals and considered them as just errors and outcomes of legal reasoning that went errant. Rather, the priests of Saqeefa court distributed Godly rewards among hypocrites, criminals and coup perpetrators and thus the priests of Saqeefa court crowned themselves as legislators in lieu of Allah(swt) while Allah(swt) disavows what they claim. How does he become Mojtahid (legal reasoner) who attacks the house of prophethood and angers Fatima Al Zahraa(as) while Allah(swt) becomes angry for the anger of Fatima(as)? Did the prophet(swp) approve a legal reasoning of which results are committing great sins? Did the prophet(swp) say about Khalid Ibn Al Waleed's killing of innocent people in Yemen an Ijtihad (a legal reasoning) or disavowed the crimes of Khalid? Did the prophet(swp) say about the killing of Osama Ibn Zaid a person after the victim uttered the Testimony an Ijtihad (a legal reasoning) or renounced the crimes

of Osama Ibn Zaid? How does he become a Mujtahid he who threatens to burn the house of Fatima(as)? How does he become a Mujtahid he who fabricated lie on Allah(swt) and His messenger(swp), attributed it to the prophet(swp) and depended on it to deprive Ahlulbeit(as) from their legal right? How does he become a Mujtahid he who stages a coup against the prophet(swp) and violates his pledge of allegiance which he had made under the tree and in Al Aqaba and in Ghadeer Khum? How does he become a Mujtahid he who orders to bring Ameer Almo'mineen Imam Ali(as) in the most violent way while Ameer Almo'mineen Imam Ali(as) is the soul of the prophet(swp) and the prophet(swp) had commanded people to obey and support him? Does 'the most violent way' agree with 'following' and 'supporting'? How does he become a Mujtahid he who opposed the prophet(swp) in Al Hodaybeya, disobeyed him and agitated people against him? How does he become a Mujtahid he who prevented the prophet(swp) from writing his will which maintains the guidance of the nation and protects it against astray? How does he become a Mujtahid he who objected to the appointment of the prophet(swp) to Osama as a commander of the army? How does he become a Mujtahid he who refused to join the army of Osama and march towards Al Sham? How does he become a Mujtahid he who killed Muslims because they rejected his succession over them and refused to hand over their Zakat to him? How does he become a Mujtahid he who kills people, burns them and buries them in mass graves? How does he become a Mujtahid he who disobeys Quranic and Nabawi texts and fabricates his own legislations so as to distort religion? How does he become a Mujtahid he who orders to bring Abo Thar(ra) from Al Sham on the back of an unsaddled and hurrying camel? How does he become a Mujtahid he who banishes Abo Thar(ra) to an arid desert and causes his death? How does he be-

come a Mujtahid he who climbs on the abdomen of Ammar Ibn Yasir(ra), ruptures it and causes his comma and suffering? How does he become a Mujtahid he who breaks the rib of Abdullah Ibn Mas'ood and causes his death? How does she become a Mujtahida she who disobeys Quran, goes out of her house, fights Ameer Almo'mineen Imam Ali(as) and causes the killing of thousands of Muslims? How does she become a Mujtahida she who disobeys Quran, goes out of her house, displays herself as in the former days of Jahilia and does not fear Allah(swt)? How does she become a Mujtahida she who prevents burying Imam Al Hasan(as) beside his grandfather; the prophet(swp)? Does not all this make Aaesha deprived of the conditions which make her not like other women because she did not fear Allah(swt) and violated the Quranic and Nabawi commands? How does he become a Mujtahid he who fights Ameer Almo'mineen Imam Ali(as) in Siffeen? How does he become a Mujtahid he who kills Ammar Ibn Yasir(ra)? How does he become a Mujtahid he who curses Ameer Almo'mineen Imam Ali(as)? How does he become a Mujtahid he who poisons Imam Al Hasan(as) and kills him? How does he become a Mujtahid he who kills Imam Al Hosain(as)? And how and how and how? If those great sins were just mistakes and Ijtihad which are rewarded, then what is the use of the presence of religion as whole? Does anyone who has a bit of intellect accept these priestly nonsenses of the priests of Saqeefa court? Do the priests of Saqeefa court address animal nomads Arabs or humans? The priests of Saqeefa court try to turn all the crimes of criminals into legal reasonings that are rewarded by Allah(swt) as if the priests of Saqeefa court are proxies of Allah(swt) on earth! Do the priests of Saqeefa court want to treat us the way a donkey, mule and moron human beings are treated? What is the legal evidence in the hand of the poles of Saqeefa that makes them justify the killing of thousands of Muslims and what

is the legal evidence in the hand of the priests of Saqeefa court that makes them justify those uncountable disasters, great sins and crimes? How does open opposing of the Quranic and Nabawi commandments become a rewarded Ijtihad? From where did they bring this ill, astray and misguiding thinking? Is not in this a donkeying of people and heedlessness to the limits of Allah(swt), violation of the teachings of Quran and disobedience to the prophet(swp)? What kind of stupid intellect would accept such justifications which violate the Godly norms and teachings in all heavenly books?

The priests of Saqeefa court know that Saqeefa did not come for the sake of a religion, rather, it came for the sake of power, fighting religion and ousting Ahlulbeit(as) from their Godly task. The poles of Saqeefa broke the oath, staged a coup against the prophet(swp), fought Ahlulbeit(as), banned Nabawi Tibyan, burnt Nabawi Hadith and brought forward what violates and opposes the Godly text. So did Ibn Affan and Muawiya, rather, Muawiya crowned the ant-religion sentiments of the poles of Saqeefa by stating, in all arrogance, what the poles of Saqeefa were nursing, but could state openly although their agenda were identical. The motive of all of them was to conspire against religion and get rid of the people of religion. The state of the affairs of the poles of Saqeefa was about to utter what Muawiya stated by saying, “By Allah, I have not fought you to make you pray nor to fast, rather, I fought you to command over you and Allah gave me that though you are unwilling.” The poles of Saqeefa put the foundation for these Satanic motives, therefore, the priests of Saqeefa court kept silent on their crimes which they have committed against believers. The priests of Saqeefa court wanted people also to accept those Qohafi, Sohaki, Affani, Omayyad and Abbasid crimes as if they have not heard the saying of Allah(swt), ﴿And do not incline

towards those who do wrong, or the Fire may touch you; and you will have no protectors besides Allah, and you will not be saved.﴾ Don't you see, O reader, that the priests of Saqeefa court inflate their sentiments like the frightened cat when people handle what had happened among the so-called 'Sahaba' and renounce the oppressors? Do not the people possess the right to study, scientifically, the history, know the criminals and renounce them? Did not Allah(swt) say, ﴿Thus We explain the revelations, and expose the path of the unrighteous﴾? Why do the priests of Saqeefa court compel people to respect criminal, oppressors, oath-breakers, liars; those who oppose Allah(swt) and His messenger(swp)? Did not Allah(swt) say, ﴿You will not find a people who believe in God and the Last Day, loving those who oppose Allah and His Messenger﴾? What are those absurd and circumventing interpretation and justification of the crimes of the criminals while the eternal commandments of Allah(swt) forbid oppression, betrayal and violating sanctities and demand from people to expose their perpetrators and renounce them? Do the priests of Saqeefa court want to be legislators along with Allah(swt)? Is not incumbent on us to say as Mosa(as) had said, ﴿My Lord, in as much as you have favored me, I will never be a supporter of the criminals﴾? Do the priests of Saqeefa court think that Allah(swt) will pardon the crimes of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan, Muawiya, Yazeed, Obaidullah Ibn Ziad, Omar Ibn Sa'ad, Bosr Ibn Arta' and others who committed the annihilating sins and bloody massacres? Is not the Saqeefa the direct responsible for the assassination of the prophet(swp), Fatima Al Zahraa(as), Ameer Almo'mineen Imam Ali(as), Imam Al Hasan(as), Imam Al Hosain(as), and the eight Imams from Ahlulbeit(as)? Is not the Saqeefa the direct responsible for the assassination of the believers such as Abo Thar(ra), Ammar Ibn Yasir(ra), Malik Al Ashtar(ra), Amr Ibn Al Homoq Al Kho-

za'e(ra), Hijr Ibn Odai(ra), and the rest of believers who were loyal to Ahlulbeit(as)? In fact, the truth which the priests of Saqeefa court could not say is that the Saqeefa was a major betrayal for Allah(swt) and the prophet(swp), a robbing of the heritage of the prophethood and a founding of deviation from which we suffer to our present day. The Shaqshaqiya ceremony by Ameer Al-mo'mineen Imam Ali(as) exposes the Saqeefa which was a robbing of the heritage of the prophethood and a usurpation of the rights of Ahlulbeit(as).

The Shaqshaqiya Ceremony and other Sayings of Ameer Al-mo'mineen Imam Ali(as) which Expose the Idols

The Shaqshaqiya ceremony says, "By Allah, Ibn Abee Qohafa dressed himself with it (the succession) while he certainly knows that my position in relation to it is the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly up to me. Consequently, I put a curtain against the succession and detached myself from it. Then, I began to think whether I shall assault or endure, calmly, the blinding darkness of tribulations in which the grown up becomes decrepit and the young becomes white-haired and the true believer toils till he dies. I found that patience thereon was wiser. So, I adopted patience although there was speck in the eye and bitterness in the throat. I watched the plundering of my heritage till the first one (Ibn Abee Qohafa) went his way, but handed over succession to Ibn al-Khattab (Ibn Sohak) after himself. Then, he quoted al-A'sha's verse: 'My days are now passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jabir's brother Hayyan'! It is strange that during his lifetime (Ibn Abee Qohafa) he wished to be released from the succession, but he assigns it for the other one (Ibn So-

hak) after his death. No doubt these two shared its udders strictly among themselves. This one (Ibn Sohak) put the succession in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose, he would be thrown. Consequently, by Allah, people got involved in recklessness, wickedness, unsteadiness and deviation. Nevertheless, I remained patient despite length of the period and stiffness of the trial, till when he (Ibn Sohak) went his way (of death) he put the matter (of succession) in a group and regarded me to be one of them! But good Heavens! What had I to do with this "consultation"? When was there any doubt in me, regarding the ineligibility of the first of them that I am now compared to such these counterparts?! But I remained low when they were low and flew when they flew. One of them turned against me because of his hatred and the other got inclined towards his in-law and a thing and thing. Until the third man (Ibn Affan) of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father, (Omayyad) also stood up swallowing up Allah's wealth like a camel devouring the foliage of spring, till his rope broke down, his actions finished him and his gluttony has been suppressed. At that moment, I was taken by surprise as I saw the crowd of people rushed to me from every direction like the mane of a hyena to an extent that Hasan and Hussain were crushed, and both ends of my shoulders' garment were torn. They gathered around me like a herd of goats. When I undertook the matter, a sect broke the oath and another rebelled and others indulged in committing injustice as if they had not heard the word of Allah saying, ﴿That abode in the hereafter, We assign it for those who do not seek hegemony on earth, nor cor-

ruption; and the end is (best) for the pious ones.﴾ Yes, by Allah, they had heard it and understood it, but the world had been sweetened in their eyes and its decoration seduced them! Behold, by Him who split the grain (to grow) and created living beings, if people had not come to me and the evidence of the existence of the supporters has been established and if there had been no pledge of the scholars to Allah that they should not surrender in the face of the gluttony of the oppressor and the hunger of the oppressed, I would have cast the rope of succession on its own shoulders, and I would have watered the last one with the same cup of the first one. Then you would have seen that, in my view, this world of yours is no better than the sneezing of a goat."[9]

As we have seen the huge quantum of crimes which had been committed by the Quraishi poles of Saqeefa against Ahlulbeit(as), believers and the genuine Islam, consequently, the poles of Saqeefa did not only get struck with committing injustice, but also indulged in complete religious and jurisprudential failure. In order to clarify the terrible religious and jurisprudential failure of the poles of Saqeefa, Ameer Almo'mineen Imam Ali(as) said, "Where are those who falsely alleged that they are firmly rooted in knowledge just to oppress us although Allah raised us in position and kept them down, bestowed on us knowledge, but deprived them and entered us (in the city of knowledge), but kept them out of it? With us, guidance is to be sought and blindness is to be replaced by vision. Surely Imams (Divinely-appointed leaders) who are from Quraish, have been planted in this lineage of Bani Hashim. It will not suit others, nor will others be suitable as heads of the affairs of people."[10] This saying of Ameer Almo'mineen Imam Ali(as) shows that succession is confined in Ahlulbeit(as) only and neither Quraish nor the common Bani Hashimi has relation with it. However, the jurisprudents of Saqeefa propaganda insert

the name of Quraish so as to justify the events of history, dim the consciousness and mislead the donkeys. Thus, the narratives which say that Imam or succession is from Quraish and then stop to this limit, are narratives which conceal truth. Ameer Almo'mineen Imam Ali(as) had particularized and clarified the Hashimi subdivision which produces the Godly successors. Moreover, Ameer Almo'mineen Imam Ali(as) clarifies the sublime Godly status of Ahlulbeit(as) by saying, "They are trustees of His secrets, the havens of His affairs, the sources of His knowledge, the centers of His wisdom, the caves of His books and the mountains of His religion. Through them, Allah straightened the bend of religion's back and removed the trembling of its limbs…. No one in this nation can be a peer of the progeny of Mohammed…..They are the foundation of religion and the pillar of the certainty. Through them, the extremists return to moderation and through them, the person who has left knowledge behind retracts and catches up with them. They possess the characteristics of viceregency and in them lie the covenant and the legacy."[11] Ameer Almo'mineen Imam Ali(as) also says, "We are the tree of prophethood, the repository of the message, the angels' descending place, mines of knowledge and sources of forbearance. Our supporter and lover anticipate mercy while our enemy and he who hates us await wrath."[12] In order to expose the usurpation of succession by the poles of Saqeefa, Ameer Almo'mineen Imam Ali(as) says, "As far as the domination over us in this matter is concerned, although we are the superior in lineage and the closest in kinship to the messenger of Allah, it was a selfish deed over which the hearts of the people stinted while the hearts of some other did not care for it. However, the Arbiter is Allah and to Him is the return on the Day of Judgment."[13] We have to ask: Who are the poles of Saqeefa in front of Ahlulbeit(as) who had been glorified by Quran? Who are

the poles of Saqeefa in front of Ahlulbeit(as) whom Allah(swt) and His prophet(swp) raised their status and purified them? Who are the poles of Saqeefa in front of Ahlulbeit(as) who had been surrounded by Allah(swt) and His prophet(swp) with a lot of virtues? Who are the poles of Saqeefa in front of Ahlulbeit(as) who had been chosen by Allah(swt) and His prophet(swp) to bear knowledge and become torches of guidance and protection against astray? Ahlulbeit(as) are the most knowledgeable after the prophet(swp) and they are the inheritors of the knowledge of the prophet(swp). Ahlulbeit(as) are the source of the Godly Tibyan and the certain and definitive interpretation. Through Ahlulbeit(as), the seekers for guidance get guided and whoever disobeys them becomes from the misguided.

What were the virtues which had been held by the poles of Saqeefa which made them antecede Ahlulbeit(as)? Ahlulbeit(as) are the people of truth and truth is with them, they are the people of Quran and Quran is with them. Rather, the poles of Saqeefa were not having any virtue and their ultimate end was not good because they were oath-breakers, betrayers, unjust, eaters of their renumerations and distorters of religion and that is not committed except by hypocrites. Is it possible that the hypocrites lead the society towards guidance?

The Effects of the Deception and Lie of the Saqeefa Heritage

As it was mentioned earlier, the yellow books of the priests of Saqeefa court tried to float the matter of the succession after the prophet(swp) by concentrating on the expression ‘all are from Quraish’ so as to mislead the stupid people and justify the succession of the oath-breakers, oppressors, liars and traitors who usurped the right of Ahlulbeit(as). Did the society after the prophet(swp) witness corrupting or reforming? Was killing thousands of Muslims in discords which have been caused

by the Saqeefa a reformation or corruption? Was fighting against Nabawi Sunna a reformation or corruption? Was distorting religion a reformation or corruption? In spite of the admission of Ibn Sohak that the pledging of allegiance for Ibn Abee Qohafa was a Falta and usurpation of the affairs of people and he claimed that Allah(swt) had averted its evil, but in fact Allah(swt) had not averted its evil, rather, its evil remained widespread till our present day. Let's look around us. We will not find except a societal reality which is divided like the meeting of Saqeefa and astray like the outcomes of Saqeefa and its repercussions. The societal reality, everywhere, is crowded with hypocrites of so-called Islamists who follow various misguided sects which do not admit the guidance of Ahlulbeit(as) nor do they renounce their enemies. The societal reality which calls itself Islamic is in fact the reality which had been imposed by the poles of Saqeefa far away from the genuine religion and its guidance. The legacies of Saqeefa which we are living today is the blinding darkness of tribulations in which the grown up becomes decrepit and the young becomes white-haired. It is the situation in which the true believer toils till he dies because of the domination of the new Jibt and Taqoot over the affairs of people. Due to the robbing of the prophethood heritage and suspending the loyalty to Ahlulbeit(as), we find disorder, deviation, arbitrary killing, capturing, corruption, embezzlement, tribalism, racialism, absence of righteousness and domination of evil. Such a situation which is collapsing from all its sides is an imperative outcome of the reality in which a person who admits that he is haunted by the devil undertook the task of Nabawi succession or when the ignorant and products of adultery undertake the task of Nabawi succession. This degrading state of affair will continue till people become loyal to Ahlulbeit(as) and renounce their enemies and

oppressors.

No Deification to the Concept of Sohba and As'hab

The situation after the martyrdom of the prophet(swp) was full of hypocrites, but the priests of Saqeefa court tried to protect the so-called Sahaba, idolize and purify them. However, the scientific handling of history had clarified for me the correct concept of Sahib (companion) and As'hab (companions). There is no a legal term which is called 'Sahaba'. Rather, this term has been fabricated by the priests of Saqeefa court to make it stand in the face of Ahlulbeit(as). The prophet(swp) did not name them 'Sahabeti', rather, he named them 'As'habi'. This Nabawi naming matches the Quranic expression which calls even the polytheist companions of prophets as 'Sahib' or 'As'hab' which means the companion or fellow. People shall know that the 'Sahib' in the language of Arabs is merely the companion or fellow. Quran has used it as in the verse, ﴿O My fellow inmates.﴾[14] Quran says also, ﴿Do they not think? There is no madness in their friend. He is but a plain warner.﴾[15] It means that the Quranic verse had made even the sent prophet a companion of the polytheists! Quran said also, ﴿He said to his friend, as he conversed with him, "I am wealthier than you, and greater in manpower.﴾[16] This Quranic verse made the believer a Sahib (companion) of the polytheist. Quran says also, ﴿Your friend is not possessed.﴾[17] This Quranic verse made the prophet a friend of the polytheists. Quran said also, ﴿His friend said to him, as he conversed with him, "Are you being ungrateful to Him who created you from dust, then from a sperm-drop, then evolved you into a man?﴾[18] Those Quranic verses indicate that the 'Sahib' does not mean more than mere fellow or companion. Even there are companions of the previous prophets, but they were deviant, deviated or distorted. Who are those who said, ﴿We are be-

ing reached﴾?[19] Are not they the 'companions' of Mosa(as)? What did they do after that? Did not they follow their Samarian, worship the calf and refute the essence of monotheism although they had seen the Godly manifestations when the sea had opened the way for them and then swallowed Pharaoh? However, the priests of Saqeefa court have deprived the term of companionship from its Quranic details and clarifications which mean a companion and fellow and then they named all those who were around the prophet(swp) or saw him once and for a short moment and even if he were a child; they named all those 'Sahaba'. The priests of Saqeefa court have gone to the extent that they made this terminology identical to the meaning of believing, piety, righteousness and rather infallibility against Godly reckoning and punishment! This is a grave mistake and misleading to people! There is no legal purification or description of believing in the title of 'Sahib' at all. As we have seen in the previous Quranic verses, the Sahib can be one of the polytheists or hypocrites. Among those who accompanied the prophet(swp) there were many hypocrites, oath-breakers, oppressors, traitors, doubters, liars, rebels and committers of injustice. Due to their large number, Quran focused, heavily, on them at the end of the revelation period. Therefore, we have to know that 'the companion' is not a legal terminology that gives the token of believing to whoever saw the prophet(swp) or accompanied him. Quran is concerned with people's following of religion and obeying the prophet(swp) and not their accompanying him. Quran linked 'following' the teachings of religion with believing and believers. There are many Quranic verses which confirm the importance of following the teachings of religion rather than mere accompanying the prophet(swp) such as, ﴿O prophet! Count on Allah, and on the believers who have followed you.﴾[20] Quran says also, ﴿Whoever follows me belongs with me; and

whoever disobeys me - You are Forgiving and Merciful.﴾[21] Quran says also, ﴿O my father, there has come to me knowledge that never came to you. So follow me, and I will guide you along a straight way﴾[22] Quran said also, ﴿And I will make those who follow you superior to those who disbelieve.﴾[23] Quran says also, ﴿and lower your wing to the believers.﴾[24] Quran says, ﴿Those who follow the Messenger, Prophet who belongs to Mecca.﴾[25] As we have seen earlier, Quran says, ﴿Say, "If you love Allah, then follow me, and Allah will love you, and will forgive you your sins."﴾ There are more Quranic verses which emphasize on following religion and make it and essential matter. When we compare these Quranic verses with those which handle accompaniment, we realize that Quran had emphasized on the importance of following the teachings of the religion and not on accompanying the prophet(swp). Moreover, Allah(swt) evaluates people according to the level of their following the prophet(swp) and not according to their accompanying him because the Hadith of the pond shows that the vast majority of 'Sahaba' will go the Fire while those who will go to the Heaven are as few in number as the number of the neglected livestock. Strangely enough, Islamic religion has been confined in the companions of the prophet(swp), consequently, we do not hear the sayings of Allah(swt) nor do we hear the sayings of the prophet(swp), or the guidance of Ahlulbeit(as), rather, we hear the nonsense of the so-called astray Sahaba! In fact, the stupid priests of Saqeefa court have deafened our ears and misled our children by the nonsense of 'Sahaba' as if this religion is the religion of 'Sahaba' and not the religion of Allah(swt), His prophet(swp) and Ahlulbeit(as)! The intentional misleading and stultification of intellects which are poured by the educational courses, the harmful pulpit and the priestly media into the minds of our children is that which made people sanctify all the companions of the prophet(swp) with-

out examining their history and their deeds till the end of their life. Therefore, people got drowned into the religious ignorance due to the deliberate stultification of brains, hiding historical facts and distancing people from genuine Islamic religion. The quack and story-teller priests succeeded in turning people into empty donkeyed heads that accept gathering every straw into it. This priestly and devilish misleading had destructive effects on the consciousness of people. Some of those effects are: Firstly, the ignorance of people about the genuine religion and their inability to realize the role of the last actions in determining the human destiny in the Hereafter. Secondly, the inability of people to realize the role of Ahlulbeit(as) and their Sanctified Godly task in the world, therefore, people did not know that Ahlulbeit(as) are the legal successors of the prophet(swp) nor did they pay to the prophet(swp) the wage of message; special and pure affection for Ahlulbeit(as) and renouncing their enemies. Thirdly, people did not handle the concept of companionship in a correct, examining and critical way. Therefore, they did not know the Sahaba who obeyed the prophet(swp), followed him, fulfilled their pledge to him and supported Ahlulbeit(as) till the end of their life. They also did not know the Sahaba who betrayed the prophet(swp) and Ahlulbeit(as), broke their oath, staged coup against people of religion, usurped succession and distorted religion. Fourthly, people got swept, later on, by an imposed situation which is based on complete ignorance about facts. It is, in fact, a reality in which the devil and those who are haunted by the devil cooked their cooking and left it the priests so that they may feed every astray intellect, pervert pen, educational waste and donkeys of the society from it.

The Religion of Allah(swt) and His Messenger(swp) and not the Religion of Sahaba

People shall know that this religion is the religion of Allah(swt), His messenger(swp) and Ahlulbeit(as) and not the religion of Sahaba. We have to know that as we are commanded to be followers of the prophet(swp) and Ahlulbeit(as) so are the Sahaba also commanded to be followers of the prophet(swp) and Ahlulbeit(as). The believing of Sahaba is measured by the extent of their steadiness on the promise and pledge till the end of their life. However, the priests of Saqeefa court toyed with the meanings of the verse of cave, the verse of "and the forerunners, the forerunners", the events of the pledge of Rodhwan and the pledge of Aqaba in a circumventing, fabricating and misleading toying, consequently, people have mixed up truth with false and started knowing men first so as to know truth through them instead of knowing truth first so as to know through it who had followed the truth without deviating from it. The prophet(swp) did not command people to follow his companions, rather, he commanded the companions and people to follow Ahlulbeit(as), support them and renounce their enemies. Whoever does not do this, he does not have anything from religion whether he was a companion or another person.

Our Respect to a Companion is based on his Following and Supporting to Itra(as) and Renouncing their Enemies

People shall know that if a love develops in our hearts for any companion, it shall be because of his support to the prophet(swp) and Ahlulbeit(as) and his renouncement of their enemies. If we adhere to this classifying standard, the rows of the companions will get differentiated according to the level of their obeying to the prophet(swp), their supporting to Ahlulbeit(as) and

their renouncing of the enemies of house of prophethood. Whoever disobeyed the commandments of Allah(swt) and the prophet(swp) broke the oath, usurped the right of Ahlulbeit(as) and distorted religion, then we shall renounce him. We have to remember that Fatima(as) had been cursing Ibn Abee Qohafa and Ibn Sohak in every prayer she prays. Fatima(as) is a standard for us if we are really Muslims. To know the facts, we have to study the history of each companion and classify him a critical classification that is based on his gain in supporting Ahlulbeit(as) and renouncing their enemies till the end of his life. Our aim behind this is to know whether that companion had remained up to the end of his life sincere to the promise and pledge which he had given to Allah(swt), the prophet(swp) and Ahlulbeit(as) or not? Did that companion support Ahlulbeit(as) or not? If he had supported Ahlulbeit(as) then he obeyed Allah(swt) and His messenger(swp) and he will achieve the respect of every believer. But if he had deviated from that, did not support Ahlulbeit(as) and oppressed them, then he disobeyed Allah(swt) and His messenger(swp) and no one shall impose upon us to respect him because Allah(swt) curses the oppressor and prohibits people from inclining towards oppressors. We have to remember that Allah(swt) had prohibited the believer from developing affection toward the criminal, the oppressor and whoever disobeyed the prophet(swp). As we have seen in the forgoing narration, there are companions such as Al Miqdad Abo Thar(ra), Salman(ra), Ammar(ra), Jabir Ibn Abdellah(ra), Khalid Ibn Saeed Ibn Al Aas(ra), Amr Ibn Saeed Ibn Al Aas(ra), Aban Ibn Saeed Ibn Al Aas(ra), Malik Al Ashtar(ra), Amr Ibn Al Homoq Al Khoza'e(ra) and Othman Ibn Honaif Al Ansari who remained sincere followers of Ahlulbeit(as) and supporters of them till the end of their life. There are also companions such as Ibn Abee Qohafa, Ibn Sohak and whoever walked their way who betrayed Ahlulbeit(as), oppressed them and

waged various kinds of wars against them till the end of their life. As soon as people come to know about these facts, they will be loyal to Ahlulbeit(as), support them and renounce those who oppressed them, fought them and distorted the religion of Islam. Therefore, the respect of people for anyone who accompanied the prophet(swp) should be based on the extent of the loyalty and support of the companion to Ahlulbeit(as) and his renouncing of their enemies. Loyalty to Ahlulbeit(as) supporting them and renouncing their enemies is the standard by which the believer is differentiated from the non-believer throughout times. Thus, we shall not understand the Quranic verse which says, ﴿That was a community that has passed; for them is what they have earned, and for you is what you have earned; and you will not be questioned about what they used to do﴾[26] a wrong understanding or let it carry other than its real meaning. The Quranic verse did not say, (وَلاَ تَسْأَلُونَ) "Don't question", by making 'fat'ha' on the first letter of the word (question), rather, it said (وَلاَ تُسْأَلُونَ) "you will not be questioned", by making 'Dhamma' on the first letter of the word (question)! Allah(swt) will not punish us for the disobediences committed by the others, but He will punish us if we follow their disobedience and do not renounce them. Thus, the Quranic verse gives us the full right to ask about the sins of the forerunners so as to avoid them, renounce them and renounce who had committed them. The Quranic verse does not prohibit us from handling the forerunner critically so as to expose the path of the criminals and avoid it. Moreover, Quran urges us to journey in the history so as to look how was the fate of the preceding people. People shall know the reality of each companion whatever the cost may be because the matter is a matter of religion, Heaven and Fire and there shall be no negligence or courtesy in this regard at all. This is undertaken by the owners of intellect who do not fear except Allah(swt) and

testify a pure testification for the sake of Allah(swt) and do not fear the blaming of a blamer at all.

Deviation of the Majority of the Companions

The history of many of the so-called major companions is not as it is fabricated for us by the priests of Saqeefa court that they have become Muslims and truly believed and that they were compassionate among themselves, rather, as we have seen in the forgoing narration that the majority of them declared their Islam and hid hypocrisy, oath-breaking, polytheism and coup as the Quranic verse exposed them by saying, ﴿Say, "You have not believed; but say, 'We have submitted,' for faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not diminish any of your deeds. Allah is Forgiving and Merciful.﴾ The Quranic verse commanded them not to call themselves believers, but mere Muslims and hence Quran asked them to name themselves by the name of Islam from legal point of view! Such those so-called Muslims hid their polytheism and waited till they carry out the conspiracy against Islam. Therefore, Allah(swt) warned them by saying, ﴿Muhammad is no more than a messenger. Messengers have passed on before him. If he dies or gets killed, will you turn on your heels? He who turns on his heels will not harm Allah in any way. And Allah will reward the appreciative.﴾ Moreover, the prophet(swp) warned them by his saying, "I know you will relapse after me into disbelievers cutting the necks of each other." Do believers cut the necks of each other? Whoever does this, he had disbelieved in Quran and the prophet of Quran? Did not the companions of the prophet(swp) do that? Did not they plunge into killing and torturing each other? This indicates that the majority of the 'companions' were susceptible to be swept towards that reality against which Quran and the prophet(swp) had

warned, rather, they deviated and drowned into deviation up to the brim.

This confirms the fact that the majority of 'the companions' were on a shore while truth was on another shore because they have not drunk from the method of the prophethood nor have they pulled out, from themselves, the potentialities of Jahilia which were rooted in them. History tells us about the remaining of the potentialities of resembling polytheists in the majority of the companions even before the martyrdom of the prophet(swp). It was narrated by Abo Waqid Al Laithi that, "They went out of Mecca a long with the messenger of Allah to Honain. The polytheists were having a tree called That Anwat under which they were worshipping and hanging their weapons. Then we came across a great green tree. We said: 'O messenger of Allah, make for us That Anwat as the polytheists have That Anwat.' The messenger of Allah said: '"By the One in Whose Hand is my soul, you have said as the people of Mosa had said: 'Make for us a god as they have a god.' He (Mosa) said: 'You are truly ignorant people.'"[27] What is the difference between these who were around the prophet(swp) and those who had been around Mosa(as) who relapsed and worshipped the calf after they had crossed the sea? Are the poles of Saqeefa and their followers differ from the followers of the Samarian? Had not Ibn Abee Qohafa ordered the Jew woman to perform Ruqia by 'the book of Allah'?!!! Which book of Allah(swt) did Ibn Abee Qohafa mean?!! Had not Ibn Sohak brought, many times, writings from the Jewish books till the prophet(swp) got angry on him and rebuked him by saying, "Are you doubting it O Ibn Al Khattab? By the One in Whose Hand is my soul, I got it for you fair and pure. Don't ask them about something that they may answer you with a truth and you may not believe it or they may answer you with a false and you may believe it. By the One in

Whose Hand is my soul, if Mosa were alive, he has no option but to follow me"? Consequently, Quran condemned them by saying, ﴿Does it not suffice them that We revealed to you the Scripture, which is recited to them? In that is mercy and a reminder for people who believe * Say, "Allah suffices as witness between you and me. He knows everything in the heavens and the Earth. Those who believe in vanity and reject Allah - it is they who are the losers."﴾[28] The interpretation of these Quranic verses is that there are people who were bringing writings from the books of the Jews, therefore, the prophet(swp) rebuked them.[29] Who was brining writings from the books of the Jews except Ibn Sohak? Who were reading those writings to the prophet(swp) till the color of his face changes due to resentment except Hafsa and her father; Ibn Sohak? Who was getting subjected to Jewish Ruqia except Aaesha? Who was encouraging her for that except Ibn Abee Qohafa? According to the above Quranic verse, people like Ibn Abee Qohafa, Ibn Sohak, Aaesha and Hafsa did not suffice by what is being revealed to the prophet(swp), rather, they were not believing except in the false which was within the hands of the people of the books and therefore they did not feel the mercy from what had been revealed to the prophet(swp) because they have believed in the false and disbelieved in Allah(swt), therefore, the above Quranic verse described them as the losers. The poles of Saqeefa and whoever walked their way fought Allah(swt), His messenger(swp) and Ahlulbeit(as). Did not Ibn Abee Qohafa and Ibn Sohak fight the Godly Tibyan and Nabawi Sunna and order to deprive Quran from the Nabawi Tibyan and Alawi interpretation? Did not they pave the way for distorting religion and participate in that with a major share which we touch till our present day?

Moreover, all those tragedies which took place after the martyrdom of the prophet(swp) were made by the companions.

Those tragedies took place because the deviant companions disobeyed the Godly method which Allah(swt) wanted for the nation. The despicable situation in which the so-called 'Ahlul Sunna' live today is a situation which had been made by the deviant companions and whoever walked on the path of their deviation. Nevertheless, the stupid followers of Saqeefa glorify whoever is called companion without differentiating between them, consequently, they made the society inherit ignorance and misleading. When the scientific researcher criticizes the crimes and great sins which have been committed by many 'companions', the priests of Saqeefa court cry, buzz and accuse the critic that he charges the prophet(swp) to have failed in choosing and upbringing the companions! The priests of darkness failed to understand that the prophet(swp) did not come as a raiser, rather, he came as a conveyer and the Quranic text confirm this. Those who gathered around him, each according to his intention, are companions and among them were the believer, the hypocrite and the polytheist.

Wrong Understanding and Interpretation of the Verses of Allah(swt)

People shall not lean upon a wrong understanding of the Quranic verse such as, ﴿Allah was pleased with the believers, when they pledged allegiance to you under the tree. He knew what was in their hearts, and sent down serenity upon them, and rewarded them with an imminent conquest﴾[30] or the verse, ﴿And the forerunners, the forerunners﴾[31] or the verse of the cave which says, ﴿If you do not help him, Allah has already helped him, when those who disbelieved expelled him, and he was the second of two in the cave. He said to his friend, "Do not worry, Allah is with us." And Allah made His tranquility descend upon him, and supported him with forces you did not see, and made the word of

those who disbelieved the lowest, while the Word of Allah is the Highest. Allah is Mighty and Wise﴾[32] so as to glorify all the companions of the prophet(swp) without understanding the intentions of those Quranic verse or studying what those companions have put forward during their life till their death. Does the verse ﴿And the forerunners, the forerunners﴾ means those who are forerunners to believing and acting according to it or the forerunners to declare their Islam and showing it? Does the verse ﴿And the forerunners, the forerunners﴾ include all the companions who made an early show of their Islam or migrated with their body and not with their hearts? Did he who made an early declaration of his Islam, migrated early, gave pledge of allegiance under the tree or in Al Aqaba or 'attended' Badr battle become one of the nears to Allah(swt) and remained so till the end of his life? Did not Obeidallah Ibn Jahsh apostatize and become a Christian in Abyssinia although he was one of the forerunners and the first migrants? Was not Mo'attab Ibn Qoshair from those who attended Badr battle, but he became one of the hypocrites? Was not Al Rajjal Ibn Anfawa one of the Muhajireen as well as a major jurist, but he falsely testified that Mosailama; the lair, is a prophet? Was not Abdullah ibn Abee Soloal one of those who gave pledge of allegiance under the tree, but he was one of the hypocrites? Thus, the mere forerunning which is pretending Islam and dressing it or migrating, giving pledge of allegiance under the tree or attending the battle of Badr does not fulfil the Quranic meaning of forerunning, migration or the Godly pleasing mentioned in the above Quranic verse if it is not accompanied with the complete following of religion up to the end of the life. Why do we ignore the importance of following Islam and the good last actions? Did not we see the abundance of the verses of following in Quran which raise the followers to the level of believers? Why do the priests of Saqeefa court indulge in

the circumventing and bluffing exploitation of the verses of Quran so as to protect their idols through Quranic verses like ﴿And the forerunners, the forerunners﴾? Did Ibn Abee Qohafa and Ibn Sohak say that Ameer Almo'mineen Imam Ali(as) was from 'the forerunners, the forerunners' when they brough him violently to compel him to give pledge of allegiance to the usurper of succession; Ibn Abee Qohafa? Did Ameer Almo'mineen Imam Ali(as) say that Ibn Abee Qohafa was from 'the forerunners, and a companion of the prophet(swp) in the cave when he condemned him and described him as a robber of the heritage of prophethood, dresser of succession, liar, oath-breaker, oppressor and traitor? Did Ibn Affan say that Abo Thar Al Ghifari(ra) was from 'the forerunners, the forerunners' when he ordered to shift him from Al Sham on a hurried and unsaddled camel so as to lacerate his body or when he banished him to the desert of Rabtha so that he dies there under the effect of suffering and deprivation from the basics of human life? Did Aaesha say that Ameer Almo'mineen Imam Ali(as) was from 'the forerunners, the forerunners' when she detested him and waged wars against him? Did Muawiya say that Ameer Almo'mineen Imam Ali(as) was from 'the forerunners, the forerunners' when he waged wars against him, cursed him and ordered people to curse him? Why all that animal rumination of a wrong understanding of the verse ﴿And the forerunners, the forerunners﴾ and loading the Quranic verse with other than its Godly meaning? Do the stupid and moron priests of Saqeefa court address humans or animals?

Does the Godly pleasing in the Quranic verse, ﴿Allah was pleased with the believers, when they pledged allegiance to you under the tree. He knew what was in their hearts, and sent down serenity upon them, and rewarded them with an imminent conquest﴾ a pleasing from all those who gave the pledge of allegiance

under the tree including the hypocrite Abdullah Ibn Abee Soloal and other major hypocrites who are not known except by Allah(swt) or it was confined only to the believers? Is not that Godly pleasing even for the believer, Allah(swt) conditioned by non-breaking of the oath? Why do the stupid and astray priests of Saqeefa court try to interpret the Godly pleasing in that Quranic verse and load it with other than the correct meaning? The Quranic verse declares that Allah(swt) got pleased with 'believers' only and not with all who gave pledge of allegiance under the tree! There were hypocrites such as Abdullah ibn Abee Soloal among those who made the oath under the tree and others who are not known even by the prophet(swp). Because the prophet(swp) knows some hypocrites and there are others whom no one knows except Allah(swt), however, Allah(swt) clarified their characteristics which come out to the surface from time to time in the form of behaviors and conducts that put them in the list of the Quranic classification of hypocrites. Moreover, among the claimers of Islam there were whom Allah(swt) had negated the attribute of believing from them. Allah(swt) said, ﴿The Desert-Arabs say, "We have believed." Say, "You have not believed; but say, 'We have submitted,' for faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not diminish any of your deeds. Allah is Forgiving and Merciful.﴾ There were also discouragers who wanted the easy to take as we have seen in the repugnant sayings of Ibn Abee Qohafa and Ibn Sohak just before the battle of Badr when they glorified polytheists, opposed fighting and preferred capturing the commercial caravan only. There were also doubters as Ibn Sohak himself admitted that what he had done against the prophet(swp) in Al Hodaybeya was an outcome of his doubt in the prophethood of the prophet(swp). It is the doubt which made Ibn Sohak bring writings from the books of the Jews to the prophet(swp), consequently,

Quran exposed his doubt and the prophet(swp) criticized him. What does doubt produce except fleeing away from battles? Ibn Abee Qohafa, Ibn Sohak and Ibn Affan fled away from battles. How will such these coward people become believers and how will Allah(swt) get pleased with them? Does he who is a forerunner and near to Allah(swt) flee from battles? Did not Allah(swt) condemn and rebuke them due to their fleeing from battles? Did not Quran condemn and rebuke them because of their fleeing from battles? Does Allah(swt) condemn and rebuke the near and forerunner in believing? Moreover, among the companions, there were who conspired to kill the prophet(swp) during his return from Tabook. When some believers demanded from him to kill the conspirers, the prophet(swp) replied that he dislikes that Arabs say that he kills his 'companions', however, he did not deny that they deserve killing! There are also a lot of Quranic verses which condemn many companions such those who raised their voice at the presence of the prophet(swp) and thus they failed in the test of piety in hearts. There are also companions who waited for the wives of the prophet(swp) and teased them, therefore, Quran commanded them to wear Hijab so as to distance them from the owners of ill hearts!!! Who are the owners of ill hearts except the doubters in the prophethood? All those can't be believers as they are carrying those behaviors which are contradictory to believing. Does the Quranic verse, ﴿Allah was pleased with the believers, when they pledged allegiance to you under the tree. He knew what was in their hearts, and sent down serenity upon them, and rewarded them with an imminent conquest﴾ include such those who are ideologically shaken? Does he who had been a believer during that oath under the tree and Allah(swt) got pleased from him, remained in his believing throughout his life without breaking the oath or violating the promise? Allah(swt) was knowing the existence of

symptoms of oath-braking and betrayal, therefore, Quran said, ﴿Those who pledge allegiance to you are pledging allegiance to Allah. The hand of Allah is over their hands. Whoever breaks his pledge breaks it to his own loss. And whoever fulfills his covenant with Allah, He will grant him a great reward.﴾[33] Does not this Quranic verse indicate that there will be who flees from battles, conspires against the prophet(swp) and Ahlulbeit(as), breaches the promise, breaks the oath, usurps the succession, stages coup against Islam, fabricates lie on the prophet(swp), distorts religion and Judaizes it?

There is no such Thing as the Concept of Companions' Fairness in Religion

The concept of the companions' fairness by which our heads had been ached does not exist in religion. The prophet(swp) had settled the matter and said to the companions, 'The best in Judiciary among you is Ali'. Thus, glorifying all the companions and describing them to be fair and believing is an act that violates Quran and Nabawi Sunna. It is a wrong and lunatic understanding of the terminology of companions, a debasement of the intellects of people and a distancing of people from the correct understanding of religion as a whole. As we have said earlier, in order to classify the companions, it is necessary to subject each companion to legal standard so as to distinguish the believer from the hypocrite. Thus, in this context, knowing the rule of Quran and Nabawi hadith is essential to know the extent of the believing of not only each companion, but also each human being until the Judgment Day. Quran and Nabawi Sunna are the truth and knowing the truth leads to knowing who had followed the truth and who had discarded the truth. Men are known by truth and truth is not known by men. Thus, who is the idiot who claims the fairness

and righteousness of all the companions while we find that Quran and Nabawi Sunna had denied such a concept and refuted it by many texts which condemned and rebuked many companions and warned people against them. Some of the companions raised their voice in the presence of the prophet(swp), some of them called him from behind rooms, some of them left him standing on the pulpit and ran to reach trade and playing, some of them wanted to take over the caravan without wading the war, some of them doubted his prophethood, some of them left him in the battle field and fled away, some of them prevented him from writing his guiding will, some of them refused to join Osama army and there are a lot of Quranic and Nabawi references which condemns many companions. There are also Nabawi Hadiths which give a grim picture to the fate of many companions on the Judgment Day. In the Hadith of the Pond in which the prophet(swp) says that the majority of the companions would be taken to the Fire and no one will remain from them except in the number of the neglected livestock a clear clarification that believing and piety do not come with companionship, but with sticking to Quran and Nabawi Sunna, following Ahlulbeit(as), supporting them, renouncing their enemies and continuing on this till the end of the life! The prophet(swp) warned those who were around him against oath-breaking, apostasy and cutting the necks of each other. However, the majority of the companions fell into what the prophet(swp) had warned them against, therefore, only number companions which is equal to the number of the neglected livestock will remain with the prophet(swp) on the Judgement Day. Then, how the priests of Saqeefa court claim that all the companions are fair while Quranic verses prove that the Madeena and around it, were full of major hypocrites? Strangely enough, as soon as the prophet(swp) martyred, the priestly history turned all companions into pious, believing and

fair people! In addition to that, the priests of Saqeefa court fabricated a narrative that guarantees the entry of some idols of the falsified religion to Heaven. Rather, they falsely attributed that fabricated narrative to the prophet(swp) as if the prophet(swp) contradicts Quran and distributes the tokens of paradise without considering the last actions of people. The priests of Saqeefa court have reached to the extent of fabricating status to all the people of Badr and permitted them to commit sins and hence they violated Quran and the Godly dealing with the violators of His commands as if they the priests of Saqeefa court had issued a Godly token of forgiving for whoever does everything!

Knowing Truth First to Know its People

People shall realize that knowing the truth is an important matter to know its people. Knowing the truth makes us capable of knowing those who stood beside truth and those who betrayed it. When a man asked Ameer Almo'mineen Imam Ali(as) if it is possible that Aaesha, Talha and Al Zubair were on the wrong path, Ameer Almo'mineen Imam Ali(as) said to him, "Woe to you! Truth is not known by men. Know the truth, you will know its people."[34] We have seen the coup which had taken place in Al Saqeefa and started implementing its anti-religion agenda throughout the eras of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan, Muawiya and whoever followed their stray path. Does not history tell us that what had happened after the martyrdom of the prophet(swp) was a coup against truth? Was not that coup worse than the coup which had taken place against Mosa(as) and Isa(as)? Is not what Ibn Abee Qohafa, Ibn Sohak, Ibn Affan, Muawiya and whoever followed their stray path did worse than what had been done by the Samarian in the era of Mosa(as)? Did not Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya play a role which was more

dangerous than the role of the Samarian during the era of Mosa(as)? This reveals for us that the method of Saqeefa was on a shore while truth was on another shore. Therefore, when, in the so-called the Shura of the six men, it was demanded from Ameer Almo'mineen Imam Ali(as) to follow the line of conduct of the poles of Saqeefa, he refused and adhered to Quran and Nabawi Sunna only. Thus, Ameer Almo'mineen Imam Ali(as) taught us how know truth first so as to distinguish between those who had followed truth and those who deviated from it and opted to follow the false.

The Ten who are Promised Paradise and the Continuous Forgiving to People of Badr; Lies

How does the prophet(swp) promise 'Abo Bakr, Omar, Othman, Ali, Talha, Al Zubair. Abdelrahman Ibn Oaf, Sa'ad Ibn Abee Waqqas, Saeed Ibn Zaid and Abo Obaida ibn Al Jarrah' paradise while all of them are from Muhajireen and there is no a single Ansari among them? Does the gain of any of those Muhajireen, with the exception of Ameer Almo'mineen Imam Ali(as), is more than the gain of all Ansar? If we exclude Ameer Almo'mineen Imam Ali(as) from that list, is there in that list who is higher in status than Al Miqdad(ra), Ammar(ra), Hothaifa(ra), Abo Thar(ra), Salman(ra), Jabir(ra), Al Ashtar(ra), Khalid Ibn Al Aas(ra), Amr Ibn Al Aas(ra), Aban Ibn Al Aas(ra), Amr Ibn Al Homoq(ra), Othman Ibn Madh'oon(ra), Hijr Ibn Odai(ra), Othman Ibn Honaif or Malik Ibn Nowaira(ra)? Why do not the priests of Saqeefa court proclaim the names of those whom the prophet(swp) had promised paradise such as Ameer Almo'mineen Imam Ali(as), Fatima Al Zahraa(as), Imam Al Hasan(as), Imam Al Hosain and Aal Yasir(ra) through authentic texts? Where are those about whom the prophet(swp), had said that the paradise longs for them such as Ameer

Almo'mineen Imam Ali(as), Ammar(ra), Al Miqdad(ra) and Salman(ra)? Where are those about whom the prophet(swp) had said that they are from Ahlulbeit(as) such as Salman(ra) and Abo Thar(ra)? If that fabricated list which is confined only to the Muhajireen were true and that they were assured of Paradise, why did not Ibn Abee Qohafa, Ibn Sohak and Abo Obaida argue on the basis of it to resolve the matter of succession in Al Saqeefa? If that fabricated list which is confined only to the Muhajireen were true and that they were assured of Paradise, why did Ameer Almo'mineen Imam Ali(as) refuse to give pledge of allegiance to Ibn Abee Qohafa, Ibn Sohak and Ibn Affan? If that fabricated list which is confined only to the Muhajireen were true and that they were assured of Paradise, why did not Ibn Affan argue on the basis of it to protect himself against being killed, dragged and thrown in the garbage for many days? If that fabricated list which is confined only to the Muhajireen were true and that they were assured of Paradise, why did Sa'ad Ibn Abee Waqqas refuse to give pledge of allegiance to Ameer Almo'mineen Imam Ali(as)? If that fabricated list which is confined only to the Muhajireen were true and that they were assured of Paradise, why did Talha and Al Zubair rebel against Ameer Almo'mineen Imam Ali(as) and wage a war against him? If that fabricated list which is confined only to the Muhajireen were true and that they were assured of paradise, why did the so-called 'promised of paradise' confront each other and participate in killing thousands of Muslims and even some of them ordered his commanders to commit mass massacres against Muslims from the tribes of Kinda, burnt them and buried them in mass graves? Why did Ibn Abee Qohafa feel sorry, during his death, for crimes which he had committed against Fatima(as) and Al Foja'a Al Salami although he was promised of Paradise? Why did Ibn Abee Qohafa feel sorry, during his death, for nine points

which expose his usurpation of succession and robbing of the heritage of prophethood although he was promised of Paradise? Does anyone, except the stupid, believe that Ibn Sohak is promised of Paradise although he prevented the prophet(swp) from writing the will which protects the nation against astray? Does anyone, except the donkey, believe that Ibn Sohak is promised of Paradise although he deprived the nation from the path of guidance and chose the path of astray for it? Does anyone, except the mule, believe that Ibn Sohak is promised of Paradise although the prophet(swp) had expelled him from his house and he did not meet him again? Does anyone, except the lunatic, believe that Ibn Sohak is promised of Paradise although the prophet(swp) said to him that he has no faith? Did not the prophet(swp) curse those who refused to join the army of Osama and among them were Ibn Abee Qohafa, Ibn Sohak and Ibn Affan while the priests of Saqeefa court claim that they are promised of Paradise? Does anyone, except the brainless, believe that Ibn Abee Qohafa is promised of Paradise although he usurped the right of Ameer Almo'mineen Imam Ali(as) as Muawiya has admitted? Does anyone, except he whose brain is full of cow's dung, believe that Ibn Abee Qohafa and Ibn Sohak are promised of Paradise although they have angered Fatima(as), consequently, she boycotted them, cursed them in all her prayers and prevented them from attending prayer for her and her burial? Will Fatima Al Zahraa(as) curse those who are promised of Paradise, call them the leaders of polytheism and command people to fight them? Since Ibn Abee Qohafa and Ibn Sohak have angered Fatima Al Zahra(as), does anyone, except the dunce, believe that they are promised of Paradise although the prophet(swp) had said that Allah(swt) gets angry for the anger of Fatima(as) and gets pleased for her pleasing? Will Fatima Al Zahraa(as) say to the promised of Paradise, "I call witness of Allah and His angels that you have

angered me and did not please me and when I meet the prophet, I will complain to him against you"? Is not that he who harms Fatima(as) harms the prophet(swp) also? Does not Quran say, ﴿Those who harm the Messenger of Allah will have a painful penalty﴾? Will Fatima Al Zahra(as) boycott those who are promised of Paradise and refuse to reply their (Salam) greeting? Did not the prophet(swp) demand his remuneration in the form of affection, following and supporting of Ahlulbeit(as) and renouncing their enemies? Is it possible that Ibn Sohak is promised of Paradise while he requests Hothaifa Ibn Al Yaman to tell him whether he is in the list of hypocrites or not?!! Is it possible that the list of the ten who are 'promised of Paradise' is authentic and nevertheless Ibn Abee Qohafa issues his order to Ibn Sohak to bring Ameer Almo'mineen Imam Ali(as) in the most violent way? Is it possible that the list of 'the ten who are promised of Paradise' is authentic and nevertheless Ibn Sohak threatens Ameer Almo'mineen Imam Ali(as) with killing if he does not give pledge of allegiance? Is he who is promised of Paradise killed just because he refused to give pledge of allegiance? Is it possible that the list of 'the ten who are promised of Paradise' is authentic and nevertheless Abdulrahman Ibn Oaf threatens Ameer Almo'mineen Imam Ali(as) with killing because he refused to give pledge of allegiance to Ibn Affan? Is it possible that the list of 'the ten who are promised of Paradise' is authentic and nevertheless Abdulrahman Ibn Oaf regrets his support to Ibn Affan to reach power after he had seen his corruption and deviation? Is it possible that the list of 'the ten who are promised of Paradise' is authentic and nevertheless Abdulrahman Ibn Oaf says to Ameer Almo'mineen Imam Ali(as), with regard to Ibn Affan, "If you want take you sword and I take my sword because he violated what his promise to me"?[35] Is it possible that the list of 'the ten who are promised of Paradise' is authentic and never-

theless Ibn Affan sends his lads so that they harm Abdulrahman Ibn Oaf? Is it possible that the list of 'the ten who are promised of Paradise' is authentic and nevertheless Abdulrahman Ibn Oaf boycotts Ibn Affan till the first dies? Do those who are 'promised of Paradise' manage the affairs of religion and Muslims in this way? Is it possible that Al Zubair and Talha are from those who are 'promised of Paradise' and nevertheless they are from those who mobilized people against Ibn Affan, caused his killing, broke their oath to Ameer Almo'mineen Imam Ali(as), took out Aaesha from her house and caused the death of thousands of Muslims? Is it possible that Sa'ad Ibn Abee Waqqas, Saeed Ibn Zaid and Abo Obaida are from those who are 'promised of Paradise' although all of them broke their oath to the prophet(swp), betrayed Ameer Almo'mineen Imam Ali(as) and gave their pledge of allegiance to the poles of the Saqeefa; the usurpers? Thus, were those whom had been promised of paradise by the priests of Saqeefa court from the people of truth and they never deviated from it or they have been from the people of false and got drowned into it up to the brim? How are the oath-breakers, the betrayers, the oppressors and the boozers promised of Paradise?

We find a similar attempt by the poles of Saqeefa court through their fabricated narrative which tries to manufacture a false status to all the people of Badr by way of giving them a license to commit everything they want and guaranteeing continuous Godly forgiving for them! The priests of Saqeefa court claim that Allah(swt) permitted people of Badr to do whatever they want and that He assured them of a continuous forgiving. If the claim of the priests of Saqeefa court were true, why did the prophet(swp) punish Al Harith ibn Swaid, although he was from the people of Badr, when he killed Mojathar ibn Ziad? Why did Ibn Sohak punish Qodama ibn Madh'oon although he was from the people of

Badr? What are these lies on the prophet(swp) so as to take out hypocrites and deviants from the circle of hypocrisy and crime and to save their human idols from the condemning of the believers in the world? However, far it is! Facts will never slip away from the owners of intellects; the searchers for truth and the people of truth; those who expose the false and the people of the false.

More Fabrications to Protect Human Idols

The priests of Saqeefa court fabricated a lot of narratives which make even the bereaved woman laugh such as, "My companions are like stars, whichever of them you use as a guide, you will be rightly guided." They made such fabricated narratives a new religion so as to replace the genuine religion of Islam. They fabricated the above narrative so as to eclipse the Nabawi Hadith which says, "Stars are source of security for the inhabitants of Heaven. My Ahlulbeit are source of security for the inhabitants of Earth"[36] and confront the holy status of Ahlulbeit(as) and distance them from their Godly task among people which is embodied in leading and guiding. The priests of Saqeefa court became blind of the fact that Ahlulbeit(as) represent the Godly line which had never clashed or disagreed. Whereas if we look at 'companions' whom they called 'guiding' 'stars', we find that they have butted like beasts, fought amongst each other and committed unspeakable crimes and great sins. If I package my intellect and believe in the above fabricated narratives, how can I follow Ameer Almo'mineen Imam Ali(as) and at the same time follow Ibn Abee Qohafa while Ameer Almo'mineen Imam Ali(as) refused to give pledge of allegiance to Ibn Abee Qohafa or follow the line of his conduct although both of them are called 'Sahaba'? How can I follow Ameer Almo'mineen Imam Ali(as) and at the same time fol-

low Ibn Sohak while Ameer Almo'mineen Imam Ali(as) refused to give pledge of allegiance to Ibn Sohak or follow the line of his conduct although both of them are called 'Sahaba'? How can I follow Ameer Almo'mineen Imam Ali(as) and at the same time follow Ibn Affan while Ameer Almo'mineen Imam Ali(as) refused to give pledge of allegiance to Ibn Affan and considered him 'bearer of sins' although both of them are called 'Sahaba'? How can I follow Abo Thar(ra) and at the same time follow Ibn Affan while the latter banished Abo Thar(ra) and caused his death although both of them are called 'Sahaba'? How can I follow Amr Ibn Al Homoq Al Khoza'e(ra) and at the same time follow Ibn Affan while the former participated in killing Ibn Affan and legalized shedding of Ibn Affan's blood although both of them are called 'Sahaba'? How can I follow Malik Al Ashtar(ra) and at the same time follow Ibn Affan while the former participated in killing Ibn Affan and legalized shedding of Ibn Affan's blood although both of them are called 'Sahaba'? How can I follow Malik Ibn Nowaira(ra) and at the same time follow Khalid Ibn Al Waleed while the latter killed the former, severed his head, made it one of the andirons of cooking pots, captured his wife and raped her on the same day of the murder of her husband although both of them are called 'Sahaba'? How can I follow Ameer Almo'mineen Imam Ali(as) and at the same time follow Muawiya while Muawiya; the cursed, launched wars against Ameer Almo'mineen Imam Ali(as) although both of them are called 'Sahaba'? How can I follow contradictory and parallel lines which never meet with each other; one of them on the path of truth while the other is on the path of false? How can the people of false be guides to Paradise? Does an intellect of a sane person accept this ill, sick and lunatic narrative which has been produced by the quack, liar, swindler and story-teller priests of Saqeefa court? Where did this disgusting and in-

sane concept of astray and misleading priests come from? Is this religion a property of the priests of Saqeefa court so that they can say about it what they like and compel people to accept their nonsense, quacking and deception? Do the priests of Saqeefa court address humans or animals so as to compel them to accept this bankrupt and disabled logic? If we go back to the meaning of that fabricated narrative which describes all 'companions' as 'stars of guidance', we find a glorification to whoever followed the line of Saqeefa. The so-called the book of Sahih (authentic), but they are not authentic, such as Al Bukhari book or Muslim book tries to protect the human idols against historical condemnation through linguistic formulations that drag the researcher to the world of amputated, summarized, ambiguous and incomprehensible sayings which distort the Hadiths of the prophet(swp), drop what condemns the hypocrites and replaces it by words such as 'so and so'!, 'such and such'!! and 'here is a space'!!! How does the prophet(swp) say, 'so and so'? How does the prophet(swp) say, 'such and such'? Where are the sayings of the prophet(swp) in those texts? Why did the priests of Saqeefa court hide those Nabawi expressions from us? Is not the saying of the prophet(swp) a revelation revealed? Does revelation come in the form of 'so and so' or 'such and such'? Where is the religious responsibility? Where is the scientific uprightness? However, every researcher shall know that all those fabricated narratives or amputated and camouflaged Hadiths were for the sake of protecting human idols against cursing of believers.

Effects of Fighting against Religious Texts

Thus, the priests of Saqeefa court plunged us into the world of linguistic formulation which has no relation with truth and fact. Rather, it is a world of hieroglyphs and incoher-

ence which confronts truth and the people of truth and decorates false and the people of false. The priests of Saqeefa court claimed that the books of Bukhari and Muslim are the most authentic books after Quran, however, in fact the books of Bukhari and Muslim are full of distortion, lie, falsification, dropping, amputation, camouflage and misleading so as to protect the oppressors, traitors, oath-breakers and disfigure the image of religion, the prophet(swp) and Ahlulbeit(as). Did the priests of Saqeefa court consider that what Al Bukhari, Muslim and the rest of the liars have written, would be read only by the educational waste and the brainless nomad Arabs or it would be handled also by owners of intellect who do not accept undermining, fooling, donkeying and muling? The foundation of that bluffing had been put by Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya. They rejected the Nabawi heritage and thus they did not adhere to Quran nor to Nabawi Sunna. Consequently, they created a great legislative, ideological and interpretative vacuum. In other words, the line of Saqeefa put the foundation stone to replace the Nabawi Sunna by teachings of other religions through the legends of Ka'ab Al Ahbar, Wahab ibn Monabbih, Abdullah Ibn Salam and Tameem Al Dari. Unfortunately, the so-called 'Sahaba' drank from their nonsense, learned their Talmudic and Biblical legends, mixed it with their shallow knowledge about Islam and disseminated it among people by claiming that it is part of Islam. Therefore, we find in the Saqeefa heritage which is called 'Sunna' the fabrications which insult the Divine Entity and Its justice, disfigure the pure Nabawi sublimity and contradict the Quranic and Nabawi teachings. They attributed injustice to Allah(swt), spread the concept incarnation, resembling motion, stillness and venue to Allah(swt) and brought fabricated and lunatic narratives which claim that Allah(swt) descends to the lower sky in the last third of the

night! Moreover, the Saqeefa lines depended on the nonsenses of Ibn Abee Qohafa and Ibn Sohak and considered their fabrications holy texts that nullify the Godly and Nabawi texts. Therefore, a defect emerged in the concepts of the followers of Saqeefa about monotheism, prophethood and predestination. Those defects, nonsenses and poisons have been disseminated by narrators like Abo Horaira, Anas Ibn Malik, Aaesha, Abdullah Ibn Omar, Abdullah Ibn Amr Ibn Al Aas and Abdullah Ibn Abbas and the likes. Aaesha was having the greatest role in violating the dignity, sublimity and holiness of the prophethood and disfiguring the exalted image of the prophet(swp), consequently, she provided fabricated material which has been invested by the enemies of religion in drawing the caricatures which insult the prophet(swp), nevertheless, we do not find from the priests of Saqeefa court except raising the slogans 'Except the messenger of Allah' in a hypocritical way so as to hide behind it instead of revising and editing the dirty heritage of Saqeefa and filtering it from the stuffs of their predecessors which insulted religion and its true symbols. When the person who was upbrought in the environment of the Saqeefa line searches and reads the Godly Tibyan and interpretation which the prophet(swp) and Ahlulbeit(as) had produced in matters pertaining to Islamic faith (Aqeeda), monotheism, prophethood and predestination, he sees the huge difference between the authentic Islam of Ahlulbeit(as) and the fabricated Islam of Al Saqeefa which has been intruded by the legends of other religions.

The poles of Saqeefa had committed two main violations which affected the purity of Islamic religion: The first violation is the removal of Ahlulbeit(as) and suspending their role in undertaking the task of interpreting religion, protecting people against astray and maintaining guidance. The second violation is embodied in extermination of Nabawi Sunna and preventing its delibera-

tion and dissemination. Consequently, legislative vacuum emerged and it has been filled up by the materials of rabbis and priests which metamorphosed the Islamic jurisprudence in a systematic way. When the era of collecting and writing the Nabawi Hadith started, the distorted alternative which occupies the place of the Godly legislation, which was eclipsed for long decades, was ready. The authorities and priests inherited that distorted alternative and invested it to prepare a huge archive which turned the matters upside down. Unfortunately, the narrators and priests of the fabricated creeds depended on it without investigation, examination or scrutiny. Consequently, the books of the Qohafi and Sohaki religion got filled up with the fabricated narratives which are falsely attributed to the prophet(swp) till they reached us in the form of the so-called Sahihs which are full of the non-Sahihs, the Sunan which are full of non-Sunan and the history in which false and true popple. Therefore, people dispersed into groups and sects and the sectarian astray bands such as Ahnaf, Hanabilla, Shafi'eyya, Malikeyya, Taymeyyeen, Wahhabism, Ikhwan, Sufism and others who drink from an origin that is reverted against religion and a stinking source that is full of fabrications and lies. In other words, one of the results of the rejection of Saqeefa to be loyal to Ahlulbeit(as) is the appearance of those deviant creeds which do not follow from Islam except its name, from Quran except it tune and from Sunna except what does not touch the oppressors, oath-breakers, traitors and liars. Those creeds are contradictory to the extent of apostatizing and killing each other while they do not realize that contradiction can't form a reliable religion at all, rather, it is an evidence that it is not the pure religion of Allah(swp) because the genuine religion of Allah(swt) does not contain discrepancies and disagreements. Allah(swt) says, ﴿Had

it been from any other than Allah, they would have found in it much discrepancy.﴾[37]

How does the Saqeefa religion not become full of discrepancies and disagreements after it had avoided taking interpretation from Ahlulbeit(as)? The priests of Saqeefa court did not narrate from Ahlulbeit(as) except few Hadiths, but they have narrated from the loyalists to the poles of Saqeefa thousands of narratives which mix up truth with false and hustle with bustle. Unfortunately, the Nasibi Al Bukhari narrated only 'twenty-nine Hadiths' from the gate of the knowledge-city of the prophet(swp); Ameer Almo'mineen Imam Ali(as) while he narrated from Abo Horaira; the liar, four hundred forty-six narratives! The Nasibi Muslim narrated only sixty-eight Hadiths Ameer Almo'mineen Imam Ali(as) while he narrated from Abu Horaira; the liar, one thousand and fifty narratives! In Ghadeer Khum there were more than one hundred thousand companions, but unfortunately the narrators narrated from about 1600 companions only! Where is the rest of the Nabawi heritage and how only forty thousand narratives are narrated and even these are mixture of the fabricated and the authentic? Where have hundred thousand of Hadiths gone? Where are more than 500 Fridays' ceremonies which the prophet(swp) had delivered? We have to ask: Where is the Nabawi commandment to take care of his Sunna? Why did the majority of the so-called 'companions' keep silent in the face of those unjust procedures against Nabawi Sunna? Why did not they proclaim what they had heard from the prophet(swp)? Did they swallow their tongues to save their lives, throats, pharynxes, luxuries and worlds? Where is the religious honesty? Where is the scientific honesty? Where is the religious responsibility? After the ampleness of lies which we have seen and the contradictions which manufactured the one-eyed creeds within the Saqeefa religion, can we consider all the

so-called ‘companions’ safe vessels to bear religion and disseminate it among people?

‘Ahlul Sunna wal Jama” or Followers of Distortion and Lie?

The Saqeefa line claims that it follows the Nabawi Sunna! How can the followers of Ibn Abee Qohafa, Ibn Sohak and Ibn Affan claim that they are Sunna while Ibn Abee Qohafa, Ibn Sohak and Ibn Affan had banned handling Nabawi Sunna, fought against it, burnt it and punished whoever disseminates it? In fact, the Saqeefa line did not permit except the Hadiths which do no expose the defects and sins of their poles and their usurpation of succession and oppression to others. Thus, how can he be a follower of Nabawi Sunna he who opened, wide, the doors for fabrication, falsification and deception? Unless they mean the line of conduct of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya and falsely call it Nabawi Sunna!

Whoever examines the line of conduct of the poles of Saqeefa and compares it with the pure and purged Nabawi Sunna which is with the Ahlulbeit(as), he will find that the line of conduct of the poles of Saqeefa confronts and contradicts Quran and Nabawi Sunna and it does not have any relation with genuine Islam. Where is the adherence of Ibn Abee Qohafa, Ibn Sohak, Ibn Affan, the Omayyads and the Abbasids to Nabawi Sunna? Where are they from the clear texts such as the saying of Allah(swt), ﴿Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain from it﴾ and the saying of Allah(swt), ﴿So obey Allah and obey the Messenger﴾ and the saying of Allah(swt), ﴿Nor does he speak out of desire * It is but a revelation revealed﴾ and many of the Quranic verses which commanded people to adhere to Nabawi Sunna? Where are the poles of Saqeefa from the texts which they have violated and acted in an opposite direction of the teachings

of those texts? What is the relation of Ibn Abee Qohafa, Ibn Sohak and Ibn Affan to Nabawi Sunna? Did not the poles of Saqeefa produce a false Islam that does not have relation with genuine Islam? Did not the poles of Saqeefa follow a method that is anti-Quran and anti-Nabawi Sunna until they created a reality that opposes Quran and Nabawi Sunna in everything? What is the position of the contemporary mercenary priests towards the falsification which is couchant in the books of distorted and deviant religious heritage of the so-called 'Ahlul Sunna'? How long will they allow those yellow books without subjecting them to a judicious editing? Are they waiting for the departure of all Muslims to that distorted religion or they will suffice by the staying of the educational waste and lunatics among those contradictions and lies?

The owners of intellects shall look into the lies which exist in the creeds which claim that they are 'Sunni' and the wrangling among them. For example, Mohammed Ibn Mosa Al Hanafi says, "If I were having some power, I would take Jizia (capitation) from Shafi'es."[38] One of the bigots of Shafi'es has been asked about the legal rule pertaining to food which a dot of wine fell in it. He said, "It shall be thrown to a dog or to a Hanafi."[39] Mohammed Al Ghazali narrates, in one of his books, that he lived at a time when four groups used to pray separately each according to its own creed (Math'hab). Those one-eyed creeds pelted each other with fabricated narratives either to elevate the status of the creed and its people or to devaluate the status of other creeds and their people. Consequently, they created an Okaz Market from the fabricated religion. The Hanafis falsely attribute a saying to the prophet(swp) which says, "In my nation, there will be a man called Abo Hanifa. He is the torch of my nation."[40] While the Shafi'es try to elevate the status of Mohammed Ibn Idrees Al Shafi'e by, falsely, claiming that the prophet(swp) had said, "The scholar of Quraish

fills up the layers of earth with knowledge."[41] However, Hanafis reply with a fabricated narrative to undermine Mohammed Ibn Idrees Al Shafi'e. They, falsely, claim that the prophet(swp) had said, "There will be a man in my nation who is called Mohammed Ibn Idrees. He is more harmful to my nation than Iblees (Satan)."[42] Thus, the rope of undermining the other by fabricating narratives and issuing Fatwas which reflect the attempt of each side to stamp the other side with ignorance and deviation extends. Even the modern time did not escape from these types of ignorant Fatwas. For example, the ignorant Wahhabi Abdullah ibn Abdulrahman Ibn Jabreen; member of Saudi, Najdi and Talmoudic Fatwa Council, issued a Fatwa which prohibits eating the sacrifices of the followers of Ahlulbeit(as) because, according to his lunatic, ignorant and minor opinion, they are 'polytheists'! I think that he did not give attention to the fact that the meat which comes to the Talmudic and serrated Mahlka (annhilator) of Aal Sa'ood from various countries is automatically slaughtered and they are slaughtered by idol worshippers also. The old/new priests of Saqeefa court such as Abdullah Ibn Abdulrahman Ibn Jabreen attack the followers of Ahlulbeit(as) while the realistic people like Mahmood Shaltoot issues the legality of worshipping through the Ithna Ashri Imami school as we will see later on.

As far as the Nawasib are concerned, they are who had been hostile to Ahlulbeit(as) since Al Saqeefa; the Falta. They are like Ibn Taymeyya; the bloody, Abdel Wahhab; the terrorist and the Ikhwan Muslimeen; the hypocrites. Ibn Taymeyya; the Nasibi and bloody, embodies the Omayyad line; the head of Nasibism, who exerted all efforts polish the so-called 'three successors', covering up their deviations from religion, consolidating fabricated virtues for them in the minds of sheep, goats and the educational waste and at the same time he exerted all efforts to deprive

Ahlulbeit(as) from their Godly virtues, fight them and fight whoever followed them. Consequently, this Saqeefi, Omayyad and Taymi; Nasibi and bloody, line was behind all discords (Fitnas); old and modern, from which Muslims and non-Muslims suffered in the past and at present.

The likes of Al Shafi'e claim their love to Ahlulbeit(as), but they filled up their books with contradictions and got annihilated without admitting the leadership of Ahlulbeit(as) or renouncing their enemies. As part of dimming the consciousness of common people and pretending to love Ahlulbeit(as) he says,

O the progeny of the messenger of Allah
Loving you is a duty from Allah revealed in Quran
It is sufficient for your great status that
Whoever does not pray for you, his payer is not accepted[43]

The origin of the method of who call themselves now 'Ahlul Sunna wal Jama'' is the reverting line which had been started by Ibn Abee Qohafa and Ibn Sohak. However, their open appearance was in the year when Muawiya; the cursed, forced people to give him their pledge of loyalty and curse Ameer Almo'mineen Imam Ali(as). The Nawasib and ignorant people obeyed him and gathered around him, therefore, that year was called the year of 'Jama''; the year in which haters of truth gathered around Muawiya; the cursed. In order to camouflage the consciousness of people and gain legacy, they named themselves 'Ahlul Sunna wal Jama'' although they did not have relation with the Nabawi Sunna. Rather, they are following the line of conduct of the poles of Saqeefa which Muawiya expressed it openly. Thus, the Saqeefa line tried, in its own bluffing way, to paste the name 'Ahlul Sunna wal Jama'' on those who follow Ibn Abee Qohafa, Ibn Sohak, Ibn Affan and Muawiya. Unfortunately, common peo-

ple and eclipsed-intellects people and ignorant people who breasted ignorance and stupidity from their mothers' breasts, believe the claim of the priests of Saqeefa court that they are following Nabawi Sunna so as to rob away this title from the followers of Ahlulbeit(as) who are the true bearers of Nabawi Sunna.

What makes the bereaved mother laugh is that the followers of the Saqeefa line who call themselves 'Ahlul Sunna wal Jama'' accuse those who are loyal to Ahlulbeit(as) that they are 'Persians' and 'Magi' although the followers of Ahlulbeit(as) follow pure Arab Imams in whose bodies the blood of the prophet(swp) moves while the followers of the Saqeefa line depend on authors of books such are 'Sahih' and 'Sunan' who are from magi and non-Arab origin.

Moreover, the terrorist groups such as 'Muslims Brotherhood', Wahhabis, Taymeyya, Qa'ida and Daesh, all, emerge from the so-called 'Ahlul Sunna wal Jama'' and all of them are the product of the silence of people on the Saqeefa coup. These groups which are loyal to the poles of Saqeefa are real embodiment of the repercussions of deviation from the choice of Allah(swt) and His messenger(swp), but people do not catch sight of the depth of historical misleading in which they are sunk. They are following those who committed injustice, therefore, the Jahilia incidents such as killing, slaughtering, burning, destroying and capturing which are spreading now in the societies which claim that they are Sunna are nothing, but are repetition of the line of conduct and heritage of the poles of Saqeefa and whoever walked their way. Thus, it is necessary that people rebel against the poles of Saqeefa and their line of conduct and heritage first before rebelling against those terrorist groups. Those terrorist groups belong to the one-eyed creeds that have their roots in Al Saqeefa. The deviant behavior of the poles of Saqeefa appeared in the

teachings of the one-eyed creeds, the terrorism of Taymism and Wahhabism and the hypocrisy of Muslim brotherhood who disseminated rudeness and hardheartedness which they have inherited from the poles of Saqeefa. Consequently, they demolished societies and impoverished them. They added to the distancing of people from religion, atheism, apostasy and all manifestations of wickedness got spread and they gave to non-Muslims a false and disgusting image about Islam. Their bloody experiments in Sudan, Arabian Peninsula, Sham, Libya, Turkey, Algeria, Tunis and Egypt exposed their hypocrisy which they have inherited from Saqeefa heritage. Is not Allah(swt) Who said, ﴿So let those who oppose his orders beware, lest an ordeal strikes them, or a painful punishment befalls them﴾?[44] Is not Allah(swt) Who said, ﴿Whoever of you allies himself with them is one of them. Allah does not guide the wrongdoing people﴾? Look at the deviations to which those who claim that they are Muslims had been subjected since Al Saqeefa until our present day as a result of their opposition to the choice of Allah(swt) and His messenger(swp). The reality under which people are suffering now shall remind them of the coup of Saqeefa and its effects on religion and Ahlulbeit(as); the true successors of the prophet(swp). If those who claim that they are 'Ahlul Sunna wal Jama'' do not heed to the facts of history, become loyal to Ahlulbeit(as) and renounce the poles of Saqeefa, then, the replacement, which Allah(swt) had promised in Quran, will follow. It is not possible for people to remain subjugated to fabricated and one-eyed creed on the basis of ﴿We found our parents on a course, and we are following in their footsteps.﴾[45] It is not possible for people to continue practicing religion through fabricated creeds which are loyal to the historical Falta. There is no evidence which orders me to take from the creeds in which we have been upbrought; the four creeds which are full of lies and fabrications,

while there are a lot of evidences which command me to follow Ahlulbeit(as) and take religion from them. The creed to which I was belonging, its priests permit eating dogs and snakes even in unnecessary circumstances and drinking wine in not intoxicating amount so as to protect their poles, the boozers. Ibn Abdel Bir narrated from Al Laith Ibn Sa'ad, who is more jurisprudent than Malik Ibn Anas, that he counted more than seventy matters in which Malik Ibn Anas opposes Nabawi Sunna![46] Will a person who has a bit of intellect continue following such these deviant creeds which falsely claim that they are 'Ahlul Sunna wal Jama''? Neglecting searching for truth and sufficing by what we found our forefathers upon will not benefit us on the Judgement Day. The matter is of Paradise or Fire. On the Judgment Day, the falsifiers lose and their followers have nothing to say except, ﴿we have obeyed our superiors and our dignitaries, but they led us away from the way﴾[47] and they say, ﴿Our Lord, show us those who led us astray - among jinn and humans - and we will trample them under our feet, so they become of the lowest﴾[48] and they say, ﴿Lord, give them double the punishment, and curse them with a great curse﴾[49] and they say, ﴿Our Lord, these are the ones who misled us, so inflict on them a double punishment in the Fire." He will say, "Each will have a double, but you do not know.﴾[50] However, this will not avail on the Judgement Day. Because Allah(swt) will say that each will have double torture as we have seen in the above Quranic verse. Thus, blaming the other will not benefit on the Judgement Day. We have to remember the saying of Allah(swt), ﴿Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain from it.﴾ Why should we follow the usurpers, the liars, the traitors, the oath-breakers and the oppressors? Why should we accept distortion, fabrication, deviation and violations? Why should we be loyal to people of coup, Falta and usurpation?

Why should we worship through fabrications and lies? Don't we possess intellects that reason and contemplate? Allah(swt) and His messenger(swp) have never commanded us to follow the poles of Saqeefa or Sahaba or the one-eyed creeds. Whereas we have a lot of Quranic and authentic and recurrent Nabawi texts which command us to follow Ahlulbeit(as) whom Allah(swt) had purged and made them the trustful and rooted in knowledge.

Hypocrite Men and Hypocrite Women in the Narrow Circle Around the Prophet(swp)

The tragedies which had taken place after the martyrdom of the prophet(swp) were from the outcomes of the hypocrisy that got consolidated in the society which adhered to tribalism and Jahilia and refused the Godly guidance. It was a hypocrite society which just received the Nabawi conveyance, but it rejected the Islamic rooting through Ahlulbeit(as). Therefore, we find that, at the end of the era of revelation, Quran had, noticeably, concentrated on hypocrites because the numbers increased a lot. However, the priests of Saqeefa court tried to cover them so that people do not know them and renounce them. Rather, the priests of Saqeefa court kept silent about them as if hypocrites became believers after the martyrdom of the prophet(swp)! Therefore, the majority of people failed to distinguish between the believer and the hypocrite although the prophet(swp) had put the standard to know that? Did not the prophet(swp) say to Ameer Almo'mineen Imam Ali(as), "No one except a believer loves you and no one except a hypocrite detests you"? Were the deeds of Ibn Abee Qohafa and Ibn Sohak loaded with detest, malevolence and injustice towards Ahlulbeit(as) or with love, affection, support and loyalty? Did not Ibn Abee Qohafa issue orders to bring Ameer Almo'mineen Imam Ali(as) in most violent way? Does he who loves

Ameer Almo'mineen Imam Ali(as) do that or he who detests him? Did not Ibn Abee Qohafa compare Fatima(as); the purged, to Om Tohal; the prostitute? Does he who loves Ahlulbeit(as) do that or he who detests them? Did not Ibn Sohak deny the brotherhood of the prophet(swp) to Ameer Almo'mineen Imam Ali(as) and threaten to kill him? Does he who loves Ameer Almo'mineen Imam Ali(as) do the deed of Ibn Abee Qohafa and Ibn Sohak or he who detests him? Does he who loves Fatima(as) and her offspring(as) do the deed of Ibn Abee Qohafa and Ibn Sohak to their house or he who detests him? Did not Ibn Sohak threaten to burn the house of Ahlulbeit(as)? Does he who loves them do that or he who detests them? Did not the poles of Saqeefa deprive Ahlulbeit(as) from their rights? Does he who loves them do that or he who detests them? Did not the poles of Saqeefa cause of the killing of Al Mohas-sin(as)? Does he who loves him do that or he who detests him? Did not Aaesha wage a war against Ameer Almo'mineen Imam Ali(as)? Does he who loves Ameer Almo'mineen Imam Ali(as) do that or he who detests him? Did not Aaesha, happily, prostrate when she heard the news about the assassination of Ameer Almo'mineen Imam Ali(as)? Does he who loves Ameer Almo'mineen Imam Ali(as) do that or he who detests him? Did not Aaesha prevent the burying of Al Imam Al Hasan(as) near his grandfather(swp)? Does he who loves Ahlulbeit(as) do that or he who detests them? Is not the love of people to Ameer Almo'mineen Imam Ali(as) makes it incumbent on them to follow him just like the love of people to the prophet(swp) makes it incumbent on them to follow him? Is not those who fought against Ameer Almo'mineen Imam Ali(as) as if they have fought against the prophet(swp)? Is not fighting against Ameer Almo'mineen Imam Ali(as) a clear sign of the hypocrisy and rather their apostasy? Did not the prophet(swp) say to Ameer Almo'mineen Imam Ali(as), 'your war is my war and your peace is

my peace'? Did not Ameer Almo'mineen Imam Ali(as) say, "He Who parted seed and created breeze, it is the pledge of the Ommi (who belongs to Mecca) prophet to me that no one loves me except the believer and no one detests me except the hypocrite"? Did not Abo Thar(ra) say, "We were not knowing hypocrites except by their denying Allah and His messenger and being absent from prayer and detesting Ali Ibn Abee Talib"? Are not the wars of the poles of Saqeefa, people of the battles of the Camel, Siffeen and Nahrawan against Ameer Almo'mineen Imam Ali(as) a clear sign of their hypocrisy and apostasy? Why do people deny the truth that whoever had usurped succession, oppressed Ahlulbeit(as) and harmed them was a hypocrite, rather, from the major hypocrites and the leaders of apostasy as Fatima(as) had said? Had not those hypocrites been present in the narrow circles around the prophet(swp) pretending Islam and waiting to abolish it?

The Hadith of the Pond Puts Most of the Companions into Fire

The coup and deviation which took after the martyrdom of the prophet(swp) confirm his saying that no one from his companions would escape from Fire except a few. Does not this mean that the prophet(swp) was surrounded by a large number of hypocrites, coup stagers, oath-breakers and traitors? We make this clear from the saying of the prophet(swp), "My companions will be brought in front of me at the pond till I know them, then, they will be driven away. I will say: 'My companions!' It will be said to me: 'You do not know what they had done after you.' Then, they will be taken to Fire and no one them will remain except in the number of the neglected livestock (very few)."[51] In this regard, the prophet(swp) says also, "While I am standing, a group of people came. When I recognize them, a man comes out between me and

them and says, ‘Come along.’ I ask, ‘Where?’ He replies, ‘To the Fire, I swear by Allah.’ I ask, ‘What is wrong with them?’ He replies, ‘They apostatized and retreated behind after you.’ Then, another group of people comes. When I recognize them, a man comes out between me and them and says, ‘Come along.’ I ask, ‘Where?’ He replies, ‘To the Fire, I swear by Allah.’ I ask, ‘What is wrong with them?’ He replies, ‘They apostatized and retreated behind after you.’ Consequently, I will not see anyone of them escapes except a few who were in the number of the neglected livestock.”[52] In another narrative, “Some of my companions will be taken towards the left side. I will say, ‘My companions!’ It will be said to me, ‘They have apostatized since you had departed them.’ Then, I will say as the righteous worshiper (Isa; the son of Mary(as)), ﴿And I was a witness over them while I was among them; but when You took me to Yourself, you became the Watcher over them - You are Witness over everything * If You punish them, they are Your servants; but if You forgive them, You are the Mighty and Wise﴾”[53] In another narrative, “On the day of Resurrection, a group of my companions will come to me, but they will be driven away from the Pond. Then, I will say, ‘O my Lord! They are my companions.’ I will be replied, ‘You do not know what they fabricated after you. They apostatized and retreated behind after you had left them.’” In another narrative, “I precede you to the Pond. Some persons from amongst you will be present to me. Then they will be driven away from me. Then, I will say, ‘O my Lord! My companions!’ It will be said to me, ‘You do not know what they have done after you.’” In another narrative, “Some men who accompanied me will come to me at the Pond. When I see them and they are brought to me, they will be driven away from me. I will say, ‘O my Lord! My companions, My companions!’ It will be said to me, ‘You do not know what

they have fabricated after you.'"[54] In another narrative, "O people! I precede you to the Pond. You will be brought in the form of groups, but you will be driven away from me. I will say, 'Where?' It will be said to me, 'They have distorted after you.' Then, I will say, 'Woe, woe.'" In another narrative, "I am at the Pond waiting for whoever of you to come. By Allah, some persons will be cut away from me. I will say, 'O my Lord! They are from me and my nation.' I will be replied, 'You do not know what they have fabricated after you. They continued to retreat behind.'"[55] Then, how many of the companions remained sincere and adhering to the promise and commandments of the prophet(swp); before and after his martyrdom, and they did not retreat behind nor did they break the oath or revert? According to the events of history, their number is like the number of the neglected livestock; very few! It means that no one will enter Paradise except a few companions. Rather, the prophet(swp) said, "There will be among my companions who will never see me after I depart him."[56] All this indicates the reason why the prophet(swp) had not given guarantee to Ibn Abee Qohafa when the latter tried to obtain a virtue for himself when the prophet(swp) guarantee Paradise for the martyrs of Ohod. The prophet(swp) pointed to the martyrs of Ohod and said, "'I testify for those.' Ibn Abee Qohafa said, 'Are not we their brothers? We embraced Islam as they have embraced. We struggled as they have struggled?' The prophet said to him: 'Yes, but I do not know what you will fabricate after me.'" In another narrative, there is an addition which says that the prophet(swp) had said to Ibn Abee Qohafa, "But those have not eaten anything from their remunerations." By the coup of Saqeefa, the poles of Saqeefa turned to have eaten their renumeration; if they had had any previous remunerations or virtue at all. Therefore, Ameer Almo'mineen Imam Ali(as) came to power, one of his first steps which he had taken

was to fight the deviant culture of the poles of Saqeefa which has been founded on the attempt of every person to eat his renumeration in the world. Ameer Almo'mineen Imam Ali(as) says about this, "Whoever a man from the Muhajireen and Ansar from the companions of the messenger of Allah considers that he is worthier of grace than other for his companionship (to the prophet), then he should realize that the best grace is with Allah and that his reward and renumeration is upon Allah." Thus, Ameer Almo'mineen Imam Ali(as) demolished the worldly expectation from effort which has been founded by Ibn Abee Qohafa, Ibn Sohak and Ibn Affan, they clung to it and committed great sins in spite of the warning of the prophet(swp) to his companions by saying, "I know you will relapse after me into disbelievers cutting the necks of each other"! The prophet(swp) was certain that the companions will deviate, therefore, he said to them, 'I know you will relapse after me.' Did not the companions do that? Did not they threaten to burn the house of Fatima(as)? Did not Ibn Abee Qohafa kill and burn thousands of Muslims among whom were respectable companions like Malik Ibn Nowaira(ra), Om Farwa Al Ansareyya(ra) and many of Kinda tribes on the pretext of apostasy although they had not apostatized, but refused to pay Zakat to Ibn Abee Qohafa because they considered him to be a usurper of succession? Did not Ibn Abee Qohafa, Ibn Sohak and Ibn Affan alter religion, fabricate lie on Allah(swt) and His prophet(swp), violate the commandments and texts of religion and burn out the Nabawi Sunna and prevent people from handling or disseminating it?

What happened after the martyrdom of the prophet(swp) is clearly expressed by the verse of the coup, the Hadiths of the Pond, the Hadith of warning Muslims against cutting the necks of each other and other Nabawi Hadiths which informed about what will take place after the prophet(swp). However, the vision of the

priests of Saqeefa court is that protecting the status of the so-called Sahaba is more important for them than protecting the religion of Allah(swt), the prophet(swp), the Nabawi Sunna and Ahlulbeit(as). The deviant Sahaba are the calves of the priests of Saqeefa court, rather, they are more important for them than Allah(swt) Himself! Therefore, the quack, liar and deceptive priests provided protection to those companions who nursed bad thoughts within themselves, argued against the prophet(swp) opposed him, broke his heart, betrayed him and oppressed Ahlulbeit(as). The priests of Saqeefa court offered us the deviations of those oppressors, criminals and traitors as if they are revelation revealed and made them replace Quranic and Nabawi teachings although all of them were part of the coup agenda against religion so as to distort it. The so-called Sahaba started conspiring against religion before the martyrdom of the prophet(swp), therefore, we have seen the tragic events as soon as the prophet(swp) martyred and even before burying his pure body.

Sahaba's Declarations of the Deviation of Majority of Sahaba

The priests of Saqeefa court have justified the deviation and fabrications of the hypocrites and called it Ijtihad (legal reasoning) and even allocated for them a Godly reward! The motive of the priests of Saqeefa court was to mislead people and distance them from truth although those Sahaba (human idols) themselves admitted that they had deviated! Did not Ibn Abee Qohafa testify against himself that he fabricated and tried to show his sorrow which would not benefit him? Did not Ibn Sohak admit that the Saqeefa was a Falta full of evil? Did not Muawiya admit that the Saqeefa was a usurpation of the right of Ameer Almo'mineen Imam Ali(as)? Did not the companions admit against themselves that they had altered and changed the teachings of re-

ligion? Al Ala' Ibn Al Mosseib narrated that his father said, "I met Al Barra Ibn Aazib and said to him, 'Blessed you are! You accompanied the messenger of Allah, gave him pledge of allegiance under the tree!' He replied, 'O son of my brother! You do not know what we have fabricated after him.'"![57] Did not Anas Ibn Malik say, "I do not see anything from the time of the messenger of Allah except prayer and even prayer you have lost what you lost in it."[58] Did not Al Zohri say, "I entered to Anas Ibn Malik in Damascus while he was weeping. I said to him, "'What makes you weep?' He replied, 'I do not see anything that I know except prayer and even it also has been lost.'"[59] If prayer is a pillar of religion as the priests of Saqeefa court claim and not a duty and if its correct performance was necessary for the acceptance of the rest of worshipping, then does not the statement of Anas mean that the whole religion had been lost within just some years after the martyrdom of the prophet(swp)? Since the prophet(swp) had commanded people to pray the way they have seen him praying while Anas, after some decades, releases that statement, this means that the line of Saqeefa which ruled and dominated after the martyrdom of the prophet(swp) was not a trustee on religion. The evidence for this is that people started learning prayer again in the era of Ameer Almo'mineen Imam Ali(as). Abo Mosa Al Ash'ari and Omran Ibn Hoseyn say that their prayer behind Ameer Almo'mineen Imam Ali(as) in Al Basra reminded them the prayer which they used to pray behind the prophet(swp). Abo Mosa admits that they either forgot it or abandoned it intentionally![60] How will the line of Saqeefa be a trustee on religion while Ibn Abee Qohafa who is haunted by the devil staged a coup against religion, Ibn Sohak inserted putting arms on the chest in prayer and he was reading 'not of those against whom there is anger and not of those who are misguided' instead of 'not of those against

whom there is anger, nor of those who are misguided', Ibn Affan was keen on eating the hunted prey while wearing Ihram and becomes angry when Ameer Almo'mineen Imam Ali(as) corrects him while Muawiya states that he is not concerned with the prayer and fasting of the people, rather, he is concerned with exercising authority over them? All this indicates that the 'companions' were directly or indirectly admitting their deviation. Did not Anas Ibn Malik narrate from the prophet(swp) that he said to Al Ansar, "You will find, after me, others being excessively preferred over you. You shall endure till you meet Allah and his messenger at the Pond." Anas admitted, "But we did not remain patient."?[61] From whom will Al Ansar find 'excessively preference over' them? Is it not from the poles of Saqeefa and their reverted line? Does not their non-patience a disobedience to the prophet(swp) and hence it means that they wasted their previous effort?

It is very clear that most of the so-called 'Sahaba' did not drink from the Islamic teachings. Therefore, the prayer which they used to perform behind the prophet(swp) many times a day was lost. Then, how will be the state of affairs of the rest of the Islamic teachings which need an intellect for understanding them? Therefore, due to the deviation of the majority of companions, Ahlulbeit(as) faced injustice and killing although the prophet(swp) said to the companions, "I command you to act kindly to my Itra."[62] Then, how was the condition of Ahlulbeit(as) after the prophet(swp) and where was the religion of those companions?!!

Love and Affection for Itra(as) Means Supporting them and Renouncing their Enemies

The Godly religion, since ever, is a matter of loyalty and renouncing. Love for Allah(swt) and Love for Satan do not come together at all so is the love for Mosa(as) and the love for the

Samarian; the coup perpetrator. Moreover, love for the prophet(swp) and love for Mosailama; the liar, do not come together at all so is the love for Ahlulbeit(as) and love for those who usurped succession. Similarly, the affection for Ahlulbeit(as) does not come together at all with seeking Godly pleasing to those who oppressed them, usurped their right, attacked the house of Fatima Al Zahraa(as) and threatened to burn her, fabricated false narrative and attributed it to the prophet(swp), burnt the Nabawi Sunna, fought against Ameer Almo'mineen Imam Ali(as), killed Imam Al Hasan(as), and prevented burying him near his grandfather(swp) and killed Imam Al Hosain(as) and eight pure Imams(as). The poles of Saqeefa are like the mountain of the son of Noah; do not protect from the decree of Allah(swt), therefore, seeking Godly pleasing to the poles of Saqeefa does not lead but to the annihilation in the World and Hereafter. Thus, the Godly affection which is required and specified to Ahlulbeit(as) has standards which must be adhered to them and to their specifications. The true believer should have affection to the people of truth and support them. He shall also detest the people of hypocrisy, injustice, oath-breaking, betrayal, treachery and lie and renounce them. If he does not do so, he has not fulfilled the Godly standards in loyalty and renouncing, love and detesting and he can't be called a believer because he sought Godly pleasing to the people of hypocrisy, supported them and did not renounce them. Quran did not choose the word 'love' for Ahlulbeit(as), rather, it chose the word 'affection'. Affection refers to meanings much bigger than mere love. Affection means supporting the affectioned, protecting him, confronting the injustice that targets him and this necessitates also renouncing whoever oppresses or harms him. It is not possible to have affection to Ahlulbeit(as) and then seek Godly pleasing to those who had oppressed, angered, tortured and killed them. Let somebody imagine show-

ing, in front of the prophet(swp), the manifestations of affection to Wahshee; who killed Hamza(as) whereas the prophet(swp) said to Wahshee not to show him his face again! Will not this be a kind of opposition against the prophet(swp)? What will be the position of the prophet(swp) towards that who seeks Godly pleasing to those who oppressed Ahlulbeit(as), usurped their right, attacked the house of Fatima Al Zahraa(as), and threatened to burn her, fabricated false narratives and attributed them to the prophet(swp), burnt the Nabawi Sunna, fought against Ameer Almo'mineen Imam Ali(as), killed Imam Al Hasan(as), and prevented burying him near his grandfather(swp) and killed Imam Al Hosain(as) and eight of the pure Imams(as)? Thus, the matter is bigger than surface understanding of the meaning of love which is nursed by simpletons, donkeyed and fooled which lost its meaning and weight in the world of human. It is not possible that a person pretends to be loving Ahlulbeit(as), but he does not renounce their enemies. His aim, in such a case, is to protect his human idols who oppressed, harmed and killed Ahlulbeit(as). Quran proclaims affection to Ahlulbeit(as). Affection, here also means supporting while supporting necessitates that our judgment towards those who oppressed Ahlulbeit(as) shall be like the judgment of Ahlulbeit(as) on them. Fatima(as) clarified her judgment, clearly, as she promised to curse her oppressors; Ibn Abee Qohafa and Ibn Sohak, in every prayer she prays. Moreover, Ameer Almo'mineen Imam Ali(as) refused to give pledge of allegiance to them and even he called them oath-breakers, betrayers, liars and oppressors. Since this is the position of Ameer Almo'mineen Imam Ali(as) and Fatima(as) towards the usurpers of succession, then, the true believer shall declare renouncing the enemies of Ahlulbeit(as), curse those who oppressed Ahlulbeit(as) and make this a sacrifice by which the human seeks to be near from Allah(swt) and a remuneration to His prophet(swp).

We have to remember that a believer does not ascend the heights of believing unless he gives affections to Ahlulbeit(as) and renounces their enemies. Did those who claim to be Muslims pay the remuneration to the messenger(swp) by doing that exactly? Where is our affection to Ahlulbeit(as) while we grew up and we do not know anything about them? Does a human being reach the level of affection towards somebody whom he does not know? Did we know the difference between trustfulness and lie? Did not Allah(swt) command us to be with the trustful people? Did not we discover the lies of the poles of Saqeefa? Why did our societies open us to liars while we did not know anything about the truthful people? What will we say if Allah(swt) asks us about Ahlulbeit(as)? Will we say that we do not know them? Who made us do not know them? Does not he who detached us from Ahlulbeit(as) and detached them from us deserve cursing and renouncing? The matter is serious! It is a matter of religion and Hereafter; either Paradise or Fire. This matter does not bear courtesy to anybody at all whatever his historical position or his position which he gained by usurpation may be. Where is our true affection to Ahlulbeit(as) while we seek Godly pleasing to those who had been described by Ameer Almo'mineen Imam Ali(as) as liars, traitors, betrayers and oppressors? What kind of affection is this which, with a devilish double standard, claims the love for Ahlulbeit(as) and nevertheless seeks Godly pleasing to those who disobeyed Allah(swt) and His messenger(swp), oppressed Ahlulbeit(as), killed them, poisoned them, slaughtered them, captured them and distorted the religion of Allah(swt)? If somebody thinks that this double standard and faulty affection is the affection which is accepted by Allah(swt) and His messenger(swp), then he is deluded because Allah(swt) does not get pleased with the oppressors, liars, betrayers, oath-breakers and traitors. Two hearts do not come together in the chest of a person

and if that heart was not sincere to Allah(swt) and the people of Allah(swt), then it has been engaged by the devil who lived in it to protect its lunatic double standard that makes the person submit to those who committed injustice and love those who disobeyed Allah(swt) and His messenger(swp) and deny the rights of the oppressed. The affection to Ahlulbeit(as) means supporting them and supporting them means renouncing their enemies and oppressors. This is one of the duties of faith without which the faith does not become upright. This is the only way that takes people out of the tragedies of the past and present which have heaped up as a result of eclipsing of true guides from the life of the people.

True Nabawi Sunna is in Following Ahlulbeit(as)

At the beginning of the book, we have seen the Quranic verse which says, ﴿Your (real) Guardian (authority) is (no less than) Allah, His Messenger, and those believers; who conduct prayers and give alms while they are kneeling down.﴾ All interpreters agreed that it has been revealed about Ameer Almo'mineen Imam Ali(as). That Quranic verse is sufficient to clarify that Ameer Almo'mineen Imam Ali(as) is the first successor of the prophet(swp). Moreover, Allah(swt) had commanded the prophet(swp) to convey the succession of the Ameer Almo'mineen Imam Ali(as) to people when He said, ﴿O Messenger, convey what was revealed to you from your Lord. But if you do not, then you would not have delivered His message. And Allah will protect you from the people. Allah does not guide the disbelieving people.﴾ As we have seen, the prophet(swp) loudly, proclaimed to the hearing of thousands of people by saying, "Allah is my Mawla (have more control) and I am Mawla (in charge) of believers, I am Awla (more deserving) of them than they are to themselves. To whomsoever I am a Mawla (in charge of him), Ali is also his Mawla (in charge

of him)- He said it three times- Oh Allah, support whoever supports him and be hostile towards whoever becomes hostile towards him, love whoever loves him and detest whoever detests him, grant victory to whoever supports him and betray whoever betrays him, and direct truth with him towards wherever he turns. It is incumbent on those who are present to inform those who are absent." The Quranic verse which expresses the pleasing of Allah(swt) with the Nabawi conveyance of the Alawi guardianship. Allah(swt) considered it a blessing and it represents the completeness of religion and complete Islam which Allah(swt) accepted to people. Allah(swt) says, ﴿Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you.﴾ Moreover, the prophet(swp) said, "I am leaving with you the two successors: The Book of Allah; a rope that is extended between the heaven and the earth, and my Itra; my Ahlulbeit. They will not breakup till they come to me at the Pond."[63] The prophet(swt) said also, "The example of my Ahlulbeit for you is like the Noah's ship, whoever boards it, he got save and whoever fell behind, he got drowned." We have also seen a lot of texts which command us to adhere to Quran and Nabawi Itra. No one denies that it is the Ahlulbeit(as) who preserved religion in a harmonious and consistent condition. Therefore, the fair priests of the fabricated creeds praise them, even they have learned from them and admitted the authenticity of the school of Ahlulbeit(as). The Shaikh of Al Azhar Mahmood Shaltoot issued his Fatwa legalizing worshiping through what he called 'Ja'fareya Ithna Ashareya Creed' though we reserve about their naming the school of Ahlulbeit(as) as 'creed' or making it counterpart to the fabricated creeds. The fabricated creeds depend on the opinions of priests which are contradictory while the school of Ahlulbeit(as) derives directly from the prophet(swp), therefore, it is authentic, pure and

harmonious. Nevertheless, no priests of Saqeefa court can refute this testimony from Mahmood Shaltoot. It is a virtue to the school of Ahlulbeit(as) and it came from one of the 'scholars' of the so-called 'Ahlul Sunna wal Jama'' Although the researcher who reaches to truth through scientific research does not need attestation from any one about the truth which he came to know about and followed, nevertheless, it is not bad to record here Fatwas of the likes of Mahmood Shaltoot so as to remove the misleading which had been injected by the priests of Saqeefa court throughout centuries into the intellects of public about the school of Ahlulbeit(as). These Fatwas are evidence against the followers of the Saqeefi religion as they had been issued by the pillars and poles of the Saqeefi religion.

Fatwas and Declarations of the Contemporary Priests of Saqeefa about the Genuine Religion

The Shaikh of Al Azhar, Mahmood Shaltoot said, "The Mathhab (Creed) of Ja'fareya which is known as the Shia Imameyya Ithna Ashareya (the Twelver Imami Shia) is a creed that is religiously correct to follow in worshipping just like other creeds of Ahlul Sunna."[64] This declaration or Fatwa was supported by major Shaikhs of the one-eyed creeds such as the Shaikh of Azhar Dr. Mohammed Al Fahham who said, "Shaikh Mahmood Shaltoot; I was one of those who admire him for his morality, knowledge, vast reading, efficiency in Arabic language, interpretation of Quran and his study of the fundamentals of jurisprudence, and he has made a Fatwa as follow- it is religiously correct to worship through the Mathhab of Shia Imameyya – No doubt he made a Fatwa which is, I think, built on a basis."[65] Dr. The Shaikh of Azhar Dr. Mohammed Al Fahham added, "May Allah be merciful to Shaikh Shaltoot who paid attention to this noble meaning

and he was immortalized in his open and courageous Fatwa. In short, he said: It is permissible to worship through the creed of Imameyya Shia."[66] However, Abdulrahman Al Najjar, who was a director of Masjids in Cairo, also admits the correctness of the Fatwa of Al Shaikh Shaltoot by saying, "Now, we make Fatwa on the basis of the Fatwa of Shaikh Shaltoot when we are asked without being restricted to the four creed. Shaikh Shaltoot is an Imam and Mujtahid (jurisprudent) and his opinion encountered truth. Why should we confine our thinking and Fatwas on specific creeds while all of them are Mujtahids (jurisprudents)."[67] However, the famous Shaikh Mohammed Abo Zahra says, "No doubt Shia are an Islamic group…. And not doubt that whatever it says, it adheres to Quranic texts or Hadiths which are attributed to the prophet."[68] He adds by saying, "They also have affection to the Sunnis who neighbor them and they do not shun them."[69] He says also, "If we refer to the book of the Osool (Fundamentals) which are with our Ithna Ashareya (the Twelver Imam) brothers, we find them depend on the Book (Quran) and Sunna."[70] He adds, "If our Ithna Ashareya brothers see the matter of Imama as Aqeeda (Faith) and, historically, implicate it in the way they mentioned, then, they are with us in the fundamental of monotheism and the Mohammadian message."[71] He admits by saying, "Finally, we say it through a trustful word: There is no disagreement between us and our Ithna Ashareya brothers except that theoretical disagreement which does not have a place in practice and it is nearer to be a disagreement in the events of history."[72] Moreover, Shaikh Al Ghazali supported Shaikh Shaltoot Fatwa by saying, "I think that the Fatwa of the Major teacher Shaikh Mahmood Shaltoot has made a long way in this context and it is a resuming of the sincere effort people who are in power and people of knowledge together and a refutation of what the orientalists expect that malevolences

will eat up the nation before it gets united under one flag…This Fatwa, in my opinion, is the beginning of the road and the onset of the work."[73] He added, "The Shia believe in the message of Mohammed and consider that it is an honor for Ali to belong to this messenger and in his adherence to his Sunna. They are like other Muslims do consider that there is no a human from the ancients or from the latters who is greater than the Trustful and the Honest (the prophet)."[74] Dr. Mostafa Al Rafi' says, "They are the two Mathhabs – meaning Imami and Zaidi-; the only among Shia Mathhabs which meet with the Mathhabs of Ahlul Sunna and it is correct to worship through them according to their provisions."[75] He adds, "I do not know what prevents depending on the Ja'fari Mathhab beside the four mathhabs."[76] The Salafi speaker Mohammed Rasheed Ridha admits, "They -Ahlul Sunna- declared the correctness of the faith of Shia because the disagreement with them is about matters which do not relate to polytheism or believing. The Shia is a Muslim and has the right to marry to a Muslim woman. If we see the backwardness and weakness which had affected Muslims due to Mathhabi antagonism and that we are in a greatest need of harmony, empathy and unity, it becomes clear that intermarriage with the other Mathhab is necessary."[77] Hasan Al Banna says, "You shall know that the people of Sunna and Shia are Muslims. The testimony 'There is no god, but Allah, Mohammed is the messenger of Allah' brings them together and this is the root of faith. Both Shia and Sunna agree about it and meet on it. Regarding the disagreement among them, it is about matters that are possible to get them close to each other about them."[78] However, the master Ahmed Bek Al Masri; the teacher of Shaltoot and Abo Zahra themselves, states, "Imami Shia are Muslims, believe in Allah, His messenger, Quran and all what Mohammed has brought…Among Imami Shia, ancient and modern,

very great jurisprudents and scholars in each and every science and art. They are deep in thinking, well informed and their authorships are in hundreds of thousands. I have read a lot of them."[79] Shaikh Ahmed Al Baqoori, Shaikh of Azhar and ex-minister of Awqaf (Endowments) in Egypt, says, "The matter of Sunna and Shia is, in my opinion, a matter of, both, faith and knowledge…As far as the matter of knowledge is concerned, both sides establish their link with Islam on the basis of faith in the Book of Allah and the Sunna of His messenger. They absolutely agree about the uniting fundamentals in this religion as we know. If, after that, opinions clash in jurisprudential and legislative branches, all Mathhabs of Muslim agree that the Mujtahid (the jurisprudent) has his reward whether he goes right or wrong."[80] Shaikh Sayyed Mohammed Tantawi admits, "Muslims; Sunna and Shia, believe in Allah and His prophet and that the disagreement in opinions does not decrease the degree of the faith of persons.'"[81] Mohammed Al Sartawi; Dean of the College of Sharia in the Jordanian University and one of the major Muftis in Jordan, says, "I say what our righteous forescholars said: Imami Shia are our brothers in religion. They have the right of brotherhood. We have upon them as they have upon us. The difference in viewpoints between us and them is just in branches."[82] Taha Jabir Al Olwani; the teacher of Jurisprudence and Fundamentals in the University of Imam Mohammed Ibn Sa'ood, says, "What we know about the faiths of Shia…that they are believers in Allah as Lord and Mohammed as a prophet and messenger and they believe in in Allah, His angels, His Books, His messengers and the Last day. What I know about Shia Muslims in Iraq, Peninsula and the Gulf areas is that they are, like their Sunna brothers, believe in Allah; the One, the Book, the Qibla (direction of Mecca) and all pillars of believe. They struggled, like their Sunna brothers, to

protect Islamic countries against the forces of the polytheists and occupiers. They endured what others endured and by their struggling and the struggling of their scholars and brother, many of the Islamic countries were liberated from the British and other colonislsim."[83] The Azhari; Khalid Mohammed Khalid, admits, "As far as the Shia, in particular, are concerned, they have in my heart a special appreciation. We can't forget who are their scholars; those who exerted a generous effort that calls for freeing the Islamic jurisprudence from its chains and filtering it from deposits and impurities."[84] Abdel Fattah Abdel Maqsood states, "In my believe, Shia are the correct façade of Islam and its clear mirror. Whoever wants to look at Islam, he shall look at it through the faiths of Shia and through their works. The history is the best witness for what the Shia had forwarded of great services in the fields of defending Islamic faith. It is the virtuous scholars of Shia who played a role which had not been played by others than them in various fields. They struggled, strived and offered the greatest sacrifices so as to elevate Islam, spread its teachings and values, enlighten people and drive them to Quran."[85] Dr. Ali Sami Al Nashar says, "The ideas of the forescholars of Shia Ithna Ashreya are in a whole purely Islamic." He adds, "I about to say that the contemporary Ithna Ashreya does not seem to be different from the faiths of the descendants (scholars of Sunna who came latter) among Ahlul Sunna. The Mathhab of the descendants is the faith of millions of Sunna people."[86] Ahmed Al Hosari; assistant professor of comparative jurisprudence and law in the University of Azhar, admits, "We, all, have to understand that there is no difference between Imameyya and Ahlul Sunna in the fundamentals of faiths. Moreover, there is no disagreement between us and them about the main sources of Islamic jurisprudence (the Book and Sunna). The Imameyya are like Ahlul Sunna in monotheism, be-

lieving in His messenger Mohammed."[87] He adds, "If we look at the jurisprudence of Imameyya: for example, in plain worshippings such as prayer, fasting and alms, we find that there is no disagreement that can be mentioned between their jurisprudence and the jurisprudence of Ahlul Sunna. In many cases, we find a saying of them that agrees with the opinion of Shafi'es or Malikis…. etc. Moreover, there is no difference – also – in provisions of plain financial transactions. They do not legalize gaining wealth except through permissible means….and so on. If we trace their jurisprudence by way of research and examining, we will find that the chasm of difference is narrow, but those who widened it are individuals who do not intend from this process, except widening the chasm of difference among Muslims."[88] Dr, Al Soba'e; one of the intellectuals of Muslims Brotherhood, admits, "I repeat again my call for the sincere Shia scholars- among them there are the conscious who want to unite Muslims, to face the problems from which the Islamic world suffers today such as the spread of destructive ideas which pull out the roots of faith from the hearts of the youth of, both, Sunna and Shia."[89] He adds, "Efforts of the sinceres from Ahlul Sunna and Shia shall be poured into bringing people together and uniting the word in the face of the dangers which gaze at the Islamic world and at roots of Islamic faith itself."[90] Dr. Sabir To'aima says, "The fact which shall be said: There is no difference between Shia and Sunna in the general fundamentals. All of them are abiding to monotheism. Rather, the difference is in the branches. It is a difference that is similar to what is between the Sunna creeds themselves (Shafi'esm, Hanafism…). All are believing in the fundamentals of religion as they have been mentioned in Quran; the glorious, and the pure Sunna. They also believe in all what shall be believed in. They know the known provisions of religion of which departure nulli-

fies Islam. It is a fact that Sunna and Shia are two creeds from among the creeds of Islam. They derive from the Book of Allah and the Sunna of His messenger."[91] Badran Abo Al Ainain; teacher of Sharia in the Faculty of Law in the Universities of Alexandria and Beirut, says, "Shia are a group of Muslim who became loyal to Ahlulbeit of the messenger…They are living with the people of Sunna creed and they are connected with the relations of tolerance and striving to narrow the aspects of differences. Because the essence of religion is one and Allah does not permit disparity and repulsion…Nevertheless, Imameyya do not differ from the people of Ahlul Sunna except in some few matters."[92] Abdulrahman Al Badawi admits, "Shia have the greatest role in enriching the spiritual significance of Islam, disseminating the fertile and strong life which offered this religion the strong existence; resisting and capable of satisfying the spiritual inclinations of even the most rebellious and restless, hearts. Without it, hearts would have fossilized in rigid molds. I wonder, what would be the state of affairs of the hearts without it? Strangely, researchers did not give sufficient attention to this aspect; the aspect of the spiritual role in shaping the significance of faith on which Shia faith has been established…Therefore, we tend to call the term Shia mainly from the spiritual current of Islam."[93] Dr. Ali Abdul Wahid Wafi; member of the International Assembly of Sociology, says, "Shia Ja'fareyya agree with Ahlul Sunna in the fundamentals of Islamic faiths. They recognize the two testimonies and the pillars of Islam and believe in Allah, His angels, His Books, His messengers, the last day and predestination; whether good or bad. They do not differ from us, in this regard, except with some faiths which do not weaken any faith which includes one of the fundamentals. The Imameyya accepts all the branches which are, necessarily, known from religion such as obligatory prayers, alms, fast-

ing and its timing, Haj, Ka'ba and its place, Qibla and its conditions and also all the confirmed matters which have decisive evidence from Quran and Sunna."[94] Dr. Hamid Hafni Dawood; professor of Arabic literature in the college of languages in Cairo and the supervisor over the Islamic studies in Aligarh university, says, "Now, I can clarify to the contemplating reader that the Shiasm is not as claimed by the fabulous Sufiani researchers as a just traditional Mathhab or based on traces which are loaded with superstitions, illusions and Israelites or deriving its principles from Abdullah Ibn Saba' and other imaginative characters of history. Rather, Shiasm- according to our modern scientific method – entirely contrary to what the adversaries allege. It is the first Islamic Mathhab which gave all care to, all, the transmitted and the reasonable. It could pursue, among other Islamic Mathhabs, a comprehensive path that is wide in horizon. Had not Shia excelled in reconciling between the (reasonable) and the (transmitted), we would have not touched in them this evolving spirit in Ijtihad and developing their jurisprudential matters according to time and place in a such a way that does not contradict the spirit of immortal Islamic Sharia."[95] Mohammed Hasan Al A'dhami says, "Shia Imameyya Ithna Ashreya testifies that there is no god, but Allah and He is One, One Absolute, He begets not, nor was He begotten and that there nothing like Him and that Mohammed is the messenger of Allah who brought truth from Him and believes in messengers. They also necessitate knowing this with evidence and proof and they do not suffice with tradition. They believe in all prophets of Allah and His messengers and in all what had come from their Lord…. And they say that whoever doubted the existence of the Creator; the Almighty, or his oneness or in the prophethood of the prophet or made a partner in prophethood, he is outreligion and whoever exaggerated one of the people from

Ahlulbeit or other than them and took him out of the level of worshipping Allah; the Almighty, or proved prophethood for him or sharing it or gave him something of the Godly characteristics, he out of the bond of Islam and they renounce all exaggerators and the Mofowidha (who affirm the articulation, but do not know its meaning)."[96] Dr. Ahmed Al Sharbasy says, "The Shia sect is one of the Islamic sects which has great influence on the Islamic society. If Shiasm had started by love to the pure Nabawi Ahlulbeit; the house of our master, pioneer and leader: the messenger of Allah, however after that, it has taken a distinct journey throughout the ages of history. This distinct journey continued to broaden and expand until Shiasm possessed its scholars, champions, men, intellectuals, leaders and preachers for it…Throughout their history, Shia were having witnessed positions and observed heroisms which got ramified and spread right and left in various references of history."[97] Dr. Sameera Alleithi says, "In the contemporary Islamic world, millions of Shia spread. They perform their obvious and tangible role in consolidating Islam and the civilizational rising. They are, through their universities, institutes and authorships, contribute positively in the Islamic intellectual progress."[98] Zainab Al Ghazali states, "I see that Jafari Shia and Zeydeyya Islamic Mathhabs are just like the four Mathhabs in Sunna. The wise people of Sunna and Shia and the leaders of Sunna and Shia shall come together in a single place, reach to an understanding and cooperate to bind the four Mathhabs and the Shia Mathhabs with each other."[99] Mostafa Al Shak'a; professor of Islamic Thought in the university of Ain Shams and the ex-dean of the college of arts, says, "Imameyya Ithna Ashreya are the Shia people who live among us these days and they are bind with us; the people of Sunna, with the bonds of tolerance and striving to make Mathhabs near to each other now because the essence of religion

is one, its core is original and it does not permit disparity….They renounce the sayings which had been uttered by some groups and consider them as polytheism and astray."[100] Mostafa Al Shak'a adds, "If we look carefully and properly and threw away all the obsolete and rigid ideas behind us, we will not find a big difference between the Mathhab of Sunna and Mathhab of Shia Imameyya… Imam Ja'far Al Sadiq; the head of Shia Imameyya or Ja'fareya; was a virtuous and pious Imam. He was having a faith and religious culture which was not available with another Imams of his contemporaries."[101] Fikri Abo Al Nasr; one of the Azharis, says, "Shia is a great Islamic Mathhab which does not differ much, with regard to habits and transactions, from our four Mathhabs."[102] Mohammed Al Zihaili; professor in the college of Sharee'a in Damascus university, says, "The jurisprudential Imameyya Mathhab depends on glorious Quran and Nabawi Hadiths which had been, exclusively, narrated by their Imams from Aal Albeit…The Fiqh (jurisprudence) of Imameyya is closely related to Shafi'e Mathhab and it does not differ very much from the Fiqh of Ahlul Sunna except in limited matters just like the difference of other Mathhabs from each other."[103]

Although the above quotations put the school of Ahlulbeit(as) in one container along with the one-eyed Mathhabs which violate monotheism by adopting the concepts of incarnation and simile that violates the essence of faith and they disfigure the image of the prophethood by adopting fabricated narratives which insult the prophet(swp) and distort a lot of the teachings of Islam, however, our most important witness is that all of them admitted the correctness of worshipping through the school of Shia Imameyya Ithna Ashreya and they refuted the Taymeyya and Wahhabi rumors which tried to disfigure the image of the genuine Islam so as to distance people from the school of Ahlulbeit(as). It

seems that in the midst of the spread of the sources of historical research and the methods of scientific investigation and criticism, those priests had no way, but to admit the correctness of the path of Ahlulbeit(as) because they saw that the enlightened intellects around them depart their one-eyed Mathhabs and shift, in large numbers, to the religion of Ahlulbeit(as); genuine Islam. However, the priests of one-eyed Mathhabs could not refute their deviant Mathhabs out of fear from their ignorant societies which had been fed with ignorance and misleading from the hands of those priests themselves. Moreover, they do not reveal the complete truth out of fear for their jobs and social statuses, therefore, they forwarded those declarations so that they do not appear in front of their own people as scientifically failure. While some other priests cry due to the spread of Shiasm (genuine Islam) and no one would cry out of that except he who is not confident of the straightness of his understanding of religion.

Moreover, we observe the inability of their intellects to understand that Imama is one of the fundamentals of religion. Therefore, the claim that the difference between the school of Ahlulbeit(as) and their one-eyed creeds is in branches. However, we say to them that whoever does not understand the meaning of Welaya, he will never be able to understand the meaning of Imama. The toying of the priests of Saqeefa court with the Godly and Nabawi texts about Welaya (the guardianship), interpreting it away from its real meaning and imposing their interpretation on people will not last for a long time. People now started realizing the truth. What is Welaya, then, if it were not Imama? Was not the prophet(swp) a guardian over whoever accepted his guardianship? Does not Welaya mean that the prophet(swp) is having a legacy over them more than their own selves? Did not the prophet(swp) transfer all that Welaya and power to Ameer Almo'mineen Imam

Ali(as) so that he can practice it not only after the departure of the prophet(swp), but also during his life? What do Imama and succession mean if it was not that?

Thus, why not all of us return to the religion of Ahlulbeit(as)? Why do we take from the distorted sources while the pure and genuine one is available? The prophet(swp) had appointed his successor through clear texts which no one, who is truly believer, can deny them. Therefore, those texts shall not be interpreted in such a way that detaches people from truth nor shall the priests of Saqeefa court impose their misleading interpretation upon people. The prophet(swp) had appointed the person who will undertake the task of religion after him because the prophet(swp) is not different from other messengers. Each prophet was appointing his curator or successor by himself so that he may undertake the task of religion after him. Thus, it is not reasonable, at all, that the prophet(swp) leaves his nation without a rancher.

Becoming a Shia of Ahlulbeit(as) and Renouncing the Enemies is the True Islam

Becoming a Shia of Ahlulbeit(as) is the option of whoever wants to take up the road of Allah(swt) and his prophet(swp). People shall remove the wrong notion about Shiasm from their intellects. Shiasm emerged when the message of Islam emerged. It is the prophet(swp) who has founded Shiasm through the Hadith of the house when he commanded people to obey and follow Ameer Almo'mineen Imam Ali(as). The texts of Welaya and succession have been completed by the completion of Islam, consequently, following Ahlulbeit(as) became connected with following Quran. There is no presence of religion without the presence of the succession of Ahlulbeit(as). Moreover, the term 'Shia' was uttered by the tongue of the prophet(swp). Jabir Ibn Abdellah(ra) nar-

rated that they were with the prophet(swp) when Ameer Almo'mineen Imam Ali(as), came. The prophet(swp) said, "By the One in Whose Hand is my soul, this (Ali) and his Shia are the triumphant on the Judgment Day", consequently, the Quranic verse, ﴿As for those who believe and lead a righteous life - these are the best of creatures﴾[104] was revealed. Ibn Abbas said, "When Allah revealed ﴿As for those who believe and lead a righteous life - these are the best of creatures﴾, the messenger of Allah(swp) said to Ameer Almo'mineen Imam Ali(as), 'It is you and your Shia who will come on the Judgment Day pleased with Allah(swt) and Allah(swt) will be pleased with you, while your enemy will come facing the anger of Allah(swt) and they will be stiff-necked.'"[105] As we have mentioned earlier, the prophet(swp) said to Ameer Almo'mineen Imam Ali(as), "O Ali, you and your Shia (followers) are the best human." As we have seen, the prophet(swp) said to Ammar Ibn Yasir(ra), "O, Ammar, if you see Ali goes along a valley and people go a long another valley, go along with Ali and leave people as he will not direct you to annihilation nor will he take you out of guidance." Thus, Shia had been formed before the martyrdom of the prophet(swp) by the prophet(swp) himself. The prophet(swp) made the succession of Ameer Almo'mineen Imam Ali(as) just like the guardianship of the prophet(swp) over people. Hence, no worshipping will avail without believing in the Welaya and succession of Ameer Almo'mineen Imam Ali(as). The prophet(swp) says, "By He Who sent me with the truth as a prophet, if a man dies with the deeds of seventy prophets, but he died without being loyal to he who is in charge from Ahlulbeit, Allah will not accept from him repentance nor will He accept ransom."[106] The prophet(swp) finalized this by taking pledge of allegiance to Ameer Almo'mineen Imam Ali(as) in Ghadeer Khum. Moreover, there were a group Sahaba who were Shia of Ameer Almo'mineen

Imam Ali(as) and they were knowing the legitimacy of his succession to the prophet(swp). Salman Al Farisi(ra), Abo Thar(ra), Ammar Ibn Yasir(ra), Al Miqdad Ibn Al Aswad(ra), Jabir Ibn Abdellah(ra), Malik Ibn Nowaira(ra), Khalid Ibn Saeed Ibn Aas(ra), Amr Ibn Saeed Ibn Aas(ra), Aban Ibn Saeed Ibn Aas(ra), Amr Ibn Al Homoq Al Khoza'e(ra), Malik Al Ashtar(ra), Hijr Ibn Odai(ra) and many other righteous Sahaba(ra) were from the Shia of Ameer Almo'mineen Imam Ali(as). Therefore, people shall read history in a contemplating way, take the truth strongly, pay their blood for the sake of clarifying to people and go to Allah(swt) because the life of this world is nothing, but enjoyment of vanity.

Unfortunately, the priests of Saqeefa court hid truth from us. They did not feed our intellect but with nonsense, lies, quack and deception. The scientific researcher finds in history a lot of facts which were not within the reach of the common people. Why did they hide from us all those facts till the common people became religiously lunatic? Is not this an underestimation of the intellects of people and their dignity and a repulsion of the call of their hearts to truth? Is not the hiding the facts about the coup against the prophet(swp) and the tragedies that affected Ahlulbeit(as) a distortion of religion and misleading of people? Why is this deliberate distraction of people through a misleading media which is controlled by idiots, suckers and addicts? The rulers; criminals of war, the priests of Saqeefa court and their media have made people a group of livestock. In fact, the reason behind the intellectual, scientific and behavioral backwardness which is dominating the so-called Ahlul Sunna society is that people refused to enter from the gate through which the prophet(swp) had commanded them to enter to his city of knowledge. The imperative consequences of that were the scientific and intellectual degradation, the behavior-

al degeneration and human tumbling which are residing in the societies which refused the choice of Allah(swt) and His prophet(swp).

After I had read history by myself, contemplated in Quran and Nabawi Hadith and discovered the truth, then, how can I be loyal to the coup-stagers, oppressors, liars, sinners, betrayers, treacherouses and oath-breaker? Is not supporting such those criminals an undermining to the commandments of Allah(swt), His provision and Sunna in the ancients and the latters? Is not supporting such those criminals a part of misleading people and a manufacturing of the human idols after the prophet(swp) had broken the stone idols? Will a sane person demand from me to follow those who conceal the truth after Allah(swt) had revealed it in the Book, given me the intellect to comprehend and provided me the conducive circumstances to activate my intellect? Will a sane person demand from me to follow the poles of Saqeefa and their priests and become like the previous nation about whom Allah(swt) said, ﴿They have taken their rabbis and their priests as lords instead of Allah﴾?[107] Will a sane person demand from me to follow the Samarians after I had reached to clarifications through scientific research?

I Came to Know about Truth and I will Proclaim it

I have reached to the truth and I will proclaim it and I will not fear the blaming of a blamer. He who fears the legislations which protect the poles of Saqeefa is like he who was contemporary to the poles of Saqeefa, but he kept silent from proclaiming truth and did not stand beside the people of truth out of fear for his life and world. Due to that fear from the poles of Saqeefa and care for life and this world, religion and its facts were lost and the tragedies surrounded Ahlulbeit(as). However, we will not allow this to happen again. We will remain proclaimers of the

whole truth which is not contaminated by Taqiyya (precautionary dissimulation), fear or relaxing in showing the whole truth. Rather, we will be loyal to the people of truth, renounce their enemies and curse the people of false as Fatima Al Zahraa(as) had done and that all our live is directed to serve Ahlulbeit(as), become loyal to them, support them and renounce their enemies. Therefore, I declare, publicly, that I support Allah(swt), His prophet(swt), Ameer Almo'mineen Imam Ali(as), Fatima Al Zahraa(as) and her pure offspring(as) by this scientific work. Moreover, I follow the attitude of Fatima Al Zahraa(as) towards the poles of Saqeefa and curse them with great curse and whoever wants to condemn me, he shall review his attitude towards Fatima Al Zahraa(as). Whoever does not accept this, he shall revise his religion because the prophet(swp) had linked his anger with the anger of Fatima Al Zahraa(as) and that the anger of the prophet(swp) means the anger of Allah(swt). My position is the position of Fatima Al Zahraa(as); we become angry for her anger and we become pleased for her pleasing and we curse whosoever she cursed. We have to remember that Fatima Al Zahraa(as) is an argument upon all of us because she is from the purged Ahlulbeit(as) and all of them are the savior ship of our time. The prophet(swp) said, "The example of my Ahlulbeit for you is like the Noah's ship, whoever boards it, he got save and whoever fell behind, he got drowned." For all that, I decided to renounce Ibn Abee Qohafa, Ibn Sohak, Ibn Affan, Aaesha, Hafsa and Muawiya and shift from darkness of Saqeefa's astray to the guidance light of the ship.

O Allah make this scientific work dedicated to Your glorious presence, accept it from me, pardon me and forgive me by the glory of the prophet Mohammed(swp) and Ahlulbeit(as). Our final supplication is praise be to Allah; the Lord of the worlds, and

prayers of Allah be upon our master Mohammed and his gentle and pure progeny.

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Dr. Abdelrahman Mohammed Yeddi Elnoor worked in the field of translation in the Persian Gulf. He has climbed the job grades till he became Translation Expert. Moreover, after his return to Sudan, he worked as Associate Professor in the College of Languages and Translation in Sudan University of Science and Technology till he was dismissed because he wrote and published an article title: “Marketing Academic Degrees in Sudanese Universities: A Testimony for Allah” which exposed the crooked academic ways of the corrupt stakeholders.

After a prolonged and deep reading, studying and researching in the references and books of those who call themselves Sunnis, he shifted from the so-called Sunna Creed, to Shiism; allegiance to the Progeny PBU them; the

true followers of Quran and the Sunna of the Prophet PBUH and his progeny. He has many written works which explain various aspects of this shift and no Mullah could respond, scientifically, to what he has written in this regard.

He is a proficient writer, deep-sighted academician and sarcastic as well as stinging critic. He has written many books and articles. Some of them are in English and some of them are in Arabic. They cover aspects such as education, ELT, literary criticism, history, religion, politics, short stories and other intellectual issues. Many of them are available in the libraries of more than 160 universities all over the world and also in many international national libraries such as Congress Library in the US and Russian National Library. They are also available online on many websites include the author's own website: https://yeddibooks.com. The following are lists which include some of his works:

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8. Basic School Books are Full of Lies, False and Misleading: Oh Parents, Pay Attention! (In Arabic)
9. The Aftermath of the Fall: Pseudo-Islamist Brothers is a Zio-American Organization, Al Rakoba, 10th. October, 2020. (In Arabic)
10. The Sora of Frowned and the Frowner is Othman. (In Arabic)
11. O, who Parys Taraweeh- Are you a Donkey? (Arabic/English)
12. "Then Complete Fasting until the Night" The Night and not Moqrib is the Legal Time for Iftar. (Arabic/English)
13. Ablution is Two Washing and Two Rubbing. (In Arabic)
14. '9-TheLong' The Thieves are in the Palace Since 1956. (In Arabic)
15. The Tempest About the Renaissance Dam and the Pharaonic Agenda behind It. (In Arabic)
16. The Falsehood of A'shora Fasting and Distracting Mules from Truth. (In Arabic)
17. How Do We Not Be Racial and We….? (In Arabic)
18. How Do We Not Kill Each Other and Rob Each Other While We are Loyal to Criminals and Pray for Them? (In Arabic)

Please send your feedback and correspondences to the author through the e-mail: dryeddi12@gmail.com

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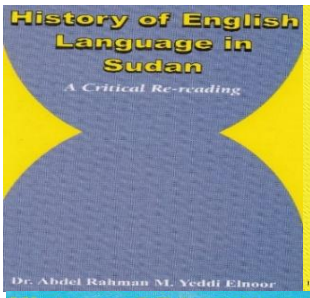
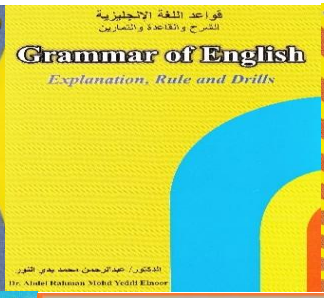
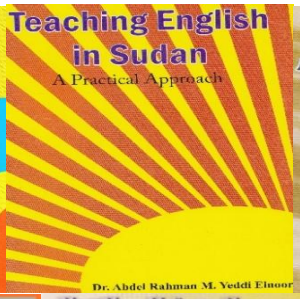
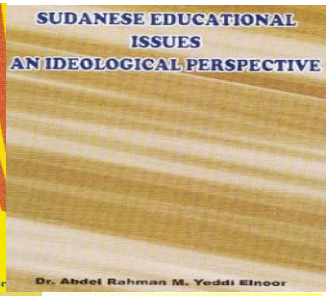
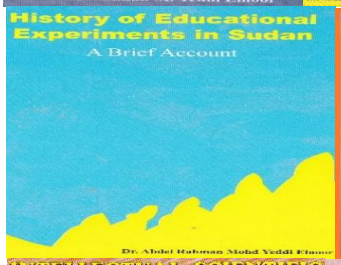
Some of the Works of Dr. Abdelrahman Yeddi

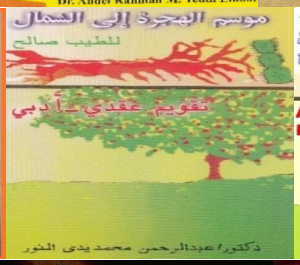


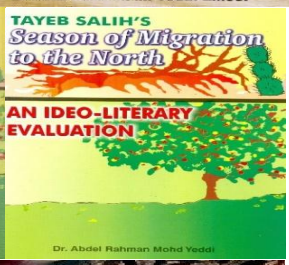


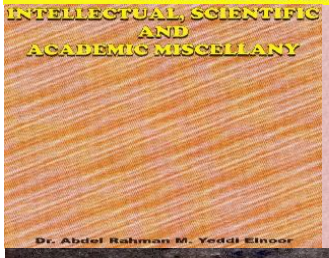


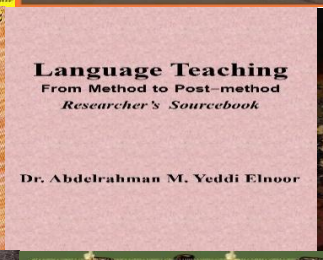


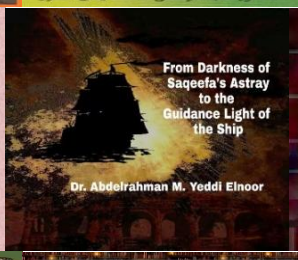


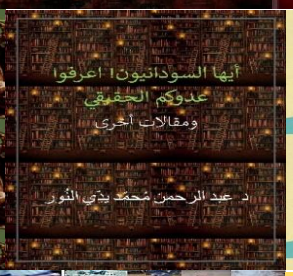


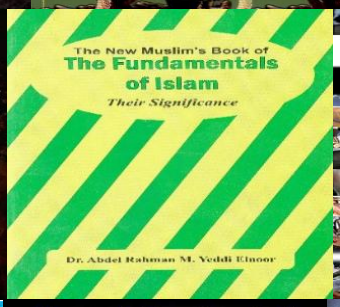


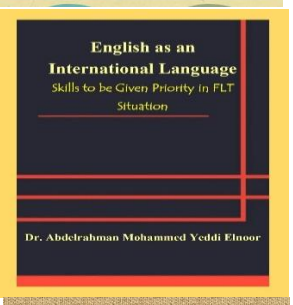








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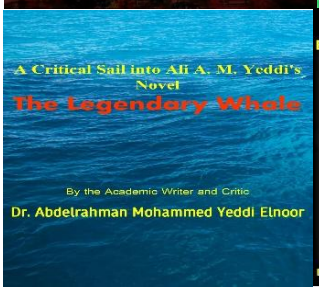
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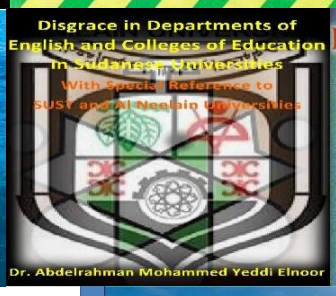
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With Special Reference to SUST and Al Neelain Universities
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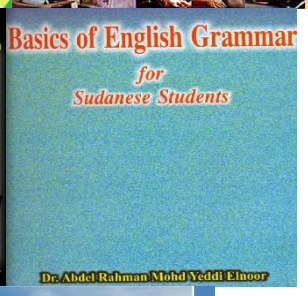

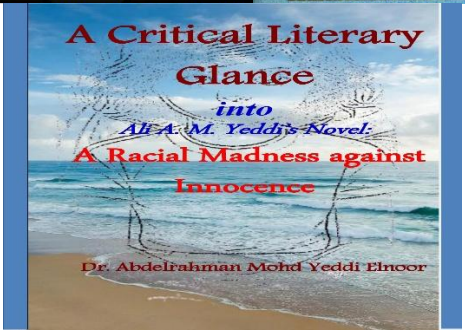
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